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Number

ANNOTATIONS
ON
THE PENTATEUCH

Or the *Five Books of Moses*;

THE PSALMS OF DAVID;

AND THE

SONG OF SOLOMON



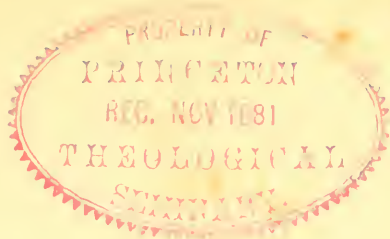
BY HENRY AINSWORTH.

WITH A MEMOIR OF THE AUTHOR.

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THE
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CHAP. XI.

1. *The people complaining, God punisheth them with fire, which at Moses' prayer is quenched.* 4. *They lust for flesh, and loath manna.* 10. *Moses, grieved at their murmuring, complaineth to God of his charge.* 16. *God divideth his burden unto seventy elders which bear it with him,* 18, *and promiseth to give the people flesh.* 24. *The seventy elders have the spirit of prophecy.* 31. *God by a wind bringeth quails into the camp, which the people gathering and eating, do die of a plague at Kibroth-hattaavah.* 35. *The camp removeth to Hazeroth.*

¹ AND the people was when *they were* complainers, evil in the ears of Jehovah: and Jehovah heard, and his anger was kindled; and a fire of Jehovah burnt among them and consumed *them* in the

VER. 1.—AND THE PEOPLE,] Hitherto in this book, God's grace to his people hath been manifested in the ordering, directing, and governing of them in the wilderness, towards their promised inheritance; now followeth their unthankfulness and unworthy carriage among so great blessings, by their many murmurings and rebellions; whereby both the disobedient nature of man, and the impossibility of the law to bring men unto God, is declared. WHEN THEY WERE COMPLAINERS,] Or, *as complainers*; that is, *even complainers, very murmurers*; grudging, and showing themselves discontented with their estate; and (as is likely) for their so long travel in the wilderness, 'three days journey' before they came to a resting place, Num. x. 33, and thus Sol. Jarchi here expoundeth it. So whereas they should have rejoiced in the Lord now among them, they showed themselves as mourners, sorrowful, and (as the Gr. translatheth) *murmuring*. Of such 'murmurers' and 'complainers,' the apostle also speaketh, Jude ver. 16. EVIL,] This seemeth to

have reference to the first, *the people was evil*, that is, wicked, and so displeasing the Lord: the Gr. referreth it to the latter, *the people murmured evil things before the Lord*. A FIRE OF JEHOVAH,] That is, as the Gr. expoundeth it, *from the Lord*, and the Chald. *from before the Lord*: though it may also mean a great and vehement fire. Their rebellions before the law was given at mount Sinai, God punished not, Exod. xiv. 11—15; xv. 24, 26; xvi. 2—4, 9, 20, 27, 28; xvii. 2—5, save only when they made the molten calf at the mount, Exod. xxxii. 27, 28, 35. But their sins committed after, he punisheth severely, as here and after is to be seen: for, 'the law worketh wrath,' Rom. iv. 15. And 'all these things happened unto them for ensamples to us,' 1 Cor. x. 5—11. CONSUMED,] Or, *devoured*, Heb. *did eat*. The Gr. translatheth, *'devoured a part of the camp*. In that the fire consumed 'in the utmost part,' it is probable that there the sin began among them that were faint and weary with travel; as Dent. xxv. 18.

utmost part of the camp. ² And the people cried out unto Moses, and Moses prayed unto Jehovah, and the fire sunk down. ³ And he called the name of that place Taberah, because the fire of Jehovah burnt among them. ⁴ And the mixed multitude that *was* among them lusted *with* lust, and the sons of Israel also returned and wept; and said, Who shall give us flesh to eat? ⁵ We remember the fish which we did eat in Egypt for nought: the cucumbers, and the melons, and the leeks, and the onions, and the garlick. ⁶ But now our soul is dried away, *there is nothing at all*, only our

VER. 2.—SUNK DOWN,] That is, *went out*, or, *was quenched*; in Gr. *ceased*. Their seeking to the Lord in their afflictions, and his mercies towards them, are mentioned in Psal. lxxviii. 34—38.

VER. 3.—HE CALLED,] That is, Moses called: or, as the Gr. translateth, *the name of that place was called*: see the notes on Gen. xvi. 14. TABERAH,] That is, *burning*: which name was given to imprint a memorial of their sin and of God's judgments in their hearts, as Moses after mentioneth them, in Deut. ix. 7, 22, 24.

VER. 4.—THE MIXED MULTITUDE,] Or, *the gathered multitude*; so called in Heb. of *gathering*; in Gr. and Chald. of *mixture*: and in the Chald. said to be Jonathans, they are called, *the strangers that were gathered among them*. These were that 'mixed people' that came up with Israel out of Egypt, mentioned in Exod. xii. 38. LUSTED WITH LUST,] That is, lusted greatly and greedily. RETURNED AND WEPT,] That is, *again wept*, the Gr. saith, *they sat and wept*. The Israelites that a little before complained, were punished, and repented; now again, by the example of the strangers among them, return to their sinful course. Chazkuni here saith, "After that (the sons of Israel) had murmured already themselves alone, (ver. 1,) they turned and murmured with the mixed multitude, and wept for desire of flesh." So this was another mutiny, differing from that forespoken of; though in time and place near together. WHO SHALL GIVE,] A wish, meaning, *O that some would give us flesh*: and a temptation, as not believing that God could do it. This their lusting is rehearsed, in Psal. cvi. 14; lxxviii. 18—20, 'they tempted God in their heart, asking meat for their soul (or lust): and they spake against God, they said, Can God furnish a table in the wilderness? Behold he smote the rock, and the waters gushed out, and streams overflowed: can he give bread also? or can he prepare flesh for his people?

VER. 5.—WE REMEMBER,] They stirred and inflamed their lust with remembrance of their former Egyptian diet. FOR NOUGHT,] This may be referred to the 'fish' which

they had 'for nought,' without price, getting them out of the rivers freely; or, *for nought*, that is, for very little, very cheap; as *nothing* is used for very little, Acts xxvii. 33; John xviii. 20, *none* for very few, Jer. viii. 6; 1 Cor. ii. 8. It may also have reference to the former, *we remember for nought*, that is, in vain: so the Heb. *chinnam*, and Gr. *dorean*, sometimes signifieth a thing done or spoken in vain and without effect, as Prov. i. 17; Ezek. vi. 10; Gal. ii. 21. GARLIC,] These gross meats used to be eaten by the poorer sort in Egypt, and by the Israelites when they were slaves there, they now remember, (forgetting their slavery;) and prefer before the manna which God gave them from heaven, which was both pleasant and wholesome. Of the things here spoken of, and other the like, the Hebs. themselves say: "Some meats are exceeding evil, and it is not meet that a man should ever eat of them, as great fishes that are salted and old, &c. and some meats are evil, but not so bad; therefore it is not meet for a man to eat of them, save a little and very seldom; and he may not use to make them his meat, or to eat them with his meat continually, as great fishes, cheese, &c. and leeks, and onions, and garlic, &c. these meats are naught, which a man should eat of but a very little, and in winter days; but in summer not at all," Maim. in Misn. tom. i. in Degnoth, chap. iv. sect. 9.

VER. 6.—OUR SOUL IS DRIED,] The *soul* is often put for the body, or whole man, and for the appetite or desire of meat, drink, and other things: so here they complain that they had no nourishment by the 'wheat of heaven' (as manna is called, Psal. lxxviii. 24,) neither was their appetite satisfied; and hereupon it is said, they asked 'meat for their souls,' Psal. lxxviii. 18, to satisfy their fleshly lust. OUR EYES ARE,] Or, *our eyes behold only the manna*; that is, we see no other food; neither can we expect for any other, but depend upon manna only. For 'the eyes unto' any, signify hope and expectation, as Psal. xxv. 15; cxli. 8. Manna was unto them both a corporal food, and a spiritual, figuring Christ himself, with his word and

eyes *are* unto the manna. ⁵ And the manna was as coriander seed, and the colour of it as the colour of bdellium. ⁶ The people went about and gathered *it*, and ground *it* in mills; or beat *it* in a mortar; and baked *it* in pans, and made cakes of it; and the taste of it was, as the taste of the best moisture of oil. ⁹ And when the dew fell down upon the camp *in* the night, the manna fell down upon it. ¹⁰ And Moses heard the people weeping throughout their families; *every* man in the door of his tent; and the anger of Jehovah was kindled greatly, and in the eyes of Moses *it was* evil.

¹¹ And Moses said unto Jehovah, Wherefore hast thou done evil to thy servant? and wherefore have I not found grace in thine eyes, that *thou* layest the burden of all this people upon me?

grace, John vi. 31—33; 1 Cor. x. 3. So the loathing of manna, and longing for the meats of Egypt, figured the rejecting of Christ and his graces, for to have nourishment and life by the works and righteousness of men, Gal. iii. 3, 10; iv. 9. Such men's 'eyes' cannot see the 'manna which is hid,' Rev. ii. 17.

VER. 7.—MANNA,] In Heb. *man*: the reason of this name, see in the notes on Exod. xvi. 14. Chazkuni on that place saith, "Man, in the Egyptian tongue, is as mah, (that is, what) in the Heb.: and they asked one of another, man, that is, what is this?" CORIANDER,] Of it, see Exod. xvi. 31. These are the words of Moses, condemning the people's ingratitude, by the description of manna, which they disdained. THE COLOUR,] Heb. *the eye*, that is, *the colour, or appearance*, as the Gr. and Chald. explain it: so *eye* is used for *colour*, &c. in Lev. xiii. 55; Ezek. i. 16; viii. 2; x. 9. BDELLIUM,] In Heb. *bdolach*, in Gr. (and by Sol. Jarchi's exposition) *crystal*: which is white and transparent: so manna is said to be 'white,' Exod. xvi. 31. Of bdellium, see Gen. ii. 12.

VER. 8.—WENT ABOUT,] Or, *went to and fro*, to search, find, spy, as in Jer. v. 1; Amos viii. 12; Dan. xii. 4, therefore this word is applied sometimes to the eye, as in 2 Chron. xvi. 9. It figured the labour and diligence that men should use to get 'the meat which endureth unto eternal life,' John vi. 27. GROUND IT,] The grinding and beating of it, &c. figured also the afflictions of Christ, whereby he was prepared to be for us the bread of life, John vi. 48—51; Heb. ii. 9, 10; 1 Pet. iii. 18. But though the manna was thus hard as wheat to be ground, yet it used to melt as it lay on the earth, with the heat of the sun, that they gathered it only in the morning, Exod. xvi. 21. BAKED,] Or, *boiled, cooked*; the word is sometimes used for baking, as in 2 Sam. xiii.

8, though usually it signifieth to *boil*. THE BEST MOISTURE OF OIL,] Fresh oil, which hath no rank favour. The Heb. *leshad*, is the best oily moisture in man's body, Ps. xxxii. 4, so here it is the best sweet moisture of oil, which is the uppermost part. It had also the taste of 'wafers with honey,' Exod. xvi. 31. And here the Gr. translateth it 'wafers of oil,' and the Chald. paste, (or cakes) with oil.' So it was both pleasant and wholesome food, and the taste of 'oil' and 'honey' figured the sweetness of grace, which we by faith perceive in Christ the true manna, Ps. cxix. 103; Song v. 16; 1 Pet. ii. 3.

VER. 9.—FELL DOWN UPON IT,] And upon the manna fell dew again, which when it was drawn up by the sun, then the manna appeared, Exod. xvi. 13, 14, so the manna lay as it were hidden between two dews. But after was manifested, and given them of God freely every day, a wheat which they sowed not, nor laboured for, but had for the taking up, a meat which they knew not, neither had their fathers known it: whereby they were taught, that man liveth not by bread only, but by every word that proceedeth out of the mouth of the Lord, Dent. viii. 3.

VER. 10.—THROUGHOUT,] Or, *by their families*; so the sin was generally spread among the people. IN THE DOOR,] That is, openly; and sinned not in secret only, but as it were proclaimed their iniquity, and stirred up themselves, and one another, to follow their lusts.

VER. 11.—DONE EVIL TO THY SERVANT,] That is, afflicted me; for *evil* when it cometh from God, meaneth trouble and affliction wherewith he chastiseth his servants, and exerciseth their faith and patience; as Jer. xviii. 8; Is. xlv. 7; Amos iii. 6. THAT THOU LAYEST,] Heb. *for to lay*, or *to put*: so it hath reference to the former part of the speech. See the notes on Gen. vi. 19. THE

¹² Have I conceived all this people? have I begotten them, that thou shouldest say unto me, Bear them in thy bosom, as a nursing father beareth the sucking child, unto the land which thou swarest unto their fathers? ¹³ Whence should I have flesh to give unto all this people? for they weep unto me, saying, Give us flesh that we may eat. ¹⁴ I am not able myself alone to bear all this people, for it is too heavy for me. ¹⁵ And if thou do thus unto me, kill

BURDEN,] The weighty care and charge: so in Deut. i. 12. The Gr. here translateth it *anger*; but after in ver. 17, *violence*, or *assault*. This sheweth the great charge that lieth upon governors: so Paul mentioneth 'the care of all the churches,' which came upon him daily, 2 Cor. xi. 28.

VER. 12.—HAVE I CONCEIVED,] So also the Gr. translateth it; but the Chald. saith, "Am I the father of all this people? are they my sons?" BEGOTTEN THEM,] Heb. *begotten it*; or, *brought it forth*; speaking of the people, as of one man, *begotten*, as by a father; or *brought forth*, as by a mother. So the apostle applieth both similes to himself, saying to the Corinthians, 'Ye have not many fathers; for in Christ Jesus I have begotten you through the gospel,' 1 Cor. iv. 15, and to the Gal. 'My children of whom I travel in birth again, until Christ be formed in you,' Gal. iv. 19. In this complaint of Moses, the weakness of the law is signified, which begetteth no children to God, Rom. vii. 4, 5, &c.; viii. 3, but by the word of truth, the gospel, and by belief in Christ, we are born of God, Jam. i. 18; 1 Pet. i. 23—25; 1 John v. 1. IN THY BOSOM,] That is, lovingly, tenderly, carefully: which Moses the lawgiver could not do as is done by Christ, of whom it is said, 'He shall feed his flock like a shepherd, he shall gather his lambs with his arm, and bear them in his bosom, he shall gently lead those that are with young,' Is. xl. 11. A NURSING FATHER,] This sheweth the love, mildness, gentleness which should be in governors; and so it is said unto the church, 'Kings shall be thy nursing fathers,' &c. Is. xlix. 23. And the apostle saith, 'We were gentle among you, even as a nurse cherisheth her children: we exhorted, and comforted, and charged every one of you, as a father doth his children,' 1 Thes. ii. 7, 11. Accordingly the Hebs. have this rule for all governors of the church, "It is unlawful for a man to govern with stateliness over the congregation, and with haughtiness of spirit, but with meekness and fear. And every pastor that bringeth more terror upon the congregation than is for the name of God, he shall be punished, and shall not see himself to have a learned wise son: as it is said, (in Job xxxvii. 24,) 'Men do

therefore fear him; he respecteth not any that are wise of heart.' And so it is not lawful for him to govern them with contemptuous carriage; although they be the (common) people of the land: neither may he tread upon the heads of the holy people, although they be unlearned and base, they are the sons of Abraham, Isaac and Jacob, and the armies of the Lord that brought them out of the land of Egypt by great might, and by strong hand; but he must bear the toil of the congregation, and their burden; as Moses our master, of whom it is said, 'As a nursing father beareth the sucking child,'" &c. Maim. in Misn. tom. 4, in Sanhedrin, chap. xxv. sect. 1, 2. That which Moses speaketh of a 'nursing father,' the Chald. that goeth in the name of Jonathan, and Targum Jerusalem, calleth *pedagoga*, which word Paul useth, when he saith, 'the law was our pedagogue (or schoolmaster) unto Christ,' Gal. iii. 24, whose graces were figured by that 'land' whither Moses now was to lead them; as is showed in the annot. on Gen. xii. 5.

VER. 13.—FLESH TO GIVE,] By these complaints Moses sheweth his insufficiency to govern this people, and to supply their wants: neither indeed could he bring them into the promised land, but died ere they came thither, Deut. xxxiv. whereby the impossibility of the law was signified, that it could not bring men unto God, or satisfy, or restrain the lusts that reign in our members, though the law itself 'is holy,' Rom. vii. 5—12. 'But what the law could not do, in that it was weak through the flesh, God (hath done) sending his own Son,' Rom. viii. 3, who giveth us not flesh to satisfy our carnal lusts, but his own flesh to be the food of our souls, which he hath given 'for the life of the world,' and which whoso eateth, 'hath eternal life,' John vi. 51, 54.

VER. 15.—IF THOU DO THUS,] To leave the whole burden upon me still. Here the word *thou*, spoken to God, is of the feminine gender, contrary to common rule of speech, *at*, for *attah*: which some think doth intimate Moses' trouble of mind, as if he could not perfectly utter his words: and the like is in Deut. v. 27, where the people, terrified with the majesty of God when he gave his law, said unto Moses, 'Speak thou (at) unto us.'

me I pray thee, kill me, if I have found grace in thine eyes, and let me not see mine evil.

¹⁶ And Jehovah said unto Moses, Gather unto me seventy men

Sol. Jarchi here saith, "The strength of Moses became feeble as a woman, when the holy blessed (God) showed him the punishments that he would bring upon them (the people) for this he said before him, 'If thus, kill me first.'" KILL ME.] Or, *killing me*; that is, *kill me quite*, and *out of hand*; the word is doubled, for more vehemency and speed. SEE MINE EVIL.] That is, my misery and affliction. By 'seeing evil,' is meant the feeling or suffering of misery; as to 'see death,' is to die, Luke ii. 26; Ps. lxxxix. 49, and as on the contrary, 'to see the salvation of God,' meaneth the fruition or enjoying thereof, Ps. l. 23; xci. 16. Compare with this, Elijah's speech, 1 Kings xix. 4.

VER. 16.—GATHER UNTO ME,] In Chald. *gather before me*; and Thargum Jonathan explaineth it, *gather in my name seventy worthy men*. This is answerable to the number of the seventy souls of the house of Israel, which went down into Egypt, Gen. xli. 27; Exod. i. 5; Deut. x. 22, and to the seventy elders which went up unto the Lord at mount Sinai, Exod. xxiv. 1, 9. From hence the Hebs. in their commonwealth, continued their chiefest senate in Jerusalem of seventy-one elders, as here there were seventy, and Moses the prince. So they record in Talmud Bab. in Sanhedrin, chap. i. and Maim. in Saahedrin, chap. i. sect. 3—5, explaineth it thus; "there was in Israel, first a great court (or judgment hall) in the sanctuary; and that was called the great Synedriion, and their number was seventy-one, as it is written, 'Gather to me seventy men,' &c. and Moses was chief over them, as it is said, 'And let them stand there with thee,' Num. xi. 16, lo here are seventy-one. The greatest in wisdom among them all, they set him for head over them, and he was called Nasi (the prince) in every place, and he stood instead of Moses our master. And they placed the greatest among the seventy, next unto the head, and he sat on his right hand, and was called Abbetldin (the father of the judgment hall.) And the residue of the seventy sat before him, according to their years and according to their dignity: whosoever was in wisdom greater than his fellow, was nearer unto the prince on his left hand. And they sat as in the form of an half circle round, so that the prince, with the father of the court, might see them all. Moreover they set two judgment halls, each of twenty-three judges, the one at the door of the court (of the sanctuary,) the other at the door of

the temple. And in every city of Israel wherein were 120, (fathers of families) or more, they set a lesser Synedriion, which sat in the gate of the city, as it is written, 'And establish judgment in the gate,' (Amos v. 15.) And their number was twenty-three judges, and the wisest among them was head of them; and the residue sat in a round-like half a circle, that he which was head might see them all. If it were a city which had not 120 men in it, they set therein three judges, for there is no judgment hall of less than three, that there might be more or fewer, if there happened to be among them dissension in judgment. But every city which had not in it two wise men, the one fit to teach the whole law, and the other skilful to hear, and skilful to demand and make answer; they set no synedriion therein, although it had in it two thousand Israelites," &c. THE OFFICERS.] In Gr. *the scribes*; and Thargum Jonathan addeth, "in Egypt:" as if these were such as are mentioned in Exod. v. 14, and of them Sol. Jarchi also understandeth it. What these 'officers' were after in the commonwealth of Israel, is noted on Deut. xvi. 18. Here it seemeth to be meant of such elders and officers as were well known and had approved themselves for wisdom and good carriage, for which they might with comfort be preferred to this high senate: 'for they that have ministered well, (as the apostle saith,) purchase to themselves a good degree,' 1 Tim. iii. 13. Afterwards in Israel about the choice of these chief magistrates, it is thus recorded; "Our wise men have said, that from the great synedriion they sent into all the land of Israel, and made diligent inquiry; whomsoever they found to be wise, and afraid to sin, and meek, &c. they made him a judge in his city. And from thence they preferred him to the gate of the mountain of the house (of the Lord;) and from thence they promoted him to the gate of the court (of the sanctuary,) and from thence they advanced him to the great judgment-hall," Maim. in Sanhedrin, chap. ii. sect. 8. STAND THERE,] Or, *present themselves there with thee*. They were to stand before the tabernacle, to present themselves unto God, and to receive authority from him; and with Moses, who was to be chief over them. The Hebs. from the word *with*, gather a likeness unto Moses, saying, "They constitute none in the synedriion but priests, Levites and Israelites whose genealogy is known, &c. as it is said (in Num. xi. 16,) 'with thee;' which are like thee in

of the elders of Israel, whom thou knowest, that they *are* the elders of the people and the officers of them, and take them unto the tent of the congregation, that they may stand there with thee.

¹⁷ And I will come down and will speak with thee there, and I will take of the spirit which *is* upon thee, and will put *it* upon them, and they shall bear with thee the burden of the people, and thou shalt not bear *it* thyself alone. ¹⁸ And say thou unto the people, sanctify yourselves against to-morrow, and ye shall eat flesh; for ye have wept in the ears of Jehovah, saying, Who shall give us flesh to eat? for *it was* well with us in Egypt; therefore Jehovah will give you flesh, and ye shall eat. ¹⁹ Ye shall not eat one day, nor two days, nor five days, nor ten days, nor twenty days. ²⁰ Until a month of days, until it come out at your nostrils, and it be unto you loathsome, because that you have despised Jehovah who *is* among you, and have wept before him, saying, Wherefore now came we forth out of Egypt? ²¹ And Moses said, The people amongst whom I *am*, *are* six hundred thousand footmen; and thou hast said, I will give them flesh, and they shall eat *it* a month of days. ²² Shall the flocks and the herds be slain for them to suffice

wisdom, religion, and genealogy," Maim. in Sanhedrin, chap. ii. sect. 1.

VER. 17.—I WILL COME DOWN.] To wit, in sign or apparition; as the Chald. translath, *I will reveal myself*; and Thargum Jonathan addeth, "I will reveal myself in the glory of my majesty;" this was in the cloud, ver. 25. I WILL TAKE,] Or, *will separate*; in Chald. *will increase of the spirit that is on thee*; meaning, the gifts of the Spirit, as 'prophecy,' ver. 25, and other meet for their charge: for 'there are diversities of gifts, but the same Spirit,' 1 Cor. xii. 4. So 'spirits' are named for 'spiritual gifts,' 1 Cor. xiv. 12, 32, and the 'Holy Spirit,' for the gifts of the Holy Spirit, John vii. 39; Acts xix. 2, 6. Thus the 'spirit of Elijah rested on Elisha,' 2 Kings ii. 15, when he had the same gifts and power of prophecy, miracles, &c. Neither was Moses' spirit hereby diminished; for as Sol. Jarchi saith, "Moses in that hour was like unto the lamp that was left (burning) on the candlestick, (in the sanctuary) from which all the other lamps were lighted, yet the light thereof was not lessened any whit." God showed hereby, that none without gifts of his Spirit, are fit for office and government, Exod. xviii. 21; Deut. i. 13; Acts vi. 3. The Hebs. have this rule, "Any synedrion, king, or governor, that shall set up a judge for Israel, that is not fit, and is not wise in the wisdom of the law, and meet to be a judge; although he be wholly amiable, and have in him other good things, yet he that setteth him up,

transgresseth," &c Maim. in Sanhedrin, chap. iii. sect. 8.

VER. 18.—SANCTIFY,] In Chald. *prepare yourselves*: so to 'sanctify war,' is to prepare therefore, Jer. vi. 4; li. 28. It meaneth an holy preparation to receive the gifts that they desired. Sol. Jarchi expoundeth it, "Prepare yourselves for vengeance; and so he saith (in Jer. xii. 3,) Sanctify (that is, prepare) them for the day of slaughter:" the twentieth verse sheweth that this may be implied. WEPT IN THE EARS,] In ver. 20, 'wept before' the Lord; and so the Chald. turneth it here. It meaneth, that the Lord had seen and heard their complaint: for weeping is often joined with lifting up the voice, or crying out; as Gen. xxvii. 39; Judg. ii. 4; xxi. 2; 1 Sam. xi. 4; xxiv. 16; xxx. 4.

VER. 20.—UNTIL A MONTH OF DAYS,] To wit, *ye shall eat*, as the Gr. expresseth. Meaning a 'whole month;' as a 'year of days' is an whole year, 2 Sam. xiv. 28. So in Gen. xxix. 14. LOATHSOME,] Heb. *to loathsomeness or alienation*; which the Gr. translatheth to *choler*; the Chald. to *offence*, that is, *offensive*. HAVE DESPISED,] Or, *contemptuously refused, set at nought*; which the Gr. translatheth, *disobeyed the Lord*; the Chald. *rejected the word of the Lord*. Who is,] The Chald. saith, *whose majesty* (or *divine presence*) *remaineth among you*.

VER. 22.—TO SUFFICE THEM,] So the Gr. and Chald. expound the Heb. *matsa*, which usually signifieth *to find*; but here is used for obtaining that which is sufficient: so

them? or shall all the fishes of the sea be gathered together for them to suffice them.

²³ And Jehovah said unto Moses, Is Jehovah's hand waxed short? thou shalt see now, whether my word shall come to pass unto thee, or not. ²⁴ And Moses went out, and spake unto the people the words of Jehovah; and he gathered the seventy men of the elders of the people, and made them stand round about the tent. ²⁵ And Jehovah came down in a cloud, and spake unto him, and took of the spirit that *was* upon him; and gave *it* unto the seventy men the elders; and it was when the spirit rested upon them, they prophesied, and did not add. ²⁶ And there remained two of the men in the camp; the name of the one *was* Eldad; and the name of the second, Medad; and the spirit rested upon them; and they *were* of them *that were* written, but went not out unto the tent, and they prophesied in the camp.

in Josh. xvii. 16; Judg. xxi. 14. Here Moses sheweth that the thing promised was impossible in man's judgment; both in respect of the multitude of men, and length of time: and therefore he mentioneth beasts and fishes which also are flesh, 1 Cor. xv. 39, but speaketh not of fowls, as thinking least of all that they should be filled with them: yet God sufficed them with such, ver. 31. So Philip said unto Christ, 'Two hundred pennyworth of bread is not sufficient for (this multitude) that every one may have a little,' John vi. 7, 9.

VER. 23.—HAND WAXED SHORT,] That is, *power abated*; the Gr. expoundeth it, *Shall not the Lord's hand be sufficient?* the Chald. thus, *Shall the word of the Lord be hindered?* Hand is often used for 'power,' as being the instrument wherewith power is shewed, Deut. xxxii. 36; Josh. iv. 24; viii. 20, 'shortness' signifieth lessening; and is applied sometimes to the Lord's Spirit, as in Mic. ii. 7, 'is the Spirit of Jehovah shortened?' Sometimes to his hand, as here, and in Is. lix. 1, 'Behold Jehovah's hand is not shortened, that it cannot save:' and in Is. l. 2, 'Is my hand shortened at all, that it cannot redeem? or have I no power to deliver?' where the latter sentence explaineth the former.

VER. 25.—THEY PROPHESIED,] This was a gift and effect of God's Spirit upon them: and is elsewhere so explained; as, 'upon the handmaids in those days, I will pour out my Spirit,' Joel ii. 29, that is, 'I will pour out of my Spirit, and they shall prophecy,' Acts ii. 18. So in Acts xix. 2, 6. And when Saul was anointed to be king, 'the Spirit of God came upon him, and he prophesied,' 1 Sam. x. 6, 10. Prophesying was not only a foretelling of things to come, but sometimes a declaring of the word of God unto the

people; see Exod. vii. 1; Gen. xx. 7. And thus Paul saith, 'He that prophesieth, speaketh unto men to edification, and exhortation, and comfort,' 1 Cor. xiv. 3. Sometimes it was a singing of praise unto God; as they that prophesied 'with harps, with psalteries and with cymbals; to confess and to praise the Lord,' 1 Chron. xxv. 1, 3. DID NOT ADD,] That is, prophesied no more but that day, as God spake the ten commandments, and 'added not,' that is, spake no more, or after such a manner to the people, Dent. lii. 2. Thus the Gr. here translateth, *and they added no more*: and Sol. Jarchi saith, "they did not add, i. e. they prophesied not save that day only; so it is expounded in Siphre." Howbeit the Chald. translateth it, *ceased not*; in a contrary signification, which sometimes is in the Heb. words. But seeing the Chald. so expoundeth that also in Deut. v. 22, that the Lord 'ceased not,' which seemeth to mean a continuance till all those ten words were finished; we may likewise understand him here to mean a continuance for that day; (as Saul in Naioth 'prophesied all that day and all that night,' 1 Sam. xix. 24,) and not a continuance always; for this seemeth to be a temporary gift and miracle for confirmation of their office; as in 1 Sam. x. 6, 11.

VER. 26.—MEDAD,] In Gr. *Modad*. THE SPIRIT,] In Chald. *the spirit of prophecy*. THAT WERE WRITTEN,] By Moses in a book; or in papers (as the Hebs. think) and so were appointed among the rest to come to the tabernacle, ver. 16, 24. BUT WENT NOT OUT,] For what cause, the scripture sheweth not: but by comparing this their fact with others, it is probable, that as Saul when he should have been made king, withdrew and hid 'himself among the stail,' 1 Sam. x. 22, so these two, unwilling to take the charge upon them, withdrew their shoulders, and

²⁷ And there ran a young man, and told Moses, and said, Eldad and Medad do prophesy in the camp. ²⁸ And Joshua the son of Nun, the minister of Moses, *one* of his choice young men, answered and said, My lord Moses, forbid thou them. ²⁹ And Moses said unto him, Enviest thou for me? but O who shall give *that* all the people of Jehovah *were* prophets; that Jehovah would give his Spirit upon them. ³⁰ And Moses gathered himself into the camp; he, and the elders of Israel. ³¹ And there went forth a wind from Jehovah, and brought quails from the sea, and let *them* fall by the camp, as *it were* a day's journey on this *side*, and as *it were* a day's

came not to the tabernacle: yet the Lord by his Spirit found them out: for whither shall men go from his spirit? or whither shall they flee from his presence? Ps. cxxxix. 7. The Hebs. have here their uncertain conjectures: Sol. Jarchi saith, "They were all written expressly by their names, and should have been taken by lots. For the count was made for the twelve tribes, out of every tribe six, except two tribes, of which were but five. Moses took seventy-two papers (or scrolls) and on seventy of them he wrote an elder, and on two, a part: and he chose six out of every tribe, so there were seventy and two. Then he said unto them, Take up your papers out of the basket. Whoso took up with his hand (a paper on which was written) an elder, he was sanctified (to that office:) but he in whose hand came up a part, unto him he said, the Lord will not have thee."

VER. 28.—OF HIS CHOICE YOUNG MEN,] In Gr. *his chosen one*: the Chald. saith, *of his young men*. The original word signifieth also youth: whereupon some translate it, the minister of Moses from his youth: but this seemeth not fit, for Moses's shepherd's life in Midian, from which he came but a little before this, argueth the contrary. FORBID THOU THEM,] This he spake of envious zeal for his master Moses' sake, (as the ver. following sheweth;) that he would not have the use of the gift of prophecy common; or, because they obeyed not Moses to come out as he commanded. So the disciples forbade one that cast out devils in Christ's name, because he followed not with them, Luke ix. 49, 50, Mark ix. 38. Thargum Jonathan explaineth it, 'my lord Moses, request mercy from before the Lord, and forbid them the spirit of prophecy.'

VER. 29.—ENVIEST THOU,] Or, *hast thou envious zeal or jealousy for my sake?* which is a prohibition, have it not: as 'think ye that I am come to give peace on earth?' Luke xii. 51; that is, 'think it not,' Matt. x. 34. BUT O WHO SHALL GIVE,] Or, *and O who*, &c.: this is an earnest wish, as would God, or the like: the word *and*, setteth forth the

earnestness of his passion, as Acts xxiii. 3; Ps. ii. 6. HIS SPIRIT,] That is, the gifts of his spirit; as the Chald. saith, 'his spirit of prophesy.' So Paul wisheth that all the church could prophesy, and saith, 'follow after love, and zealously desire spiritual gifts, but rather that ye may prophesy, 1 Cor. xiv. 1.

VER. 30.—GATHERED,] That is, *got himself*, or as the Gr. saith, *departed*. THE ELDERS,] Who were authorised of God to be of the high counsel or synedriion with Moses and his assistants: and thus they differed from those inferior magistrates which had been appointed before by Jethro's advice, Exod. xviii. 21, 25. And as then all hard causes were brought unto Moses, Exod. xviii. 26; so after this, such causes were brought to the high court or synedriion first ordained here. This is showed by the Heb. canons in Talmud Bab. Sanhedrin, chap. 1; and Maim. in Sanhedrin, chap. v. thus: "they set up no king but by the mouth of the senate of seventy-one (elders:) neither make they any lesser synedriion for every tribe and for every city, but by the senate of seventy-one. Neither judge they a whole tribe revolted, (to idolatry,) nor a false prophet, nor the high priest in judgment of life and death, but by the great synedriion. But money matters are judged by the court of three judges. Likewise, they make (or judge) no elder rebellious, (Deut. xvii.) nor any city drawn to idolatry, (Deut. xiii.) neither cause they the suspected woman to drink the bitter water, (Num. v.) but in the great synedriion. Neither do they add unto (or enlarge) the city or the court-yard, neither go they forth to permitted war," &c. [whereof see the notes on Deut. xx. 1,] but by the great synedriion; as it is said, (in Exod. xviii. 22,) 'every great matter they shall bring unto thee.'

VER. 31.—A WIND,] God 'made an east wind to pass forth in heaven; and brought on a south wind by his strength,' Ps. lxxviii. 26. BROUGHT QUAILS,] Such fowls as he had fed them with before, in Exod. xvi. 13; them now God again brought swiftly, and as

journey on that *side*, round about the camp: and as *it were* two cubits above the face of the earth. ³² And the people stood up all that day, and all the night, and all the next day, and they gathered the quails; he that *gathered* least, gathered ten homers: and spreading they spread *them* for themselves round about the camp. ³³ The flesh was yet between their teeth; it was not yet cut off, when the anger of Jehovah was kindled against the people, and Jehovah smote the people with a very great plague. ³⁴ And he called the name of that place Kibroth-hattaavah, because there they buried the people that lusted. ³⁵ From Kibroth-hattaavah, the people journeyed *unto* Hazeroth: and they were in Hazeroth.

with violence; which the Chald. translatheth made to fly. LET THEM FALL,] Or, *spread them abroad*; so this word is Englished in 1 Sam. xxx. 16. TWO CUBITS,] Sol. Jarchi saith, "they flew so high as against a man's heart, that he was not toiled in getting them, either by reaching high or by stooping low.

VER. 32.—TEN HOMERS,] Or, *ten heaps*, as the Chald. translatheth: for the Heb. homer sometimes signifieth an heap, as in Exod. viii. 3; sometimes a kind of measure containing ten ephahs or bushels, Ezek. xlv. 11; the which measure is called also a cor, Ezek. xlv. 14; and so Thargum Jerusalem interpreteth it here. Thus also the Gr. translatheth it *ten cors*; (for of the Heb. *cor*, the Gr. *coros*, in Luke xvi. 7; and Lat. *corus* are derived.) And Chazkuni here explaineth it, "ten homers; there are in an homer thirty seahs (or pecks,) so ten homers contain three hundred seahs: lo he that gathered least, had every day ten seahs." Of the seah or peck, see the notes on Gen. xviii. 6. This abundance of fowls was miraculous, whereupon it is said, 'God rained flesh upon them as dust; and feathered fowls as the sand of the sea,' Ps. lxxviii. 27. And with these they filled their greedy lust; ('feeding themselves without fear,' as Jude ver. 12;) though the Lord had threatened to punish them, ver. 20.

VER. 33.—NOT YET CUT OFF,] To wit, from their mouth, that is, not taken from them, which the Gr. translatheth *before it* (that is, the flesh) *failed*. Thus the phrase is opened in Joel i. 5, 'the new wine is cut off from your mouth;' that is, taken away from you. Or, by cutting may be meant chewing. The psalmist alleging this, saith, 'they were not estranged from their desire;

the meat was yet in their mouth when the anger of God came up against them,' &c. Ps. lxxviii. 30, 31. And here Chazkuni observeth how they were plagued of God, "after that he had sufficed all of them with flesh; that men should not say he had not plagued them, but because he was not able to suffice them all with flesh. A VERY GREAT PLAGUE,] Or, *vehement great smiting*: Abr. Ezra writeth, that 'it was the pestilence: God gave them their request when they lusted for flesh; but sent leanness into their soul,' Ps. cvi. 14, 15. 'The anger of God came up against them, and slew of the fat of them; and smote down the choice young men of Israel,' Ps. lxxviii. 31.

VER. 34.—HE CALLED,] meaning, Moses called, and by the name of the place, left a memorial of their sin and punishment, for a warning to them after, Deut. ix. 22; and to us, 'that we should not lust after evil things as they lusted,' 1 Cor. x. 6. Or, as the Gr. translatheth it, 'the name of the place was called;' see ver. 3. KIBROTH-HATTA AVAH,] That is, as the Gr. expoundeth it, *graves (or monuments) of lust*. Where lust may be used for the men that lusted; as circumcision, in Rom. ii. 26, is for men circumeised; pride, for the proud man, Jer. i. 31, 32; Ps. xxxvi. 12; and many the like. See the notes on Gen. xlv. 7.

VER. 35.—WERE IN HAZEROTH,] Or, *Chatseroth*, in Gr. *Aseiroth*; here they were that is, abode or continued, (as Daniel was, that is, continued, Dan. i. 21; and they were, that is, continued there, Ruth i. 2.) The cause of which abode, was a new trouble which Moses' sister and brother raised against him, Num. xii.

CHAP. XII.

1. *Mary and Aaron speak against Moses about his wife and office.*
 4. *The Lord calleth them all before him, justifieth Moses, magnifieth his office, rebuketh the murmurers, and departeth in anger.* 10. *Mary is made a leper, Aaron confesseth sin, Moses prayeth God to heal her.*
 14. *The Lord commandeth her to be shut out of the camp seven days.*
 15. *The people's journey is stayed till she was brought in again; then they go on into Pharan.*

¹ AND Mary and Aaron spake against Moses, because of the Ethiopian woman whom he had taken: for he had taken an Ethiopian woman. ² And they said, Hath Jehovah spoken only indeed by Moses? hath he not spoken also by us? And Jehovah heard

VER. 1.—MARY,] In Heb. *Mirjam*; in Gr. *Miriam*; she was a prophetess, sister of Moses and Aaron, Exod. xv. 20; and she it was that began the quarrel, as in the original it appeareth, ‘Mary she spake;’ therefore she, not Aaron, was plagued with leprosy, v. 10. As Satan prevailed first with Eve, then by her with Adam, Gen. i. 3; so here first with Mary, and then by her, with Aaron the high priest. And as the former sin of lust for flesh began among the baser sort, Num. xi. 4; so this sin of ambition and vain glory began among the chiefest of the church: for these three, Moses, Aaron, and Mary, were the chief guides whom God sent before his people, Micah vi. 4. BECAUSE,] Or, *upon occasion, for the sake.* ETHIOPIAN,] Heb. *Cushite*; which the Gr. translath *Ethiopian*. This seemeth to be no other than Zipporah the Midianitess, whom Moses had married, Exod. ii. 16, 21; and because the Midianites dwelt in Cush his land, they were called Cushites (or Ethiopians;) and it may be also because they were tawny coloured like them. For otherwise Cush was the son of Cham, Gen. x. 6; whereas Midian was the son of Abraham, the son of Shem, Gen. xxv. 1, 2. The Chald. instead of Cushith, saith Fair, which may be spoken by the contrary. Josephus, Philo, and some others take this wife not to be Zipporah, but another Ethiopian. TAKEN,] To wit, *to wife*, that is, *married*: so in 1 Chron. ii. 19, 21; 2 Chron. xi. 20; Neh. vi. 18; x. 30. By this it seemeth, the marrying of that woman (who was not of the stock of Israel, and who hindered him from circumcising his son, Exod. iv. 24—26,) was the occasion of their murmuring. Howbeit, the Heb. doctors make his not companying

with his wife, to be the occasion: for that he being a prophet, daily conversant with the Lord, and frequenting his tabernacle, abstained from her lest he should have legal pollution, which would have kept him from the sanctuary, Lev. xv. 16—31. Compare also Exod. xix. 15. Thus the Chald. expoundeth it, “for he had put away (or abstained from) the fair wife which he had taken.” And Sol. Jarchi thus, “for he had taken a Cushite woman, and had now put her away.”

VER. 2.—BY MOSES,] Or *in Moses*; as speaking of inward revelation by the Spirit: the Thargum called Jonathan’s, paraphraseth thus; “hath the Lord spoken only indeed with Moses, who is separated from copulation of the bed,” meaning with his wife. ALSO BY US,] Or, *in us*: as David said ‘the Spirit of Jehovah spake in me,’ 2 Sam. xxiii. 2. Here Sol. Jarchi addeth for explanation, “hath he not spoken also by us, and yet we have not separated ourselves from the way of the earth;” meaning, from mutual society, such as is between man and wife; a phrase taken from Gen. xix. 31. But it may be understood, as before is noted, that they would not have Moses esteemed the only prophet, who had so stained himself by marriage with a strange woman. Their drift was by disgracing Moses for his infirmity, to grace and advance themselves; against which it is said, ‘let us not be desirous of vain-glory, provoking one another, envying one another,’ Gal. v. 26. HEARD IT,] That is, took notice of this their speech, to reprove and punish it. So of Reuben’s sin, it is said, ‘Israel heard it,’ Gen. xxxv. 22. Or, God is said to hear it, as a witness of that which it may be they murmured in secret: as in Ps. lix. 8, ‘swords

it. ³ Now the man Moses *was* very meek, above all the men which *were* upon the face of the earth.

⁴ And Jehovah said suddenly unto Moses, and unto Aaron, and unto Mary, Come out ye three unto the tent of the congregation, and they three went out. ⁵ And Jehovah came down in the pillar of the cloud, and stood *in* the door of the tent, and called Aaron and Mary: and they two came forth. ⁶ And he said, Hear now my words: if there shall be a prophet *among* you, I Jehovah will make myself known unto him in a vision, I will speak unto him in a dream. ⁷ My servant Moses *is* not so, he *is* faithful in all mine

are in their lips, for who (say they) doth hear? and in Ps. lv. 20, 'God will hear and afflict them.' See also Ps. xciv. 7, 8, 9.

VER. 3.—*MEEK,*] The original word hath affinity with affliction and lowliness, for by affliction, this virtue is furthered, Lam. iii. 27—30; and is seated in the heart and spirit, as the apostle mentioneth 'a meek and quiet spirit,' 1 Pet. iii. 4. As Moses, so Christ is set forth for an example of meekness, Matt. xxi. 5; xi. 29. It is a virtue which keepeth a man in anger, and avenging of ourselves when we are offended, wronged, and contemned. *ABOVE ALL THE MEN,*] Or, more than any man. This commendation the Spirit of God giveth of Moses, though by Moses' own pen (as the apostle also writeth in his own behalf, 2 Cor. xi. 5, 6, 10, 22, &c.; xii. 11, 12;) although Moses is noted to have been very angry sundry times, Exod. xi. 8; xvi. 20; xxxii. 19; Lev. x. 16; Num. xvi. 15; xxxi. 14; xx. 10, 11; compared with Ps. cvi. 32, 33.

VER. 4.—*SAID SUDDENLY,*] So showing the greatness of his displeasure against them, which suffered no delay, Ps. lxxiv. 7; Prov. vi. 15; Is. xxx. 13; and preventing any that might think Moses complained to God and sought revenge. Thus God who will be a swift witness against evil doers, Mal. iii. 5; suddenly rose to plead the cause of his meekest servant. Compare Ps. i. 19, 20, 21. *YE THREE,*] Both parties are judicially summoned to appear before the Lord in the tent of his habitation; as he riseth up to judgment, 'to save all the meek of the earth,' Ps. lxxvi. 9. So in Num. xvi. 16.

VER. 5.—*CAME DOWN,*] In Chald. *revealed himself*: see Gen. xi. 5. *OF THE CLOUD,*] As the throne of his glory, out of which he used to appear and speak unto them, Ps. xcix. 7; Num. xvi. 42. Unto these appearances those visions of John hath reference, Rev. x. 1, 2, 3; xiv. 11, &c.

VER. 6.—*A PROPHET AMONG YOU,*] Or, *of you*; Heb. *your prophet*: which the Chald. expoundeth, "if there shall be prophets to (or among) you." What this word

prophet meaneth, see in the notes on Gen. xx. 7; Exod. vii. 1. *I JEHOVAH,*] So the Chald. also explaineth it: or it may be interpreted, *of Jehovah*; that is, a prophet of the Lord: so the Gr. translateth, *a prophet of you to the Lord*. *IN A VISION,*] Or, *by a vision or sight*; that is, as the Chald. saith, *in visions*; so God appeared to Abraham the prophet in a vision, Gen. xx. 7; xv. 1; and to Jacob, Gen. xlv. 2; to Ezekiel, Ezek. i. 1; to Daniel, Dan. viii. 2; and others, Job iv. 13; 2 Cor. xii. 1; Acts ii. 17; whereupon a prophesy is called a vision, Is. i. 1; Obad. i. 1; Nahum i. 1. *IN A DREAM,*] Chald. *in dreams*: another way by which God revealed his word to the prophets, Gen. xxxi. 11; Deut. xiii. 1; 1 Kings iii. 5; Jer. xxiii. 25, 28, 32. Dreams are in the night, and then as it were in darkness God spake with the other prophets; but as R. Menachem here noteth, "it was not so with Moses, for God spake not with him but by day." Moreover, dreams and visions do soon vanish and fly away, Job xx. 8.

VER. 7.—*NOT SO,*] Is not such a prophet that I should speak to him by dreams and visions. *FAITHFUL IN ALL MINE HOUSE,*] That is, in all my church; for the house of God is expounded 'the church of the living God,' 1 Tim. iii. 15; and so the Chald. here translateth it "in all my people;" and Jonathan, "in all the house of Israel my people:" and Chazkuni explaineth it thus, "all the men of my house hold him for faithful." This is further opened by the apostle, saying, 'consider the apostle and high priest of our profession, Christ Jesus, who was faithful to him that made him, as also Moses was in all his house, &c. And Moses verily was faithful in all his house, as a servant, for a testimony of those things which were to be spoken after, but Christ as the Son over his own house; whose house we are, if we hold fast the confidence and the rejoicing of the hope firm unto the end,' Heb. iii. 1—6. Touching Moses' faithfulness, and the confidence that Israel reposed in him, see the notes on Exod. xix. 9.

house. ⁸ Mouth to mouth will I speak with him, and *in* vision, and not in dark speeches; and the similitude of Jehovah shall he be-

VER. 8.—MOUTH TO MOUTH.] That is, familiarly, plainly, in mine own presence, without any interposed mean; as the Chald. translateth, *speech with speech*. So when Joseph spake without an interpreter, he said, 'it is my mouth that speaketh unto you,' Gen. xlv. 12; and the apostle opposeth it to speech by writing; as, 'I would not write with paper and ink, but I trust to come unto you and speak mouth to mouth, that our joy may be full,' 2 John ver. xii; and 3 John xiv. A like phrase is in Exod. xxxiii. 11, 'Jehovah spake unto Moses face to face, as a man speaketh unto his friend;' and in this manner of communication, Moses excelled all the other prophets, Deut. xxxiv. 10. The Heb. doctors have explained this matter thus; 'it is one of the foundations of the law, to know that God maketh the sons of men to prophesy; and prophesy resteth not but on a wise man, great in wisdom, mighty in his virtuous qualities, that his affections (or natural corruption) prevail not over him in any thing in the world, but he prevaieth by his knowledge over his affections continually, &c. On such a man the Holy Spirit dwelleth, and when the Spirit resteth upon him, his soul is associated to the degree of angels which are called men, and he is turned to another man, and perceiveth in his own knowledge that he is not so as he was, but that he is advanced above the degree of other wise men, as it is said of Saul, 'and thou shalt prophesy with them, shalt be turned to another man,' (1 Sam. x. 6.) The prophets were of divers degrees: as in wisdom one wise man is greater than another, so in prophesy, one prophet was greater than another. And all of them saw not the vision of prophesy but by dream, by vision of the night, or in the day time, after that a deep sleep was fallen upon them, Num. xii. 6; and all of them when they prophesied, their joints trembled, and strength of body failed, and their thoughts were troubled, and the mind was left changed to understand that which was seen; as it is said of Abraham, 'and, lo, a terror, a great darkness fell upon him,' (Gen. xv.) and as is said of Daniel, 'and my vigour was turned in me unto corruption, and I retained no strength,' (Dan. x. 8.) The things that were made known to a prophet by vision prophetically, were made known to him by way of parable, and forthwith the interpretation of the parable was written in his heart, and he knew what it was. As the ladder that Jacob our father did see, and the angels ascending and descending on it, (Gen. xxviii. 12;) and the

living creatures which Ezekiel saw, (Ezek. i.) and the seething pot and almond rod which Jeremiah saw, (Jer. i.) and the ephah which Zechariah saw, (Zech. v.) and so the other prophets, of whom some spake the parable and the interpretation thereof, some the interpretation only; and sometime they uttered the parable only without the interpretation, as part of Ezekiel's and Zechariah's words: and they all prophesied by parables and after the way of dark speeches. None of the prophets prophesied at all times when they would; but prepared their understanding, and sat joyful, and with cheerful heart, and with contemplation. For prophesy cometh not upon men, either when they are sorrowful, or when they are slothful, but when they are joyful: therefore the sons of the prophets had before them psalteries, and timbrels, and pipes, and harps, (1 Sam. x. 5;) and they sought for prophesy; and this is that which is written, 'and they prophesying,' (1 Sam. x. 5;) as if he should say, walking in the way of prophesy, until they do prophesy. Those which forget to prophesy, are called sons of the prophets: and although they prepared their wits (or understanding,) it might be the Holy Spirit would come down upon them, and it might be not. All these things that we have spoken of, were the way of prophesy for all the former and latter prophets, except Moses our master, the master of all the prophets. And what difference was there between the prophesy of Moses, and of all the other prophets? All the prophets prophesied by dreams or by vision: but Moses prophesied when he was waking and standing; as it is written, 'and when Moses was gone into the tent of the congregation, to speak with him, then he heard the voice of one speaking unto him,' (Num. vii. 89.) All the prophets prophesied by the hands of an angel, therefore they did see that which they saw in parables and dark speeches: Moses prophesied not by the hands of an angel, as it is said, 'mouth to mouth, I will speak with him,' (Num. xii. 8;) it is also said, 'the Lord spake unto Moses face to face,' (Exod. xxxiii. 11;) and again it is said, 'and the similitude of the Lord shall he behold,' (Num. xii. 8;) as if he should say, there is no parable there, but he seeth the thing concerning his Creator, without dark speech, without parable. He it is of whom the law testifieth, 'apparently, and not in dark speeches,' (Num. xii. 8;) for he prophesied not by dark speech, but apparently, for he saw the thing concerning his Creator. All the prophets were afraid, and troubled, and fainted, but Moses was not so; for the

hold: and wherefore were ye not afraid to speak against my servant, against Moses? ⁹ And the anger of Jehovah was kindled against them, and he went away. ¹⁰ And the cloud departed from

Scripture saith, 'as a man speaketh unto his friend,' (Exod. xxxiii. 11;) as if he should say, As a man is not troubled to hear the words of his friend, so there was strength in the mind of Moses to understand the words of prophesy, and he stood on his place safe and well. None of the prophets prophesied at all times when they would: but Moses was otherwise, for at any time when he would, the Holy Spirit clothed him, and prophesy came upon him; and he needed not to prepare his mind and make himself ready for it, for he was prepared and ready, and stood as the angels of ministry, therefore he prophesied at all times, as it is said, 'stand still, and I will hear what the Lord will command concerning you,' (Num. ix. 8.) And this God caused him to trust upon, as it is said, 'but as for thee, stand thou here with me, &c. (Deut. v. 31;) whereby thou mayest learn that all the prophets, when prophesy was taken up from them, returned to their tents, which was for things necessary to the body of them all, as the rest of the people; therefore they were not separated from their wives: but Moses our master returned not to his first tent, therefore he was separated from his wife for ever; and his mind was fast bound unto God the rock everlasting, and his glory was never taken up from upon him, but the skin of his face shined, and he was sanctified as the angels." Maim. in *Mishn.* tom. i.; in *Jesude hatorah*, chap. vii. sect. 1—6. Now as the apostle compareth Christ with Moses, and preferreth him before Moses, Heb. iii.; so in this gift of prophesy he did excel him: for 'the Lord gave him the tongue of the learned, that he knew how to speak a word in season,' Is. l. 4; and this he learned not by dreams or visions, nor by angels, nor by speech communicated mouth to mouth; but by clean seeing of God, (which no man ever did at any time;) and being 'in the bosom of the Father,' John i. 18; and having the Spirit, not by measure, he testified what he had seen and heard with his Father, John iii. 32, 34; viii. 38; and in him all fulness dwelt, even 'the fulness of the Godhead bodily,' Col. i. 19; ii. 9. WILL I SPEAK,] That is, I usually speak: the time to come is used to signify a continued action. IN VISION,] Or, by sight, or appearance, that is apparently: the Gr. translateth, in an appearance or sight: which word is opposed (in 2 Cor. v. 7;) to faith, which is of things not seen, Heb. xi. 1; and here the Lord opposeth it to dark speeches, so it meaneth an apparent or clear revelation,

Aben Ezra explaineth it thus, "I will show him the thing as it is, as the form of the tabernacle, (Exod. xxv. 40,) and not in a dark speech, (or riddle), like (that in Ezek. xvii. 2;) a great eagle with great wings, &c. DARK SPEECHES,] Or, *hidden speeches, riddles*: a dark speech is called in Heb. *Chidah*, of sharpness, because it requireth sharpness of wit, both to preboud and expound the same, as we have an example in Samson's riddle, Judg. xiv. 13, 14, &c.; and it is of the nature of a parable, as in Ezek. xvii. 2, 3, 'Son of man put forth a riddle, and speak a parable to the house of Israel; a great eagle with great wings, long winged, full of feathers which had divers colours, came unto Lebanon,' &c. And all close and hidden doctrine is called a riddle, Ps. xlix. 5. And the Holy Spirit translateth it in Gr. sometime *Ainigma*, a riddle, 1 Cor. xiii. 12; (as the common Gr. version here hat,) sometime 'hidden things,' Matt. xiii. 35; from Ps. lxxviii. 2; and so the Chald. of Jonathan expoundeth it here. The apostle sheweth the meaning of this word, when he said, 'now we see through a glass in a riddle, (that is, darkly,) but then (we shall see) face to face,' 1 Cor. xiii. 12. THE SIMILITUDE,] Or, *the likeness, image*, which the Gr. interpreteth the glory of the Lord. Sol. Jarchi saith, "this was the sight of (God's) back-parts," mentioned in Exod. xxxiii. 23. And this prerogative Moses had above all Israel, which saw no similitude of God, Deut. iv. 12, 15; and above all prophets, who saw no vision of God so clear as he did. For even Moses himself could not see the face of God, Exod. xxxiii. 20. 'No man hath seen God at any time,' John i. 18; neither can see,' 1 Tim. vi. 16. AGAINST MY SERVANT, AGAINST MOSES,] A manner of speech both earnest and elegant, like that in Gen. xxi. 10, 'with my son, with Isaac'; and that in 2 Sam. vii. 23, 'like my people, like Israel.' Sol. Jarchi noteth, "he saith not against my servant Moses; but against my servant, against Moses; against my servant though he were not Moses; against Moses, for though he were not my servant, it were meet ye should fear before him, how much more seeing he is my servant? According to this the apostle speaketh in 2 Pet. ii. 10, 'they are not afraid to speak evil of dignities.'

VER. 9.—HE WENT AWAY,] Withdraw the sign of his glorious presence, not vouchsafing to hear their answer; which was a token of his great displeasure.

VER. 10.—THE CLOUD DEPARTED,] The

off the tent; and, behold, Mary *became* leprous as snow: and Aaron looked upon Mary, and, behold, *she was* leprous. ¹¹ And Aaron said unto Moses, Alas! my Lord, I beseech thee, lay not the sin upon us, wherein we have done foolishly, and wherein we have sinned. ¹² I beseech thee, let her not be as *one* dead, of whom when he cometh out of his mother's womb, half his flesh is even consumed. ¹³ And Moses cried unto Jehovah, saying, O God, I beseech thee, heal her now.

¹⁴ And Jehovah said unto Moses, And *if* her father had spitting spitted in her face, should she not be ashamed seven days? let her be shut seven days out from the camp; and after let her be ga-

cloud of the glory of the divine presence of the Lord, saith Thargum Jonathan. **LEPROUS AS SNOW,**] That is, leprous white as snow; and this was the sorest leprosy, and most incurable, see Exod. iv. 6; 2 Kings v. 27; and they that had this disease, were put out of the Lord's camp as unclean, Lev. xiii.; and therefore God departed now away, for (as Chazkuni here saith,) "It is not the way of the earth, that holiness should stay in an unclean place." This punishment was very memorable, both for the suddenness and soreness of it; wherefore it is after said, 'remember what Jehovah thy God did unto Mary by the way, after that ye were come forth out of Egypt,' Deut. xxiv. 9. And if God did thus unto so great a woman for Moses' sake, what will he do to such as rebel against Christ, who is 'counted worthy of more glory than Moses,' Heb. iii. 3. 'For if they escaped not, who refused him that spake on earth; much more shall not we escape if we turn away from him that speaketh from heaven,' Heb. xii. 25. For Christ is not the servant, but the Son, even 'the Lord from heaven,' 1 Cor. xv. 47.

VER. 11.—ALAS, MY LORD,] Or, *Oh, my lord*, Heb. *unto me*, to wit, *have respect*; the Chald. explaineth it, *we pray thee, my lord*: see this phrase in Gen. xliii. 20. Aaron as unworthy of access himself unto God now departed, maketh request unto Moses, honoureth him (though Aaron himself was both the elder brother and the high priest,) with the title of his lord, confesseth their sin against him, craveth pardon; and by Moses' mediation, to have their sister cured. **SIN,**] That is, the punishment of sin, (as Lev. xxii. 9; Num. xviii. 32;) which he desireth that by Moses' intercession, it might not be laid upon them of God. **WHEREIN WE HAVE DONE FOOLISHLY,**] Or, *because we are become foolish*: the Gr. translatheth, *because we have done ignorantly in that we have sinned*: in which sense it is a lessening of their sin, as done through unadvisedness and oversight, not maliciously

VER. 12.—AS ONE DEAD,] By continuance of the leprosy upon her, whereby she should be shut out of the communion of the church, Num. v. 2; should defile all that touched her as do the dead; and in the end be consumed, and die utterly with that fretting plague, as the words following show. The Chald. expoundeth this verse thus; "let her not now be separated from among us, for she is our sister: pray now for this dead flesh that is in her, that it may be healed." **IS EVEN CONSUMED,**] Or, *is even eaten*, to wit, with the disease: and by coming out of his mother's womb, the Gr. understandeth and translatheth, *an untimely birth and coming out*, &c. for as of such a dead birth the flesh is half consumed, so is the flesh of a leper.

VER. 13.—CRIED OUT,] That is, as the Chald. translatheth, *prayed*, but earnestly, and as grieved for her affliction; so the word usually signifieth. **O GOD,**] Hebr. *Æl*, which is one of God's names, signifying his might, and including his mercy; as is noted on Gen. xiv. 18. So in Thargum Jonathan, it is here explained, "And Moses prayed, and besought mercy before the Lord, saying, I beseech for mercy of the merciful God, I beseech God that hath power of the spirits of all flesh, heal her I beseech thee,"

VER. 14.—HAD SPITTING SPITTED,] That is, *had but spitted*, to wit, in anger. The Chald. expoundeth it, *had rebuked*. Spitting on the face, is a sign of anger, shame, and contempt, Job xxx. 10; Is. i. 6; which, if it had been from her earthly father, should have made her ashamed and sorrowful seven days: how much more now that it is from her Father which is in heaven? **SEVEN DAYS,**] So long every leper was to be shut up by the law, for every trial; and also at his cleansing; see Lev. xiii. 4, 5, 21, 26; xiv. viii. So long was he unclean that touched a dead man, Num. xix. 11. **GATHERED,**] That is, *received in*, or as the Gr. translatheth, *enter in*. So gathering is used for receiving or taking in, after that one is neglected or forsaken, Judg. xix. 15; Josh. xx. 4;

thered in. ¹⁵ And Mary was shut out from the camp seven days; and the people journeyed not till Mary was gathered in again. ¹⁶ And afterward the people journeyed from Hazeroth, and encamped in the wilderness of Pharan.

Ps. xxvii. 10. Here Thargum Jonathan addeth this paraphrase, "And I will cause to stay, for thy sake, the cloud of my glory, and the tabernacle, and the ark, and all Israel, until the time that she is healed, and afterward she shall be gathered in."

VER. 15.—MARY WAS SHUT,] In Gr. *was separated*: this was an example of justice against sinners, without respect of persons; therefore they are after desired to remember this, Deut. xxiv. 9. And even kings when they were lepers, were separated, and dwelt apart, 2 Chron. xxvi. 20, 21. THE PEOPLE JOURNEYED NOT,] But stayed mourning for her, till she was cured; which

was a special honour unto Mary above other lepers, for whom there was no such stay, Num. v. 2, 4. Because this Mary was one of those whom God sent before his people, Mic. vi. 4; Exod. xv. 20. Sol. Jarchi saith, "The Lord imparted this honour unto her, because she once stayed for Moses when he was cast into the river, as it is written, And his sister stood afar off," &c. Exod. ii. 4.

VER. 16.—WILDERNESS OF PHARAN,] Or, *of Paran*; which had been 'Ishmael's' habitation, Gen. xxi. 21, and the place where they pitched in this wilderness was called 'Rithmah,' Num. xxxiii. 18, and 'Cadesh-barnea,' Num. xiii. 3, 26; Deut. i. 19, &c.

CHAP. XIII.

1. *The Lord enjoineth Moses to send one man of every tribe, to search the land of Canaan.* 4. *Their names and tribes.* 17. *Their instructions.* 21. *Their acts and return after forty days.* 26. *Their relation of the goodness of the land, and strength of the inhabitants.* 30. *Culeb encourageth the people, but the others discourage them, and bring up an evil report upon the land.*

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¹ AND Jehovah spake unto Moses, saying, ² Send thou men, that they may search the land of Canaan, which I give to the sons of Israel: one man, one man for a tribe of his fathers, shall

ד ד ד Here beginneth the thirty-seventh section of the law: see Gen. vi. 9.

VER. 1.—JEHOVAH SPAKE,] By Moses' relation after, it appeareth, that when God had led his people from mount Horeb to Cadesh Barnea, through the great and fearful wilderness, and they were come to the mountain of the Amorites; then Moses said, 'See, the Lord thy God hath given the land before thee; go up, possess it. And all the people came near unto Moses, and said, We will send men before us, and they shall search out the land for us, and bring us word again, by what way we shall go up, &c. That word liked Moses well; and he took of them twelve men, and sent them to spy out the land,' Deut. i. 19—24. So where here it is said, 'Jehovah spake,' &c. it is not meant, that this motion came first from the Lord; but the people first spake of it to Moses, he consulted with the Lord about it; and the Lord approved,

or at least, permitted the thing which they desired.

VER. 2.—SEND THOU,] Or, *send for thee*: which Sol. Jarchi expoundeth to this sense; 'I command thee not; if thou pleasest, send: forasmuch as Israel came and said, we will send men,' &c. Deut. i. 22. THAT THEY MAY SEARCH,] Or, *and let them search*, or *esp*y, by searching round about: and the word implieth the action of the heart and mind, not of the eyes only, Eccl. i. 13; vii. 25. Thus God let them go search or esp

y the land, which he himself before 'had espied for them,' Ezek. xx. 6, and went before them in the way, to search them out a place to pitch their tents in, in fire by night, and in a cloud by day, Deut. i. 33. OF CANAAN,] That is, as the Gr. translateth, *of the Canaanites*: named as the chief, for it was the land of seven mighty nations,' Deut. vii. 1. I GIVE,] Or, *am giving*: so he speaketh as of a

ye send every one a ruler among them. ³ And Moses sent them from the wilderness of Pharan, at the mouth of Jehovah: all those men were heads of the sons of Israel. ⁴ And these *were* their names: Of the tribe of Reuben, Shammua the son of Zaccur. ⁵ Of the tribe of Simeon, Shaphat the son of Hori. ⁶ Of the tribe of Judah, Caleb the son of Jephunneh. ⁷ Of the tribe of Issachar, Jigal the son of Joseph. ⁸ Of the tribe of Ephraim, Hoshea the son of Nun. ⁹ Of the tribe of Benjamin, Palti the son of Raphu. ¹⁰ Of the tribe of Zabulon, Gaddiel the son of Sodi. ¹¹ Of the tribe of Joseph, of the tribe of Manasses, Gaddi the son of Susi. ¹² Of the tribe of Dan, Ammiel the son of Gemalli. ¹³ Of the tribe of Aser, Sethur the son of Michael. ¹⁴ Of the tribe of Naphtali, Nahbi the son of Vophsi. ¹⁵ Of the tribe of Gad, Gevel the son of Machi. ¹⁶ These *are* the names of the men which Moses sent

thing present, for more assurance. ONE MAN, ONE MAN,] An Hebrew phrase, meaning, *of every tribe one man*, excepting the tribe of Levi, for of them none was sent; because they were to have no inheritance in the land, Deut. xviii. 1. A RULER,] Or, *a prince*; not of the baser sort, because the business was weighty: whereupon their rebellion following was of the more note.

VER. 3.—AT THE MOUTH,] Or, *according to the mouth*, that is, *the word of the Lord*, as the Chald. translatheth; and the Gr. *by the voice of the Lord*: and this Sol. Jarchi expoundeth, “by his permission.” So in the commentary called Phesikta, fol. 47, it is said, “The election of the spies was according to the mouth of the Lord; not that God commanded them to send them. If thou sayest, why did he not forbid them to send? To accomplish their desire, and to render them their recompense, and to give unto Joshua and Caleb a good reward.” HEADS,] That is, as the Gr. saith, *chief-rulers*; and Chazkuni expoundeth them, “captains over thousands:” as in Exod. xviii. 25.

VER. 4.—SHAMNUA,] In Gr. *Samiel son of Zaccour*

VER. 5.—SHAPHAT,] In Gr. *Saphat son of Souri*.

VER. 6.—CALEB,] In Gr. *Chaleb son of Jephonne*. See 1 Chron. iv. 15. His name signifieth *heartly*: and he brought Moses word again, as it was in his heart, Josh. xiv. 7.

VER. 7.—JIGAL,] In Gr. *Igad*.

VER. 8.—HOSHEA,] In Gr. *Auses son of Nave*.

VER. 9.—PALTÍ,] Or, as in Gr. *Phalti*.

VER. 10.—GADDIEL,] In Gr. *Goudiel son of Soudi*.

VER. 11.—OF JOSEPH,] He was father of Ephraim in ver. 8, as well as of Manasseh

here; and sometime Joseph is named for Ephraim, Ezek. xxxvii. 16, 19; Rev. vii. 8. Here he is named as father of Manasseh, who was his first-born, Josh. xvii. 1, although the Heb. give another reason; namely, “Because both of them uttered an ill report; Joseph, of his brethren, (Gen. xxxvii. 2,) and the prince of Manasseh, of the land: which Hoshea of Ephraim did not,” Chazkuni on Num. xiii.

VER. 13.—SETHUR,] In Gr. *Sadour*.

VER. 14.—NAHBI,] Or *Nachbi*; in Gr. *Naabi son of Sabi*.

VER. 15.—GEVEL,] In Gr. *Goudiel*.

VER. 16.—THESE ARE THE NAMES,] Chazkuni here observeth, “He sent no spy of the tribe of Levi, because he had no portion in the land.” NUN,] Called also, *Non*, 1 Chron. vii. 27, in Gr. *Nave*. JOSHUA,] Or, *Jehoshua*, called sometime ‘Jeshuah,’ Neh. viii. 17, in Gr. *Jesus*; and so the New Testament writeth him, Acts vii. 45; Heb. iv. 8, that signifieth a ‘Saviour,’ Mat. i. 21. And this name Moses gave him by the Spirit of God; either as foreseeing that he should be his successor, and save the people from their enemies the Canaanites; or, (as Sol. Jarchi here noteth) praying for him, that the Lord would save him from the counsel of the (wicked) spies. But Chazkuni expoundeth it, “Moses had called Hoshea the son of Nun, Joshua, not that he now first called him Joshua, but before when he was made his minister, and found grace in his eyes.” We find him called ‘Joshua,’ before they came to mount Sinai, Exod. xvii. 9, and after this, when Moses is ready to die, he is called ‘Hoshea,’ in Deut. xxxii. 44. Where Chazkuni saith thus; “At the first when he was taken to be Moses’ minister, Moses called him Joshua; for so is the manner of kings, to change the name of their ministers, Gen. xli. 45; Dan. i. 7. But now when he is

to spy out the land: and Moses called Hoshea the son of Nun, Joshua. ¹⁷ And Moses sent them to search the land of Canaan, and said unto them, Go up this *way* southward, and go up into the mountain. ¹⁸ And see the land what it *is*, and the people that dwelleth thereon, whether they *be* strong or weak, whether they *be* few or many. ¹⁹ And what the land *is* that they dwell in, whether it *be* good or bad, and what the cities *be* that they dwell in: whether in tents or in strong-holds. ²⁰ And what the land *is*, whether it *be* fat or lean, whether there be wood therein or not: and be ye of good courage, and take of the fruit of the land; (Now the days *were* the days of the first ripe grapes.) ²¹ And they went up

made king himself, his first name is restored: nevertheless, through all the scripture he is called Joshua, because he was accustomed thereto already." By this reason, the change of his name should seem to diminish from his dignity; whereas it was changed for his honour; as were the names of Abram, Sarai, Jacob, and others, Gen. xvii. 5, 15; xxxii. 28; Neh. ix. 7; Is. lxii. 2; Mark iii. 16, 17.

VER. 17.—SOUTHWARD,] Or, *by the south*; as in ver. 22, meaning, "the south part of the land of Canaan," as Chazkuni explaineth it. For that was nearest unto them, and the worst part of the land, because it was wilderness, and waterless, as the original word *Negeb* signifieth dry ground: and Caleb's daughter said to her father, 'Thou hast given me a south (that is, a dry) land, give me also springs of water,' Judg. i. 15, and, 'rivers in the south,' Ps. cxxvi. 4, meaneth, refreshing after bondage and affliction. The Gr. here translateth, *go up by this wilderness*: and so in that part was a wilderness, Josh. xv. 1—3. And Sol. Jarchi saith, "Go up this way by the south; that was the worst part of the land of Israel: for so is the manner of merchants; they show the worst things first, and afterward they show the best." THE MOUNTAIN,] Which was inhabited by Amalekites, Canaanites, and Amorites, Num. xiv. 40, 45; Deut. i. 44. Of this, Chazkuni giveth a reason thus; "And when ye shall know how to subdue the mountain, the valley will be easy to subdue."

VER. 18.—THE LAND WHAT IT IS,] This is again repeated in ver. 19, and the third time in ver. 20, which may thus be distinguished: by 'the land' here, is meant, 'the people' of the land, as after Moses explaineth it; by 'the land,' in ver. 19, is meant, the air of the country, and the cities, villages, tents, which were by the hand of man set thereon; and by 'the land,' in ver. 20, is meant the soil or ground itself, and fruits that grew thereon. AND THE PEOPLE,] And is here for explanation, *that is*, or, *I mean the*

people: see the notes on Gen. xiii. 15. So in Ps. lxxvi. 4, 'Let all the earth bow down to thee,' that is, all peoples of the earth: likewise in Ps. xcvi. 1, and cx. 1, and often in the scriptures. So, 'house' for household, or people in it, Gen. xlv. 11, 18. 'Cities' for citizens, Josh. xvii. 12. WHETHER THEY,] Heb. *whether it be strong*, &c. speaking of the people, as one in multitude.

VER. 19.—GOOD OR BAD,] This seemeth to respect the wholesomeness of the country, for air, waters, &c. as in 2 Kings ii. 19, 'the situation of this country is good, but the water is bad, and the land causeth to miscarry.' To this Chazkuni referreth it, saying, "or bad, if it cause the inhabitants thereof to miscarry, or to be barren," as 2 Kings ii. 19, and hereupon they answered, 'It is a land that eateth up the inhabitants thereof,' Num. xiii. 32. IN TENTS,] Or, *in camps, troops*: the Chald. calleth them, *villages* (or *unwalled towns*;) the Gr. changeth the order saying, *in walled or in unwalled towns*.

VER. 20.—FAT OR LEAN,] This respecteth the soil itself, which if it be 'fat,' is fertile; if 'lean,' barren. The Chald. changeth the metaphor, saying, "whether it be rich or poor." So in Neh. ix. 25, 35, 'They took strong cities, and a fat land;' and in Ezek. xxxiv. 14, 'fat pasture.' WOOD,] Or, *trees*, as the Gr. and Chald. interpret it, and Thargum Jonathan, *trees of food*; that is, of fruit to be eaten. BE YE OF GOOD COURAGE,] Or, *strengthen, encourage yourselves*. THE FIRST RIFE GRAPES,] Or, *the first fruits of grapes*. And then, as Chazkuni observeth, "They had need to have courage, because the keepers (of the vineyards) watched them there."

VER. 21.—OF ZIN,] Or, *of Tsin*: there was a wilderness into which they came before, called 'Sin,' so named of an Egyptian city Sin near it, Exod. xvi. 1; Ezek. xxx. 15, 16. This desert of 'Zin,' seemeth to be so named, as being a *thorny wilderness*; for Zinnin (in the form plural) signifieth 'thorns,' Job v. 5. And as the former

and searched the land, from the wilderness of Zin, unto Rehob, to the entrance of Hamath. ²² And they went up by the south, and he came unto Chebron: and there *were* Ahiman, Sheshai and Talmai, the children of Anak: now Hebron was built seven years, before Zoan in Egypt. ²³ And they came unto the bourne of Eshcol, and cut down from thence a branch, and one cluster of grapes;

'Sin' bordered upon 'Egypt,' so 'Zin' bordered on the land of 'Canaan,' Num. xxxiv. 3, 4; Josh. xv. 3. REHOB,] Or, *Rechob*, called in Gr. *Roob*, (as 'Rechabham or Rehoboam,' 1 Kings xii. 1, is written in Gr. by the Holy Spirit, 'Reboam,' Matt. i. 7.) This 'Rehob' was a city in the west part of the land of Canaan, near unto Sidon, which fell by lot to the tribe of Aser, Josh. xix. 28; Judg. i. 31. TO THE ENTRANCE,] Or, *to the entering in of Hamath*: so in Num. xxxiv. 8; Josh. xiii. 5; Judg. iii. 3; Amos vi. 14, and so the Chald. here translateth it, *Hamath or Chamath*, called also 'Hemath the great,' Amos vi. 2, was a city on the north part of Canaan, and on the east side, (as 'Rehob' was on the west) Num. xxxiv. 8; Josh. xiii. 5. By this description of their voyage, they went from south to north, and from west to east, so viewing the whole land. This 'Hamath' is in Thargum Jonathan called 'Antiochia,' (and so Hamath was after named of king' Antiochus:) and it was situated under mount Lebanon, by the river Jabok.

VER. 22.—BY THE SOUTH,] Or, *southward*; Gr. *by the wilderness*: see ver. 17. AND HE CAME TO CHEBRON,] Or, *unto Hebron*; a place in the south parts of Canaan, where Abraham, Isaac, and Jacob, with their wives, had been buried, Gen. xxiii. 2, 19; xlix. 31, see the notes on Gen. xiii. 18. By 'he came,' Sol. Jarchi and others, understand "Caleb only;" as if the twelve spies went not in one company, but one or two of them together: and Caleb's coming thither is specially mentioned in Josh. xiv. 9, 'the land whereon thy feet have trodden, shall be thine inheritance;' and in ver. 12, 'now therefore give me this mountain, whereof the Lord spake in that day;' and in ver. 14, Chebron 'therefore became the inheritance of' Caleb. Others understand 'he came,' that is, "they came;" as Chazkuni saith, "It is the manner of the scripture, to speak of many spies and liars in wait, in the singular number; as (in Josh. viii. 19,) The *liar* in ambush rose quickly out of his place." The Gr. translateth, "they came;" the Chald. hath in some copies "Atha, he came;" in other some "Atho, they came." AHIMAN,] Or, as the Gr. writeth him, *Achiman*: he was one on the heathen giants dwelling in Chebron: the Hebs. interpret his name,

"Who is my brother?" and that he was so called, because "none in the world was brother to him (that is, like unto him) in strength:" yet Caleb slew him and his two brethren; Josh. xv. 14; Judg. i. 10. SHESHAI,] In Gr. *Sesei*. TALMAI,] In Gr. *Thelamei*. CHILDREN OF ANAK,] In Gr. *generations of Enak*: in Chald. *sons of the giant* (or, *of the mighty man*.) Anak was the son of Arba, whereupon Chebron was in former times called Kirjah Arba, that is, 'the city of Arba,' Josh. xv. 13; Gen. xxiii. 2. BEFORE ZOAN,] Or, *Tsoan*, called in Gr. and Chald. *Tanes*: (as of *Tsor* or *Zor*, is *Tyrus* in Gr.) This declareth not only the antiquity of Chebron, but by consequence the goodness of the land. For the Anakims which reigned over all, seated themselves in the best places. Sol. Jarchi saith; "It may be that Cham builded Chebron for his younger son Canaan, before he builded Zoan for Mizraim his elder son, &c. Of all countries, none excelled Egypt; as it is written, 'Like the garden of the Lord, like the land of Egypt,' (Gen. xiii. 10.) And Zoan was the most excellent in the land of Egypt, for there the kings dwelt, as it is written, 'For his princes were at Zoan,' (Is. xxx. 4.) but Chebron was seven times better than it."

VER. 23.—BOURNE,] Or, *valley, brook*. The Heb. *nacha* signifieth both 'a valley,' Gen. xxvi. 17, 19, and 'a river' or 'brook' running in a valley: our English word 'bourne,' answereth to them both. 'Eshcol' signifieth a 'cluster;' and of the Israelites cutting of the cluster, this place had the name, for a memorial, ver. 24. The Gr. translateth it, *the valley of the cluster*: this place is reported to have been in the tribe of Dan, within a little of the valley 'Sorek' mentioned in Judg. xvi. 4. A BRANCH,] To wit, of a vine, "and one cluster of grapes upon it," as the Gr. version saith; and so Jarchi explaineth it, "a branch of a vine, and a cluster of grapes hanging upon it." ON A STAFF,] Or, *on a bar*; the Gr. translateth, *on bars* (or *levers*) and omitteth the words following, 'by two:' which seemeth to favour the exposition that Chazkuni giveth here, "they bar it on a bar of the branch, with two other bars." But the more simple and plain meaning is set down in Thargum Jonathan, thus, "on a bar, on the shoulders of two of them."

and they bare it on a staff, by two: and (*they brought*) of the pomegranates, and of the figs.²⁴ That place was called the bourne of Eshcol, because of the cluster which the sons of Israel cut down from thence.²⁵ And they returned from searching the land at the end of forty days.²⁶ And they went and came to Moses and to Aaron, and to all the congregation of the sons of Israel, unto the wilderness of Pharan, to Kadesh: and brought back word unto them and unto all the congregation; and shewed them the fruit of the land.²⁷ And they told him, and said, We came unto the land whither thou sentest us: and surely it floweth *with* milk and honey, and this *is* the fruit of it.²⁸ Nevertheless, the people *is* strong that dwelleth in the land; and the cities fenced very great: and moreover, we saw the children of Anak there.²⁹ Amalek dwelleth in the land of the south: and the Chethite, and the Jebusite, and the Amorite dwelleth in the mountain; and the Ca-

VER. 25.—AT THE END OF FORTY DAYS,] In Gr. *after forty days*. In Thargum Jonathan there is added, “in the month of Ab (which we call July) at the end of forty days.” And Chazkuni explaineth it further, that they began on the twenty-ninth “of Sivan (which we name May) and ended on the eighth of Ab (or July.)” So many days, our Lord Christ after his resurrection, viewed his disciples, ‘being seen of them forty days,’ Acts i. 3. And according to this number of days, the Israelites had years allotted them to wander and perish in the wilderness, because they believed not God, but refused to go into the good land proffered them, Num. xiv. 33, 34. Of the mystery in this number forty, see more in the notes on Deut. xxv. 3.

VER. 26.—TO KADESH,] Called also ‘Kadesh-barnea,’ Deut. i. 19. There was a city of the Edomites called ‘Kadesh,’ Num. xx. 16, whereupon the wilderness by it was called also ‘Kadesh,’ Ps. xxix. 8, and the same was called ‘the wilderness of Zin,’ Num. xxxiii. 36. Chazkuni here saith, “The wilderness of Pharan, and the wilderness of Zin, and Hazeroth, and Kadesh-barnea, and Rithmah, (Num. xxxiii. 18,) were one near to another.” This Kadesh in Gr. *Kades*. The Chald. nameth *Rekam*.

VER. 27.—THEY TOLD HIM,] To wit, Moses, in the hearing of all the congregation. AND HONEY,] That is, with all good things: see the notes on Exod. iii. 8. Thus they acknowledged the truth of God’s promises; they said, ‘It is a good land which the Lord our God doth give unto us,’ Deut. i. 25.

VER. 28.—NEVERTHELESS,] Or, *but that*. This latter part of the speech, was from the ten spies (not from Caleb or Joshua) who here take occasion to terrify the people from going to possess the land, Deut. i. 28.

FENCED,] With strong holds, high walls and munition; the Gr. expresseth it by two words, *fenced, walled*: in Deut. i. 28, and ix. 1, it is said, ‘fenced up to heaven:’ and in Deut. iii. 5, ‘fenced with high walls, gates and bars.’ CHILDREN OF ANAK,] In Gr. *the generation of Anak*, in Chald. *sons of the giant*: so in Deut. i. 28, the Gr. translateth them, *sons of the giants*; see before on ver. 20. Of these there went a proverb, ‘Who can stand before the sons of Anak?’ Deut. ix. 2. And of the Gr. borrowed the word *Anakes*, to signify *kings*: and by interpretation Anak signifieth ‘a chain,’ Prov. i. 9, which is an ornament for kings and great personages, and of old, upon their beasts’ necks also, Judg. viii. 26. And many such men were chained with ‘pride,’ as Ps. lxxiii. 6.

VER. 29.—AMALEK,] That is, *the Amalekites*, the posterity of Amalek the son of Esau; of whom see Exod. xvii. 8, &c. “Because they had been smitten by Amalek, (Deut. xxv. 17, 18,) the spies do now make mention of him, to make them afraid,” saith Jarchi on Num. xiii. This Amalek (who was the ‘first of the nations,’ Num. xxiv. 20, and an enemy to Israel) would hinder, as they thought, their entrance on the south side. IN THE MOUNTAIN,] That is, *the mountains*, or, as the Gr. translateth, *the mountainy* part, for these nations here reckoned, were the most mighty; and the Chethites possessed mount Thabor, the Jebusites Jerusalem and mountains about it, the Amorites mount Heres, &c. Judg. xxi. 31—36, and these Amorites were high as cedars, and strong as oaks, Amos ii. 9, so the land seemed in their eyes impossible to be conquered. THE COAST,] Or, *side*, Heb. *the hand of Jordan*; which was towards the east, as the sea was to the west.

naanite dwelleth by the sea, and by the coast of Jordan. ³⁰ And Caleb stilled the people before Moses, and said, Going up, let us go up and possess it, for we are well able to overcome it. ³¹ But the men that went up with him, said, We be not able to go up against the people; for they *are* stronger than we. ³² And they brought up an *evil* report of the land which they had searched, unto the sons of Israel, saying, The land through which we have gone to search it, is a land that eateth up the inhabitants thereof; and all the people that we saw within it *are* men of stature. ³³ And there we saw the giants, the sons of Anak, *which come* of the giants: and we were in our *own* eyes as grasshoppers, and so we were in their eyes.

VER. 30.—CALEB,] And Joshua with him afterward, Num. xiv. 6, 7; though now at first it may be Joshua purposely held his peace in prudence, because he was Moses' minister, and let Caleb speak. STILLED THE PEOPLE BEFORE MOSES,] Or made the people to keep silence before (or unto) Moses: that is, the people beginning to murmur and speak unto Moses and against him, Caleb stilled them. The Chald. expoundeth it, "he made the people to attend (that is, to hearken) unto Moses;" and Jonathan in his Thargum saith, "he stilled the people, and caused them to attend unto Moses." And it appeareth by Deut. i. 29, 30; that Moses himself spake to encourage the people; but they would not obey. AND SAID,] That is, Caleb said, as the 31st ver. manifesteth; and the Gr. addeth, *he said unto him*. WE ARE WELL ABLE TO OVERCOME IT,] Or, *prevailing we shall prevail over it* meaning the land; which the Gr. explaineth, *over them*, the people. And this was a speech of faith, believing in the power and promise of God, for Caleb now spake as it was in his heart, Josh. xiv. 7.

VER. 31.—BUT THE MEN,] Heb. *and the men*; meaning ten of the twelve, all the other spies except Joshua, Num. xiv. 6.

VER. 32.—AN EVIL REPORT,] *an infamy or defamation*: of which Solomon saith, 'he that uttereth it is a fool,' Prov. x. 18. And for this their sin, these men 'died by a plague before the Lord,' Num. xiv. 37. This infamy, the Chald. calleth *an evil name*; the Gr. here, *a dread of the land*; but in Num. xiv. 36, the Gr. expoundeth it, *evil words*. And whereas the Heb. *Dibbak*, signifieth but a speech or report, though commonly of faults which may be done without sin; the word evil is added by Moses, in Num. xiv. 37; to show that this their defamation was very sin-

ful. EATETH UP,] *consumeth*; in Chald. *killeth the inhabitants*; which may be understood of their civil wars, whereby they devoured one another. For the Amorites had conquered the Moabites, Num. xxi. 28, 29; the Caphtorims (or Philistines) had destroyed the Avims, Deut. ii. 23. This phrase was afterwards used against the land, when the heathens had destroyed the Israelites in it, 'thou (land) eatest up men, and hast bereaved thy nations, Ezek. xxxvi. 13. OF STATURES,] Or, *of dimensions of measures*; that is, of great stature, tall, and great; as the Gr. translatheth, *exceeding tall men*. And as the prophet openeth it, 'high as cedars, strong as oaks, Amos ii. 9. An example of such a man of stature, we have in 2 Sam. xxi. 20, 'that had on every hand six fingers, and on every foot six toes,' &c.; and another of an Egyptian five cubits high, with a spear in his hand 'like a weaver's beam,' 1 Chron. xi. 23. So in Jer. xxii. 14, a house of measures, (or of statures,) is for a large high house.

VER. 33.—GIANTS,] Heb. *Nephilim*, such as were before Noah's flood; see Gen. vi. 4, with the annot. AS GRASSHOPPERS,] Or, as *locusts*; that is, low, weak, base in comparison with them. So it is said of God, 'he sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers,' Is. xl. 22. IN THEIR EYES,] That is, they so esteemed us. And by reason hereof, it may be the spies passed through their land more safely, while these mighty men despised and neglected them, as the Philistine disdained to meddle with little David, 1 Sam. xvii. 24. The Heb. doctors to show this, feign this explanation, "we heard them say one to another, There are pismires in the vineyards, like unto men." Chazkuni on Num. xiii. 33.

CHAP. XIV.

1. *The Israelites weep and murmur at the news that the spies brought out of Canaan; and speak of returning into Egypt.* 6. *Joshua and Caleb labour to still and encourage them, but the Israelites would have stoned them.* 11. *God threateneth to destroy the people.* 13. *Moses entreateth for them, and obtaineth pardon.* 23. *The murmurers are deprived of entering into the land, and condemned to wander forty years in the wilderness and die there.* 36. *The spies who raised the evil report, die by a plague.* 39. *The people hearing the sentence of God against them, mourn, and offer themselves to go up; but Moses forbiddeth them.* 44. *Yet they presume to go up, and are smitten by their enemies.*

¹ AND all the congregation lifted up, and gave their voice, and the people wept that night. ² And all the sons of Israel murmured against Moses and against Aaron: and all the congregation said unto them, Oh that we had died in the land of Egypt! or, in this wilderness, oh that we might die! And wherefore doth Jehovah bring us into this land, to fall by the sword? our wives and our little ones shall be for a prey: were it not better for us to return into Egypt? ⁴ And they said *every* man unto his brother, let us

VER. 1.—LIFTED UP,] To wit, *their voice*, as after followeth, and as is expressed in Gen. xxi. 16, ‘she lifted up her voice and wept.’ Or, all the congregation took up, that is, received, to wit, the evil report which the spies gave of the land, Num. xiii. 32. So the phrase is used, in Exod. xxiii. 1, ‘thou shalt not take up a vain report.’ This latter, the Gr. version favoureth. GAVE THEIR VOICE,] That is, *cried out*. This manner of speech is used to signify any loud voice, noise, or cry of any creature, or of God himself; as in Ps. xviii. 14, ‘the Most High gave his voice;’ in Jer. ii. 15, ‘the lions gave their voice;’ in Ps. civ. 12, ‘the fowls give the voice;’ in Ps. lxxvii. 18, ‘the skies gave a voice;’ in Hab. iii. 10, ‘the deep gave his voice;’ and in 2 Chron. xxiv. 9, men are said to give a voice, when they made a proclamation through Judah and Jerusalem. So this people here openly rebelled, and uttered their evil hearts without fear or shame. THAT NIGHT,] Heb. *in or through that night*, which the Gr. explaineth, *that whole night*.

VER. 2.—AND AGAINST AARON,] Which were the Lord’s ministers, therefore their murmuring was not against them only, but against the Lord, as Moses told them, in Exod. xvi. 2, 8; and as after appeareth in ver. 3. OH, THAT WE MIGHT DIE,] Or, (would God) *that we were dead*: they are

words of unbelief and despair, and of great unthankfulness: compare Exod. xvi. 3; Ps. cvi. 24, 25. The Gr. translath, *if we were dead*: which is a form of wishing, both in the Gr. and Heb. tongues, as in 1 Chron. iv. 10, ‘if thou wilt bless me,’ that is, ‘oh, that thou wouldest bless me;’ so in Luke xii. 49, ‘if it were (for, oh, that it were) already kindled;’ and so the Syriac version there explaineth it.

VER. 3.—TO FALL,] i. e. *that we should fall*, that is, die by the sword. Here they murmur against God himself through unbelief; as David saith, ‘they contemptuously refused the land of desire, (the pleasant land,) they believed not his word, but murmured in their tents; they heard not the voice of Jehovah,’ Ps. cvi. 24, 25. WERE IT NOT BETTER,] Or, *were it not good?* The Gr. changeth the phrase thus, ‘now, therefore, it is better for us to turn back into Egypt.’ So, ‘are they not written,’ 2 Kings xx. 20; is explained thus, ‘behold they are written,’ 2 Chron. xxxii. 32.

VER. 4.—LET US MAKE A CAPTAIN,] Heb. *let us give a head*: whereby *give* is meant make or appoint, as the Chald. expoundeth it; and by head they mean a captain or chief governor; as in Num. xxv. 4; 1 Chron. iv. 42; xii. 20; and as the Gr. here explaineth it. Thargum Jonathan pa-

make a captain, and let us return into Egypt. ⁵ And Moses and Aaron fell on their faces before all the assembly of the congregation of the sons of Israel. ⁶ And Joshua the son of Nun, and Caleb the son of Jephunneh, *which were* of them that searched the land, rent their clothes. ⁷ And they said unto all the congregation of the sons of Israel, saying, The land which we passed through to search it, *is* an exceeding good land. ⁸ If Jehovah delight in us, then he will bring us into this land, and will give it unto us, a land which floweth with milk and honey. ⁹ Only rebel not ye against Jehovah, and you fear not the people of the land, for they *are* bread for us: their shadow is departed from them, and Jehovah *is* with us, fear them not. ¹⁰ But all the congregation said, to stone them with stones: and the glory of Jehovah appeared in the tent of the congregation before all the sons of Israel. ¹¹ And Jehovah

raphraseth thus, "let us appoint a king over us for head." Of this their sin, the Scripture saith, 'they dealt proudly, and hardened their necks, and hearkened not to God's commandments; and refused to hear, and were not mindful of the wonders that he had done among them; but hardened their necks, and in their rebellion appointed a captain (or made a head) to return to their bondage,' Neh. ix. 16, 17. So their evil words and purpose is counted unto them as the deed done. Sol. Jarchi openeth their words thus, 'let us appoint a king over us; and he saith, the Rabbins have expounded this, as meaning idolatry. The same is also noted by R. Menachem, who further likeneth this sin to theirs that builded the tower of Babel, Gen. xi. So their sin was against God, who is 'exalted as head above all,' 1 Chron. xxix. 11.

VER. 5.—**FELL ON THEIR FACES,**] As much affected with the murmuring of the people, and they fell down, either to pray unto God for them, as in Num. xix. 22; or to entreat them not to proceed in their rebellion as it followeth, 'before all the assembly.' And elsewhere it appeareth, that Moses spake to encourage the people, saying, 'dread not, neither be afraid of them: Jehovah your God, who goeth before you, he shall fight for you,' &c. Deut. i. 29, 30.

VER. 6.—**THAT SEARCHED THE LAND,**] As appeareth in Num. xiii. 7, 9, 17. **RENT THEIR CLOTHES,**] In sign of sorrow, for the people's rebellion and blasphemy; for they said, 'the Lord had brought them out of Egypt, because he hated them,' &c.; neither did they believe the Lord their God, for all that Moses spake unto them, Deut. i. 27—32. Of rending garments in sorrow, see Gen. xxxvii. 29; Lev. x. 6, in the annot.

VER. 9.—**ONLY,**] Or, *but rebel not ye;* which the Gr. interpreteth, *but be not ye*

apostates (or revollers) from the Lord: the Chald. but rebel not ye against the word of the Lord. ARE BREAD FOR US,] Or, shall be our bread, our food, that is, we shall devour and consume them. The Chald. expoundeth it, 'they are delivered into our hand.' So Balaam prophesied of Israel, 'he shall eat up the nations his enemies,' Num. xxiv. 8. And in Ps. lxxix. 7, 'he hath eaten up Jacob,' that is, consumed: and in Ps. xiv. 4, 'they eat my people as they eat bread.' Also in Deut. vii. 16, 'thou shalt eat (that is, consume) all the people. THEIR SHADOW,] That is, God their defence, covert, protection; which the Chald. expoundeth, their strength; so in Is. xxx. 2, 'the strength of Pharaoh, and the shadow of Egypt,' do explain one another; and shadow is used often for defence: as, 'the shadow of the Almighty,' Ps. xci. 1; and 'Jehovah thy shadow,' Ps. cxxi. 5; and God saith, 'I have covered thee in the shadow of mine hand,' Is. li. 16; xlix. 2. **JEHOVAH IS WITH US,**] The Chald. explaineth it, *the word of the Lord is for our help.*

VER. 10.—**SAID TO STONE THEM,**] That is, spake one to another, that they should stone Joshua and Caleb. An example of notorious obstinacy and outrage; and at another time, they had almost done the like unto Moses, Exod. xvii. 4. So after this Jerusalem stoned the prophets, which spake the things pertaining to her peace, Matt. xxiii. 37. **APPEARED IN THE TENT,**] The Gr. explaineth it, *appeared in the cloud over the tent of the testimony.* This is confirmed by the like appearance in Num. xvi. 42; and Sol. Jarchi here saith, "the cloud descended there. It was an extraordinary appearance, to restrain the people's fury, and to help his faithful witnesses.

VER. 11.—**PROVOKE ME,**] Or, *despite, blasphemé, contemptuously provoke me.* So

said unto Moses, How long will this people provoke me? and how long will they not believe in me, for all the signs which I have done amongst them? ¹² I will smite them with the pestilence, and disinherit them, and will make of thee a nation greater and mightier than they. ¹³ And Moses said unto Jehovah, Then the Egyptians shall hear *it*; for thou broughtest up this people in thy might, from among them. ¹⁴ And they will say to the inhabitants of this land, *for* they have heard that thou Jehovah *art* among this people, that thou Jehovah *art* seen eye to eye, and *that* thy cloud standeth over them, and in a pillar of cloud thou goest before them by day, and in a pillar of fire *by* night. ¹⁵ Now *if* thou shalt kill this people as one man, then the nations will say, which have heard the fame of thee, saying, ¹⁶ Because Jehovah *was* not able to bring this people into the land which he swore unto them; therefore he hath slain them in the wilderness. ¹⁷ And now, I beseech thee, let the power of the Lord be great, according as thou hast spoken, saying, ¹⁸ Jehovah *is* long-suffering, and much in mercy, forgiving iniquity

the apostle expoundeth this word blaspheme, in Rom. ii. 24; from Is. lii. 5; and it implieth also a contempt or despising, Prov. i. 30; xv. 5; Is. v. 24. NOT BELIEVE IN ME,] In Gr. *not believe me*; which the Chald. explaineth, *not believe in my word*. This unbelief is noted as a chief cause of their rebellion, and so of their destruction after in the wilderness, Deut. i. 32; Heb. iii. 18, 19. FOR ALL THE SIGNS,] Though many signs and wonders had been showed, yet they believed not: so of their posterity it is said, 'though Jesus had done so many signs before them, yet they believed not in him,' John xii. 37. AMONG THEM,] Heb. *in the midst thereof*, to wit, of the people.

VER. 12.—SMITE THEM,] Heb. *smite him*, that is, the people, spoken of as one man: see ver. 15. PESTILENCE,] In Gr. and Chald. *death*: see the notes on Exod. v. 3. DISINHERIT THEM,] Deprive them of the land promised unto their fathers: the Gr. and Chald. translate, *destroy them*. MAKE OF THEE,] Heb. *make them to a nation*: the like speech God used, when they had made the golden calf, Exod. xxxii. 10. The Gr. here addeth, 'I will make thee and thy father's house,' &c.

VER. 14.—THEY WILL SAY,] That which after followeth in ver. 16. TO THE INHABITANTS,] Or, *with the inhabitants*, meaning the Canaanites; so both the one and the other people will take occasion to blaspheme. The Heb. word which usually signifieth unto, is sometimes used for with; as in 1 Sam. xxiii. 23; Ezra ii. 63. THOU JEHOVAH ART,] The Chald. expoundeth it, *that thy divine presence (or majesty) abideth among this people*. ART SEEN,] Or, *hast been seen*

eye to eye; that is, visibly, apparently, plainly, according to the like phrase in Num. xii. 8, 'mouth to mouth;' and in Exod. xxxiii. 11; and Deut. v. 4, 'face to face.' The Chald. here explaineth it thus, *that with their eyes they have seen the majesty of thy glory*; and by Thargum Jonathan, this is referred to the giving of the law upon mount Sinai. STANDETH OVER THEM,] As protecting them from evil; which in Thargum Jonathan is explained, "that they should not be hurt with heat or with rain." Compare Exod. xiii. 21, 22; Num. ix. 17, &c.

VER. 15.—AS ONE MAN,] That is, all of them together and suddenly. THE FAME OF THEE,] The hearsay or report of thee; which the Gr. translateth, *thy name*; the Chald. *the fame of thy might*.

VER. 16.—WAS NOT ABLE,] Elsewhere Moses sheweth that he had respect unto two things by which God's name and glory might be impeached among the Gentiles; because he could not, or because he would not, but hated his people, Deut. ix. 28; Exod. xxxii. 12. And this is the first argument of Moses' supplication, that God's name might not be blasphemed among the heathens.

VER. 17.—THE POWER OF THE LORD,] Or, *the might*, as in ver. 13; that is, as the Gr. explaineth it, *the power of thee, O Lord*. Lord is here in Heb. *Adonai*, which the Chald. expresseth by the letters for Jehovah, and it signifieth *my stays or sustainers*: see the notes on Gen. xv. 2. BE GREAT,] That is, be showed to be great; the Gr. translateth it, *be exalted*.

VER. 18.—LONG-SUFFERING,] Heb. *long of anger*; that is, long ere he be angry. Here Moses mentioneth that name of God,

and trespass: and clearing will not clear (*the guilty*;) visiting the iniquity of the fathers upon the sons unto the third and unto the fourth generation. ¹⁹ Pardon, I beseech thee, the iniquity of this people, according unto the greatness of thy mercy, and as thou hast forgiven this people from Egypt, even until now. ²⁰ And Jehovah said, I have pardoned, according to thy word. ²¹ But assuredly, as I live, all the earth shall be filled *with* the glory of Jehovah. ²² For all the men which have seen my glory, and my signs which I did in Egypt, and in the wilderness, and have tempted me these ten times, and have not hearkened to my voice; ²³ If they

which was proclaimed at mount Sinai, when the people had formerly sinned in making the golden calf, Exod. xxxiv. 5—7. IN MERCY,] The Gr. addeth, *and true*; from Exod. xxxiv. 6. FORGIVING,] Or, as the Gr. translateth, *taking away*. INIQUITIES,] In Gr. *iniquities, and unrighteousnesses, and sins*; the Chald. also addeth the word *sins*, as was in Exod. xxxiv. 7. This is the second reason of Moses' request from the nature and covenant of God. THE GUILTY,] This word is supplied also in the Gr. version. The Chald. paraphraseth, 'being merciful unto them that turn to his law, but not clearing them that turn not.' VISITING,] That is, punishing; in Gr. *recompensing*; see Exod. xx. 5. UPON THE SONS,] Or *children*; in Chald. *upon the rebellious sons*. THE THIRD,] In Chald. *unto the third generation and unto the fourth generation*. Thus Moses requested an absolute pardon for all; but that God would in wrath remember mercy, though in justice he punished the chief transgressors.

VER. 19.—EVEN UNTIL NOW,] Or, *hitherto*; as for example, when they sinned in making the calf, Exod. xxxii. (besides other times,) at which time God destroyed them not as they deserved, but some of them only perished.

VER. 20.—I HAVE PARDONED,] Or, *I do pardon*, as the Gr. explaineth it, in the time present. Howbeit, Chazkuni understandeth it of the time past, that God should say, he had pardoned them once when they made the calf; but now he would not pardon them, but execute vengeance. The former sense seemeth best with the limitation following, 'according to thy word,' viz. that he would not destroy them all 'as one man,' at once with the pestilence, having respect to the glory of his name. For which cause he spared them at other times also, both before and after, as he sheweth by the prophets, Ezek. x. 8, 9, 13, 14, 21, 22, &c.; Ps. cvi. 7, 8. And hereupon the people after confessed, 'Thou art a God of pardons, gracious, and merciful, long-suffering, and of great kindness, and forsakest them not,' Neh. ix. 17.

VER. 21.—AS I LIVE,] Heb. *and assuredly I live, and all the earth shall be filled*: which is a form of oath, often used of the Lord, Ezek. xviii. 3; xx. 33; v. 11. Whereupon it is said, 'and thou shalt swear Jehovah liveth,' &c. Jer. iv. 2; and where he saith in the prophet, 'I have sworn by myself,' Is. xlv. 23; the apostle expreseth it with these words, 'I live, saith the Lord,' Rom. xiv. 11. And the sign of an oath was the lifting up of the hand; so both of them are joined in Deut. xxxii. 40, 'I lift up my hands to heaven, and say, I live for ever: Wherefore the oath which God here sware, is signified by the lifting up of his hand, in Ps. cvi. 26; Ezek. xx. 15. FILLED WITH THE GLORY,] That is, all peoples of the earth shall see and acknowledge the powerful and just administration of the Lord, unto his glory and honour. Compare Is. vi. 3; and Ps. lxxii. 19, where Christ's kingdom is prophesied of, with whose glory all the earth is full.

VER. 22.—MY GLORY,] Under this, all God's glorious works are comprehended; as powers are used for powerful works, Matt. vii. 22; xi. 20; 1 Cor. xii. 10; 2 Cor. xii. 12. SIGNS,] That is, miracles, miraculous and significant works. TEN TIMES,] Hereby may be meant no certain number, but many times, as in Gen. xxxi. 7; Job xix. 3; so ten is for many, in Lev. xxvi. 26. It may also be taken properly, for now they had sinned ten times; first, at the Red sea, Exod. xiv. 11, 12; then in Marah, Exod. xv. 23, 24; again in the wilderness of Sin, Exod. xvi. 2; then twice about manna, Exod. xvi. 20, 27, 28; after that at Rephidim, Exod. xvii. 1—3; then by the calf at Horeb, Exod. xxxii. 1; at Taberah, Num. xi. 1; and again at Kibroth-hattaavah, Num. xi. 4; and now the tenth time by their rebellion in Pharan.

VER. 23.—IF THEY SHALL SEE,] That is, as the Gr. translateth it, *surely they translate not see*. This also is an oath, whereby God sweareth they shall not see, that is, not go in to enjoy the land, as is explained by David, in Ps. xcv. 11, 'I swear in my anger, if they shall enter into my rest;' which the

shall see the land which I sware unto their fathers, neither shall any of them that provoked me see it. ²¹ But my servant Caleb, because there was another spirit in him, and he followed me fully; even him will I bring into the land, whereinto he went; and his seed shall possess it. ²⁵ (Now the Amalekite and the Canaanite dwelt in the valley:) to-morrow, turn ye, and journey you into the wilderness, *by* the way of the Red sea.

apostle openeth thus, 'he sware that they should not enter into his rest,' Heb. iii. 18. So 'if a sign be given,' Mark viii. 12; is more plainly expounded, 'a sign shall not be given,' Matt. xvi. 4. WHICH I SWARE UNTO,] That is, 'which I sware to give unto your fathers,' Deut. i. 35; this was the land of Canaan, Gen. xii. 5, 7; called 'the holy land,' Zech. ii. 12; 'the land of Jehovah,' Hos. ix. 3; the land of Emmanuel,' that is, of Christ, Is. viii. 8; for it was a sign of the heavenly inheritance to be obtained by Christ, Heb. xi. 9, 10; therefore the keeping of them out of this land, figured also the excluding of them, and of all unbelievers out of the kingdom of heaven, Heb. iii. 12—19; iv. 1—11.

VER. 24.—SPIRIT IN HIM,] Or, *with him*; That is, he was guided by another spirit than the ten spies. The same is to be understood of Joshua, as appeareth by Num. xxxii. 12, though not here mentioned. This other spirit was the spirit of faith, which the law cannot give, Gal. iii. 2; the spirit of adoption of sons, not of bondage to fear again, Rom. viii. 14, 15; by the guidance of this spirit Caleb constantly followed the Lord, and obtained the promised inheritance. HE FOLLOWED ME FULLY,] Heb. *he followed after me*: so in Dent. i. 36; Josh. xiv. 8; ix. 14. By this manner of speech, is meant a full and constant following and obedience unto the end; the contrary whereof was in Solomon, of whom it is said, 'he followed not after the Lord, as did David his father, 1 Kings xi. 6; and in this people of Israel now generally, of whom God saith, 'they followed not after me,' Num. xxxii. 11. The Gr. translatheth it, *he followed me*; the Chald *he fulfilled (or accomplished) after my fear* Chazkuni expoundeth it, "he hath accomplished the word after me;" and compareth it with that phrase in 1 Kings i. 14, 'I will come in after thee, and fulfil (that is, confirm) thy words. HIS SEED,] In Chald. *his sons*. SHALL POSSESS IT,] *Shall inherit it*: thus both the Gr. and Chald. do interpret it: or shall cause to inherit it, that is, leave it to their posterity for an inheritance; as it is written, 'it shall be thine inheritance, and thy children's for ever,' Josh. xiv. 9. The word is also used in a contrary meaning, to

disinherit, as before in ver. 2; and so it may be translated, shall disinherit it, that is, disinherit and drive out the inhabitants of it, and seize upon it, as in Josh. viii. 7, 'ye shall disinherit (or seize upon) the city;' and thus it agreeth with Caleb's speech, 'if so be the Lord will be with me, then I will disinherit them (or drive them out) as the Lord said,' Josh. xiv. 12. In this latter sense, Sol. Jarchi here expoundeth it, "drive it out, that is, they shall drive out the Anakims and people that are therein." This promise Moses related unto Caleb, and in the name of the Lord, he sware unto him for the performance of it, Josh. xiv. 9.

VER. 25.—NOW,] Heb. *And*. DWELT,] Or, *dwelleth*, Heb. *sitteth in the valley*: after in ver. 45; they are said to dwell (or sit) in the mountain; and sitting as it is often put for dwelling, so sometimes for lying in wait, as in Josh. viii. 9; which may be meant here. Chazkuni expoundeth this place thus; that "as the spies were afraid of Amalek (Num. xiii. 29,) so with them the holy blessed (God) made them afraid." And whereas it is here said, in the valley; and in ver. 45, in that mountain; he accordeth them thus, that "the most of them sat in the valley, and some few of them in the mountain, and those few warred against them, and therefore it is written, 'which sat in that mountain,' to imply that there were of them which sat in another place; or it may be they dwelt in the valley, and when they heard that the sons of Israel came against them, they went up into the mountain and lay in wait for them there; and we find that sitting sometimes meaneth lying in wait, as it is written (in Ps. x. 8,) 'he sitteth in the waiting place of the villages.'" TO-MORROW TURN YE,] The people were now in Kadesh, from whence they sent the spies, Num. xiii. 26; Deut. i. 19; and after this their rebellion, and the slaughter following, they 'abode in Kadesh many days, and then turned and journeyed into the wilderness by the way of the Red sea,' Deut. i. 46; ii. 1. Chazkuni here saith, "to-morrow meaneth after this time; for lo, they abode in Kadesh many days before they began to compass about mount Seir: and it is like that phrase (Exod. xii. 34,) when thy son shall ask thee to-morrow."

²⁶ And Jehovah spake unto Moses and unto Aaron, saying,
²⁷ How long (*shall I pardon*) this evil congregation which murmur against me? I have heard the murmurings of the sons of Israel, which they murmur against me. ²⁸ Say unto them, *As I live*, assuredly saith Jehovah, if I do not so unto you, as ye have spoken in mine ears. ²⁹ Your carcasses shall fall in this wilderness, and all *that were* mustered of you, *according* to your whole number, from twenty years old and upward, which have murmured against me. ³⁰ If you shall come into the land *concerning* which I lifted up my hand to make you dwell therein, save Caleb the son of Jephunneh, and Joshua the son of Nun. ³¹ And your little ones, which ye said should be for a prey, even them will I bring in, and they shall know the land which ye have despised. ³² But *as for* you, your carcasses shall fall in this wilderness. ³³ And your children shall feed in the wilderness forty years, and shall bear your whore-

JOURNEY YOU,] Or, *journey for you*, which some understand to mean, for your good, see Gen. xii. 1. THE WAY OF THE RED SEA,] That is, *the way towards the Red sea*: see the notes on Exod. xiii. 17. In this Red sea the people had been baptized, 1 Cor. x. 1, 2; Exod. xiv. Baptism was unto repentance, and with confession of sins, and unto the death of Christ, Mat. iii. 6, 11; Rom. vi. 3; so this sending them back into the wilderness towards the Red sea, was to humble them by repentance, that through faith in Christ they might have entrance into the kingdom of heaven; otherwise they should perish for ever, as their carcasses perished in this wilderness.

VER. 27.—HOW LONG,] To wit, *shall I pardon*, (as in ver. 19, 20,) or *shall I bear with*. An imperfect speech, such as men use in passion of mind, when through grief they utter not all their words, as may be seen in Moses, Exod. xxxii. 32; Ps. xc. 13; in David, Ps. vi. 4; and sundry the like. WHICH MURMUR,] Or which cause (the people) to murmur, as in ver. 36. Thus Sol. Jarchi expoundeth it, referring the congregation forementioned to the ten spies; but the Gr. and Chald. translate, *which murmur*; so in the sentence following.

VER. 28.—I LIVE,] It is an oath, as in ver. 21; whereby the Lord sweareth in his anger, that they should not enter into his rest, Ps. xciv. 11; Heb. iii. 18; Num. xxxii. 10, 11. ASSUREDLY SAITH,] Or, *the faithful saying*; see Gen. xxii. 16. IF I DO NOT,] That is, as the Gr. explaineth it, *surely I will do*: see before on ver. 23. SPOKEN IN MINE EARS,] In Chald. *spoken before me*: this hath reference to their words in ver. 2, where they wished they might die in the wilderness.

VER. 29.—YOUR CARCASSES,] The Gr. calleth them *Cola*, that is, *members*, which word the apostle also useth in Heb. iii. 17, for carcasses or dead bodies. So in Lev. xxvi. 30. FALL,] That is, die, being destroyed of the destroyer, 1 Cor. x. 10. MUSTERED,] Numbered as able men for the war, Num. i. This sentence was executed upon them, as is after showed in Num. xxvi. 64, 65.

VER. 30.—I LIFTED UP MY HAND,] That is, *sware*, as the Chald. expoundeth it, *I swear by my word*: see Deut. 32, 40; and the notes before on ver. 21; and Gen. xiv. 22.

VER. 31.—YOUR LITTLE ONES,] Your children under twenty years of age: see ver. 3. SHALL KNOW,] In Gr. *shall inherit*, rightly explaining the sense: for to know the land is to enjoy the same. And so Moses relating this promise, saith, ‘they shall possess the land,’ Deut. i. 39.

VER. 32.—BUT AS FOR YOU, YOUR CARCASSES] Heb. *and your carcasses, you*: where the latter you is for explanation, to exempt their children, you or yours only.

VER. 33.—SHALL FEED,] Or, *shall be feeding*; so likewise the Gr. translateth it: by feed, meaning wander as sheep for pasture in the wilderness: the Chald. of *Onkelos* expoundeth it, “tarry or abide;” but Jonathan saith, “wander;” and Chazkuni explaineth it, “feed as sheep sometimes here and sometimes there, so your sons shall remove hither and thither till their carcasses be consumed.” Thus may we understand that in the prophet, ‘the Lord will feed them as a lamb in a large place,’ Hosea iv. 16; that is, will let them wander to destruction. So in other languages, wander is used for feeding, as in Virgil, *Bucol. eclog. 2, mille meæ Siculis errant in montibus agnæ*. FORTY YEARS,]

doms, until your carcasses be consumed in the wilderness. ³¹ After the number of the days *in* which ye searched the land, forty days, a day for a year, a day for a year ye shall bear your iniquities, forty years; and ye shall know my breach (*of promise.*) ³⁵ I Jehovah have spoken, if I do not this unto all this evil congregation, that *are* gathered together against me; in this wilderness they shall be consumed, and there they shall die. ³⁶ And the men which Moses had sent to search the land, and *which* returned, and made all the congregation to murmur against him, by bringing up an *evil* report upon the land; ³⁷ Even the men died that did bring up

Implying the time past also, from their coming out of Egypt: for one whole year, and part of the second were now past already, when God gave this sentence against them, Num. x. 11. BEAR YOUR WHOREDOMS,] That is, bear the punishment of your sins; as the Chald. for whoredoms translateth sins; though this name whoredom is commonly used for idolatry, Jer. iii. 9; Ezek. xvi. 15—17, &c. See Exod. xxxiv. 15, 16; Lev. xvii. 7.

VER. 34.—AFTER,] Or, *according to the number*; in the Heb. *in* is used for as, or according to, as the Gr. translateth it: see the notes on Lev. xxv. 15. A DAY FOR A YEAR, A DAY FOR A YEAR,] That is, *each day for a year, or a year for every day*: so in Ezek. iv. 6, where the prophet in a figure, bare the iniquity of Israel so many days as they had sinned years. Hereupon in prophecies, days are put for years, Dan. ix. 24, &c.; Rev. xi. 3. YE SHALL KNOW MY BREACH,] To wit, *of promise*; or simply, *my breaking off*: that is, ye shall know and have experience by the punishment which you shall suffer, how great your sin is in breaking promise and disannulling your word and covenant with me, and in breaking off from me. Thus my breach may be understood, breach, or breaking with me, or from me, as, ‘he that eateth my bread,’ Ps. xli. 10, is expounded, ‘he that eateth bread with me,’ John xiii. 18. Or my breach, that is, when I brake promise with you, or break off from you, ye shall know how great evil is upon you. For when men forsake God, he also forsaketh them, and breaketh his covenant with them, that is, performeth not his promise, which is conditional if men continue in his faith, Deut. xxxi. 16, 17; Zech. xi. 10; Jude v. 5; Rom. xi. 22. The Gr. translateth, “ye shall know the wrath (or indignation) of mine anger:” the Chald. “ye shall know that ye have murmured against me.” Sol. Jarchi expoundeth it, “my breach in that ye have broken (that is, turned away) your heart from (following) after me. This word is after used by Moses, in

Num. xxxii. 23, ‘wherefore break ye the heart (that is, discourage ye) the sons of Israel from going,’ &c.; and in Num. xxx. 5, ‘if her father break (that is, disallow) her, disannul her promise.’

VER. 35.—HAVE SPOKEN,] The Chald. explaineth it, *have decreed by my word*. IF I DO NOT,] That is, *surely I will do*, as the Gr. expoundeth it: it is an oath, as before in ver. 23. This sentence decreed, seized upon them, that all this generation died in the wilderness, Num. xxvi. 64, 65; and upon this occasion, Moses made the xc. Psalm, wherein he bewalleth the shortness and misery of man’s life, being finished now in 70 or 80 years; and entreateth God for mercy. And of this and other the like punishments, the apostle saith, ‘they happened unto them for ensamples; and they are written for our admonition, upon whom the ends of the world are come,’ 1 Cor. x. 11; ‘so we see that they could not enter in (to the rest of God) because of unbelief: let us study therefore to enter into that rest, lest any man fall after the same example of unbelief,’ Heb. iii. 19; iv. 11.

VER. 36.—THE MEN,] The ten spies. MADE TO MURMUR,] And murmured themselves; as the Heb. signifieth both their own act and that which they caused in others. So the Gr. translateth it, “murmured against it, unto (or before) the congregation. AGAINST HIM,] Against Moses, as in ver. 2, or, as the Gr. translateth, *against it*; for they murmured also against the land, Num. xiii. 32; xiv. 3. EVIL REPORT,] Or, *defamation*; in Gr. *evil words*; in Chald. *an evil name*. The word evil is expressed in the next ver. see the notes on Num. xiii. 32.

VER. 27.—THE PLAGUE BEFORE JEHOVAH,] That is, by an extraordinary plague from the hand of God; either the pestilence before threatened, ver. 12; or some other death. And *before Jehovah* may mean sudden death there by the sanctuary, where ‘the glory of Jehovah appeared,’ ver. 10; as it is said of Uzzah, ‘there he died before God,’ 1 Chron. xiii. 10; which another prophet

the evil report of the land, by the plague, before Jehovah. ³⁸ But Joshua the son of Nun, and Caleb the son of Jephunneh, lived, of those men that went to search the land. ³⁹ And Moses spake these words unto all the sons of Israel, and the people mourned greatly. ⁴⁰ And they rose up early in the morning, and went up into the top of the mountain, saying, Lo, we *be here*, and will go up unto the place which Jehovah hath said, for we have sinned. ⁴¹ And Moses said, Wherefore now do you transgress the mouth of Jehovah? but it shall not prosper. ⁴² Go not up, for Jehovah is not among you, that ye be not smitten before your enemies. ⁴³ For the Amalekite and the Canaanite is there before you, and ye shall fall by the sword, for because ye are turned from after Jehovah, and Jehovah will not be with you. ⁴⁴ But they loftily presumed to go up to the top of the mountain: but the ark of the covenant of

explaineth, 'there he died by the ark of God,' 2 Sam. vi. 7. The Heb. (as Sol. Jarchi and Thargum Jonathan on this place) report these men's death to have been by an inflammation of their tongues, and worms issuing out of them, as a just recompense, because with their tongues they had sinned.

VER. 38.—LIVED,] That is, remained alive, safe, and in health. So the Judge of all the earth did judgment, and would not slay the righteous with the wicked; as Gen. xviii. 25. And they survived not only the other spies, but all the rebellious Israelites, and went in and possessed the land of promise, Josh. xix. 10; xix. 49. This sheweth the small number of God's elect, though many be called to the profession of the faith. The Heb. doctors, speaking of Jer. iii. 14, where it is written, "I will take you one of a city, and two of a family, and I will bring you to Zion, do say, as of six hundred thousand Israelites, only two entered into the land of promise, to wit, Joshua and Caleb; so shall it also be in the days of Christ." Talmud. in *Sanhedrin*. chap. xi.; wherein they bear witness against themselves, that they fulfilled the measure of their fathers in rebelling against Christ, and despising the gospel of their salvation.

VER. 40.—AND WENT UP,] That is, girded their weapons of war about them, and pressed forward of themselves to go up, as Moses explaineth it, in Deut. i. 41. For things which men endeavour and are ready to do, are said to be done by them, as Reuben delivered Joseph out of his brethren's hand, when he endeavoured, by exhorting and persuading them, 'that he might deliver him,' Gen. xxxvii. 21, 22. See also the annot. on Exod. viii. 18. WILL GO UP,] And fight, Deut. i. 41. WE HAVE SINNED,] Against Jehovah, Deut. i. 41. Thus they showed a kind of repentance and sorrow for their sin,

which was not sincere, nor a godly sorrow, for they turned from one evil to another, and overthrew themselves.

VER. 41.—MOSES SAID,] Being first commanded of the Lord so to say, Deut. i. 42. THE MOUTH,] That is, as the Gr. translatheth, "the word of the Lord;" and the Chald. addeth, "against the decree of the word of the Lord." BUT IT,] Or, *for it*, that is, the thing which ye do shall not prosper, that is, not have good success: in Gr. "it shall not be prosperous unto you." R. Menachem referreth this word *it*, to Shechinah, the divine majesty which would not prosper them; and compareth herewith a like phrase in Ezek. i. 13, 'it went up and down among the living creatures.'

VER. 42.—JEHOVAH IS NOT AMONG YOU,] Thus, God bade him say, 'for I am not among you,' Deut. i. 42. The Chald. expoundeth it, "for Shechinah (the majesty or presence) of the Lord is not among you." NOT SMITTEN,] In Chald. *not broken*; in Gr. *and ye shall fall before your enemies*.

VER. 43.—FROM AFTER JEHOVAH,] In Chald. "from after the service of the Lord;" which the Gr. translatheth, "disobeying (or not believing) the Lord." Chazkuni explaineth it thus, "Because the spies made you afraid of the Canaanite and Amalekite that abide there, ye are turned from after the Lord, and are afraid to go into the land, and you trust not in him, therefore he will not be with you if you transgress his mouth, to go to fight till after 40 years. JEHOVAH WILL NOT BE WITH YOU,] This the Chald. expoundeth, "the word of the Lord will not be for your help."

VER. 44.—THEY LOFTILY PRESUMED,] Or, took upon them by violence with a lofty presumptuous mind: in the Chald. "they dealt wickedly or turbulently." The original word Aphal, (from which Ophel a tower

Jehovah and Moses, departed not from within the camp. ⁴⁵ And the Amalekite came down, and the Canaanite, which dwelt in that mountain; and smote them, and discomfited them even unto Hormah.

or *fort* is derived, 2 Chron. xxxiii. 14,) signifieth 'lifting up,' as in Abak. ii. 4, which the apostle sheweth, to mean a 'drawing back' from God by unbelief, Heb. x. 38, 39. So here in this their presumptuous enterprise, their souls were lifted up in them, but withdrawn from God. And Moses explaineth this by two other words, 'ye pressed forward,' Deut. i. 41, and 'ye were presumptuous,' Deut. i. 43. The Heb. commentary Tanchuma, compareth it with another like word which signifieth darkness, and explaineth it, "they went dark (or obscure) for that they went without leave from God:" and Thargum Jonathan, thus; "they set forward in the dark, before day dawning:" to which the Lat. version agreeth, translating it "darkened." DEPARTED NOT,] In Gr. *moved not*. The ark removed not, but at the removal of the cloud, Num. ix. 15, &c., which God not taking up, showed thereby his dislike of their action. Moses obeying the Lord, would not accompany the presumptuous sinners: so they went without the Lord, and without the signs of his grace, or company of his ministers.

VER. 45.—THE CANAANITE,] That is, the Amorite, Deut. v. 44, which was of the posterity of Canaan, Gen. x. 15, 16. WHICH DWELT,] Or, which sat, lay in wait. DISCOMFITED THEM,] Pursued them as bees do, and destroyed them, Deut. i. 44. Because 'they rebelled against God, and vexed his Holy Spirit, therefore he was turned to be

their enemy, he fought against them,' Is. lxiii. 10. UNTO HORMAH,] In Gr. *Herna*, the name of a place, so called of the event, signifying utter destruction, or anathema: so after in Num. xxi. 3. After this discomfiture, the Israelites 'returned and wept before the Lord:' but he would not hear their voice, nor give ear unto them; so they abode in Kadesh many days, Deut. i. 45, 46. These things which 'happened unto them for types,' 1 Cor. x. 11, do show the nature of man, of his free will, and works without faith, that they procure nothing but wrath from God, and destruction unto men. And as Israel carried themselves under Moses, so did they under Christ: for the Lord Jesus himself, and John the Baptist (as Joshua and Caleb) faithfully testified the truth of God's promise, and persuaded the people to enter into the kingdom of God, Matt. iii. 1—3; iv. 17. But the priests, scribes, and pharisees (like the unfaithful spies) discouraged the people, and would neither go themselves into the kingdom of heaven, nor suffer them that were entering, to go in, Matt. xxiii. 13, but pretended worldly fears, John xi. 48. Yet after they would seem to enter by force, 'going about to establish their own righteousness,' but not submitting themselves 'unto the righteousness of God,' Rom. x. 3, so they pleased not God, but filled up their sins alway, and wrath came upon them to the uttermost, 1 Thes. ii. 15, 16.

CHAP. XV.

1. *The Lord teacheth Israel how they should sacrifice unto him in the land of Canaan, and what measure of meat-offerings and drink-offerings should be for every sacrifice.* 13. *The stranger is under the same law.* 17. *The law of the first of the dough for an heave-offering.* 22. *The sacrifice for sin of ignorance, done by Israelite or stranger.* 30. *The punishment of sin done with an high hand.* 32. *A man that was found gathering sticks on the Sabbath, is by the commandment of God stoned to death.* 37. *The law of fringes on the borders of their garments, and use that the people should make of them.*

¹ AND Jehovah spake unto Moses, saying, ² Speak unto the sons of Israel, and say unto them: When ye be come into the

VER. 1.—SPOKE UNTO MOSES,] After the judgment upon the disobedient Israelites, who

should perish in the wilderness, God now repeateth and enlargeth the law of sacrificing,

land of your habitations which I give unto you. ³ And ye will make a fire-offering unto Jehovah, a burnt-offering or a sacrifice, to separate a vow, or a voluntary offering; or in your solemn feasts, to make a savour of rest, unto Jehovah, of the herd, or of the flock. ⁴ Then he that offereth his oblation unto Jehovah, shall

which their children should observe in the land of Canaan: whereby their reconciliation unto him, and his grace towards them in Christ, was figured: thus after the curse of the law for sin, is annexed the grace of the gospel through faith. In like manner after the destruction of twenty-four thousand for the sin of Baal-pehor, in Num. xxv. the Lord causeth the people to be mustered, Num. xxvi. and appointeth the land to be given them for inheritance, and repeateth again the law of sacrificing at the solemn feasts, in Num. xxviii. and xxix. that upon the example of wrath on the sinful parents, he might show his remembrance of mercy in Christ, unto the repentant believing children.

VER. 2.—LAND OF YOUR HABITATIONS,] Wherein you shall dwell: not in the wilderness, but in the land of promise, (which figured the state of grace in Christ) did God require the sacrifices of his people, and promiseth to accept them. So after by the prophet Ezekiel, he saith, ‘I will bring you into the wilderness of the people, and there will I plead with you face to face. Like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith the Lord God. And I will cause you to pass under the rod, &c. and I will purge out from among you the rebels, and them that transgress against me, &c. For in the mountain of mine holiness, in the mountain of the height of Israel, saith the Lord God, there shall all the house of Israel, all of them in the land, serve me: there will I accept them, and there will I require your offerings, and the first fruits of your oblations, with all your holy things; with a savour of rest will I accept you,’ &c. Ezek. xx. 35—38, 40, 41.

VER. 3.—A FIRE-OFFERING,] In Chald. *an oblation before the Lord*. BURNT-OFFERING,] The law whereof was given in Lev. i. A SACRIFICE,] To wit, of *peace-offerings*, as the Chald. explaineth it: the law concerning them, see in Lev. iii. And the word ‘sacrifice’ being put absolutely, is often used for ‘peace-offerings,’ as in Exod. xviii. 12; Lev. xvii. 5, 8; xxiii. 37; Deut. xii. 27. So it is meant here; for the meat and drink-offerings following, were not added to the sin or trespass-offerings. The Heb. canons say, ‘They are not charged with meat and drink-offerings, save for the burnt-offering of beasts, and for peace-offerings only; whether

they be the oblation of the congregation, or of a private person, or the lamb of a woman after child-birth (Lev. xii. 6,) and those that the high priest offereth, forasmuch as they are burnt-offerings, they are charged to have meat and drink-offerings.’ But the (burnt-offerings of) fowls, and the trespass and sin-offerings, they bring no meat or drink-offerings with them, save with the sin-offering of the leper, and his trespass-offering, whose meat-offerings are expressed in the law,” (Lev. xiv. 10,) Maim. in *Magn. hakorbanoth*, chap. ii. sect. 2. TO SEPARATE,] Or, *in separating a vow*: whereof see the notes on Lev. xxvii. 2. VOLUNTARY OFFERING,] What these are, and how they differ one from another, is noted on Lev. vii. 16. After in ver. 8, it is called ‘peace-offerings.’ And from hence the Hebs. gather, that sin and trespass-offerings were not required to have meat and drink-offerings with them; for, “sin and trespass-offerings, and first-fruits, and tithes, and the passover, for as much as they come not by vow or voluntary offering, they are not charged with the meat and drink-offerings,” Maim. in *Magnas. hakorbanoth*, chap. ii. sect. 3. SOLEMN FEASTS,] Whereof see Lev. xxiii. So the peace-offerings of the chagigah (or passover mentioned in Dent. xvi. 1, 2, &c.) and the burnt-offerings, were to have meat and drink-offerings with them: Maim. *ibid.* chap. ii. sect. 3. SAVOUR OF REST,] That is, of *sweet smell*, as the Gr. translateth it; which the Chald. expoundeth, *to be accepted with favour*: see the notes on Gen. viii. 21; Lev. i. 9. OR OF THE FLOCK,] To except the burnt-offering of fowls, as before is noted.

VER. 4.—HIS OBLATION,] In Gr. *his gift*; so the Heb. *korban* is interpreted, *a gift*, in Mark vii. 11. SHALL BRING NEAR,] Or, *shall offer*: so after. MEAT-OFFERING,] In Heb. *minchah*: of it, and the signification thereof, see the notes on Lev. ii. A TENTH PART,] To wit, of *an ephah*, as is expressed in Num. xxviii. 5, and as the Gr. version here addeth: of the ‘ephah’ or bushel, see Exod. xvi. 36. Hence the Heb. gather, as Chazkuni here noteth from R. Nathan, “that whosoever would voluntarily offer a meat-offering, might not bring less than a tenth deal. AN HIN,] A measure in the sanctuary for liquid things. “The hin is twelve logs,” saith Maim. in *Magnas. hakorbanoth*, chap. ii. sect. 7. The log was as much as six

bring near a meat-offering of a tenth *part* of fine flour, mingled with the fourth *part* of an hin of oil. ⁵ And the fourth *part* of an hin of wine for a drink-offering, shalt thou make *ready* for the burnt-offering, or for the sacrifice, for one lamb. ⁶ Or for a ram thou shalt make a meat-offering of two tenth *parts* of fine flour, mingled with the third *part* of an hin of oil. ⁷ And for a drink-offering, the third *part* of an hin of wine shalt thou offer *for* a savour of rest unto Jehovah. ⁸ And when thou shalt make a youngling of the herd, a burnt-offering or a sacrifice, to separate a vow or peace-offerings unto Jehovah; ⁹ Then shall he bring near with the youngling of the herd, a meat-offering of three tenth *parts* of fine flour, mingled with half an hin of oil. ¹⁰ And thou shalt offer for a drink-offering, half an hin of wine *for* a fire-offering of a savour of rest unto Jehovah. ¹¹ Thus shall it be done for one bullock, or for one ram, or for a lamb of the sheep, or of the goats. ¹² According to the number that ye shall make *ready*, so

eggs, as is noted on Lev. xiv. 10; Exod. xxx. 24. So the 'hin' contained as much as seventy-two eggs: the fourth part of an hin, as much as eighteen eggs. OIL,] To wit, oil olive, as in Thargum Jonathan is expressed.

VER. 5.—WINE,] Expounded in Thargum Jonathan, *red wine of the grapes*. So in those that follow. It is called 'shecar,' or, 'strong wine,' in Num. xxviii. 7. A DRINK-OFFERING,] Or, *an effusion, a poured out* offering, because it was "poured out upon the altar, but not upon the fire," as Maim. showeth, in *Magn. hakorbanoth*, chap. ii. sect. 1. OR FOR THE SACRIFICE,] To wit, *of peace-offerings*, as the Chald. expoundeth it; and by this word *or*, he sheweth that he is to bring "for the one by itself, and for the other by itself;" saith Chazkuni on Num. xv. FOR ONE,] That is, *for every one* severally, as in ver. 12.

VER. 6.—OR FOR A RAM,] The Gr. interpreteth it, *and for a ram*. A ram was of the second year, or upward: the lamb of the first year. TWO TENTH PARTS,] Two omers, which was double the measure for a lamb, ver. 4, and this the Hebs. understand for the ram only, not for the ewe, or goat; as they write, "The quantity of the meat and drink-offerings, for an he-lamb, or she-lamb, is a tenth of flour, and the fourth part of an hin of wine. Likewise for a goat, whether it be little or great, male or female; also for an ewe, though she be great. But for a ram, two tenth deals of flour, &c. and the third part of an hin of wine," Maim. in *Magnas. hakorbanoth*, chap. ii. sect. 4.

VER. 7.—OF REST,] In Gr. *of sweet smell, or good odour*: as in ver. 3.

VER. 8.—WHEN THOU SHALT MAKE,] In

Gr. *if ye shall make*, that is, *shall sacrifice*. YOUNGLING,] Heb. *a son of the herd*: meaning a bullock: as in Exod. xxix. 1. And here is no difference between young or old, as was before between lamb and ram; but one quantity is for the calf, and for the bull. "The bullock or the calf, be it male or female, hath for the meat-offering three tenth deals of flour," &c. Maim. *ibid.* chap. ii. sect. 4.

VER. 9.—HE BRING,] Or, *he offer*: here the person is changed; before he said, 'when thou,' ver. 8, now he saith, 'then shall he.' the Gr. keepeth the person as before, *then shall ye offer*. THREE TENTH PARTS,] Three omers; that is, three times so much as for a lamb, ver. 4.

VER. 10.—A FIRE-OFFERING,] In Chald. *an oblation*. This is meant, as Sol. Jarchi saith, "but of the meat-offering and of the oil: for the wine was no fire-offering, because it was not put upon the fire."

VER. 11.—OR OF THE GOATS,] Be it kid, or goat-buck, male or female, old or young; for the law putteth no difference, as is observed; and so noted by Chazkuni here. As for the manner of offering these meat-offerings, the Heb. canons say, that they were not charged to bring 'frankincense' with them (as they were with the meat-offerings that were brought alone, Lev. ii. 1,) but they were charged to have 'salt,' (according to the law in Lev. ii. 13,) "and this meat-offering was all of it burnt upon the altar in the courtyard, (whereas of all the other meat-offering, an handful only was burnt, and the residue eaten by the priests, Lev. ii. 2, 3,) and the wine was poured upon the altar," Maim. in *Magnas. hakorbanoth*, chap. ii. sect. 1.

VER. 12.—SO SHALL YE MAKE READY,]

shall ye make *ready* for (*every*) one, according to their number. ¹³ Every home-born of the country shall thus do these things, to offer a fire-offering of a savour of rest unto Jehovah.

¹⁴ And if a stranger sojourn with you, or who-soever be among you in your generations, and will make a fire-offering of a savour of rest unto Jehovah; as ye do, so he shall do. ¹⁵ Ye of the church, one statute shall be for you, and for the stranger that sojourneth: a statute for ever in your generations; as ye are, so shall the stranger be before Jehovah. ¹⁶ One law, and one manner shall be for you, and for the stranger that sojourneth with you.

¹⁷ And Jehovah spake unto Moses, saying, ¹⁸ Speak unto the

Or, *thus shall ye do*: the Hebs. say, "These meat and drink-offerings, whether they be for burnt-offerings or peace-offerings, must be according to this measure for every one; (Num. xv. 12,) they may not add more to these measures, nor diminish ought from them; and if they do diminish, or add more, the whole is made unlawful. Except it be the lamb of burnt-offering which they bring on the day that they wave the omer of first-fruits (Lev. xxiii. 12, 13,) for the meat-offering thereof is two tenth deals of fine flour, mingled with the third part of an hin of oil: but though the flour thereof be doubled, yet is not the wine doubled, but the wine for the drink-offering, is the fourth part of an hin. When they measure the meat or drink-offering, either of a particular person, or of the congregation, they mete it not by a measure of three tenth deals for a bullock, or of two for a ram; but they measure all in one tenth deal, which is in the sanctuary, and likewise the oil, &c. The flour with the oil of the meat-offerings, hinder not the wine; neither doth the wine hinder them; neither do the meat or drink-offerings hinder the sacrifice. But a man may bring his oblation to-day, and his meat and drink-offerings ten days after; provided that he have not sanctified them in a ministering vessel. For if he have put them into a ministering vessel (of the sanctuary) if they abide all night, they become thereby unlawful. They may bring no meat or drink-offerings, save of the common things; they may not bring them of the heave offering, nor of the second tithe, nor of the first-fruits, but of common things only," Maim. in *Magnas hakorbanoth*, chap. ii. sect. 5, 8, 12, 13. The burnt and peace-offerings, served (as other sacrifices) 'to make atonement for the house of Israel,' Ezek. xlv. 17; Lev. i. 4, and figured Christ's oblation of himself, to reconcile us unto God his Father, and to be our peace, Heb. ix. 14; x. 8, 10; Eph. ii. 14—16. The meat-offering (besides the signification that it had of Christ, Eph. v. 2,) figured in special manner the faith and

sanctification of his people, and of their service of God, Is. lxvi. 20; Rom. xv. 16; Ps. cxli. 2; Mal. i. 10, 11. So the Lord by this addition of the meat-offering to the other sacrifices in Canaan, taught his people sanctity in the faith and profession of the gospel, both touching their persons and actions: and the drink-offerings, of wine poured out upon, and sanctified by the altar, were not only a type of Christ's blood shed 'for remission of sins,' Matt. xxvi. 28, 29, but of our fellowship with him in his afflictions, even to be 'poured out upon the sacrifice and service' of Christian's faith, Phil. ii. 17; 2 Tim. iv. 6. See the annot. on Lev. ii.

VER. 13.—HOME-BORN,] The natural Israelite.

VER. 14.—STRANGER,] In Gr. *proselyte*: the Gentile converted to the Jewish religion. IN YOUR GENERATIONS,] Or, *throughout*, that is, in all ages successively: so in ver. 15.

VER. 15.—YE OF THE CHURCH,] Or, *O church*, or *congregation*: or, concerning the church; which in Thargum Jonathan is expounded, "the whole church." BEFORE JEHOVAH,] In the exercises of religion before the Lord: for in civil things there was not one law for both Israelites and strangers.

VER. 16.—ONE MANNER,] That is, *one manner* of practice and obedience, and one punishment for transgression: Heb. *one judgment*. So in ver. 24.

VER. 17.—AND JEHOVAH SPAKE,] A second ordinance by the Lord's authority, is here imposed upon them that should come into the land of Canaan; that they should give him a cake of the first of their dough: which law is nowhere mentioned by Moses, save in this place. And as the former law for sacrificing taught them holiness by faith in Christ, who should be sacrificed for his church; so this commandment of first-fruits, taught them to show forth the fruits of faith, by good works, which God appointed his people to walk in.

VER. 18.—WHEN YE COME INTO THE

sons of Israel, and say unto them, When ye come into the land whither I bring you; ¹⁹ Then it shall be, when ye eat of the bread of the land, ye shall heave an heave-offering unto Jehovah. ²⁰ Of the first of your dough, a cake shall ye heave for an heave-

LAND,] As a promise is here included, that God would bring them into that good land: so a duty of thankfulness is commanded, that they might remember and acknowledge his mercy, and have his blessing continued upon them. The Hebs. do observe, that "this coming differeth from all the comings mentioned in the law: for, in them all it is said, When thou art (or shalt) come; when ye are come, meaning, after the possession thereof, and dwelling therein: but here it is said, when ye come, meaning, after they were entered into it, and did eat of the bread thereof, they were bound to give the cake," saith Sol Jarchi on Num. xv. Now this they did, before the land was parted for inheritance, as appeareth in Josh. v. 11, 12, where 'they did eat of the old corn of the land;' and then 'the manna ceased.' And as an omer of manna was reserved before the Lord, for the generations of Israel, that they might see and thankfully remember 'the bread' which God gave them to eat 'in the wilderness,' Exod. xvi. 32, 33, so a cake of the bread which he should give them in Canaan, was to be given unto him, that they might acknowledge him to be the preserver and nourisher of them in the land; for it is he 'that giveth bread unto all flesh, because his mercy endureth for ever,' Ps. cxxxvi. 25. WHITHER I BRING YOU,] Or, *am bringing you thither*. Hence the Hebs. say, "They were not bound by the law to give the cake save in the land of Israel only, and when all Israel were there, &c. Fruits without the land, that are brought into the land, owe the cake: but the fruits of the land, that are carried out of the land, are discharged; as it is said, 'whither I bring you:' there are you bound, both concerning the fruits of the land, and the fruits without the land. But by the doctrine of the scribes, they were to separate a cake also out of the land, that the law of the cake might not be forgotten out of Israel," Maim. in *Biccurim* (or treatise of first-fruits,) chap. v. sect. 5 —7.

VER. 19.—OF THE BREAD,] That is, of the bread-corn, as in Is. xxviii. 28. 'Bread (that is, corn) is bruised; and out of the earth cometh bread,' Job xxviii. 5; Ps. civ. 14. The Chald. of Jonathan here paraphraseth thus; "Of the bread of the revenue of the land: and not of rice, and millet, and lesser seeds." So by the Heb. canons; "Nothing oweth the cake, but the five kinds of grain only; which are, wheat, and barley,

and rye, and fox-ear barley, and oats: for nothing is called bread, save that which is made of these. But he that maketh meat of rice, millet, or other like pulse (or seeds) they owe no cake at all," Maim. in *Biccurim* chap. v. sect. 2, and Talmud Bab. in *Challah*. chap. i. YE SHALL HEAVE,] That is, *shall offer up*; or, as the Gr. and Chald. translate, *shall separate*; for it was separated by the owner, and offered to the Lord; and so was one of the 'heave-offerings' which God gave unto his priests, Num. xviii. 19. Wherefore it was holy, and "whosoever separated a cake, he first blessed God who sanctified them by his commandments, and commanded them to separate a cake," Maim. in *Biccurim*, chap. v. sect. 11. "An heathen that separated a cake, though in the land of Israel, it was no cake," *Ibid.* chap. vi. sect. 10. UNTO JEHOVAH,] In Chald. before the Lord. Not that it was brought into the sanctuary, or offered on the altar, but given to the Lord's minister: as it is written, 'Ye shall also give unto the priest, the first of your dough,' Ezek. xlv. 30. By the Heb. canons, "The first-fruits, and the heave-offerings, and the cake, and the principal, and the fifth part, [spoken of in Num. v. 7, 8,] and the gifts of the beast [that is killed, Deut. xviii. 3,] these are the priests' goods: with them he may buy servants, and lands, and unclean beasts, and pay his debts, or wives' dowry, and buy books," Maim. in *Biccurim*, chap. iv. sect. 14.

VER. 20.—OF THE FIRST,] Or, the first-fruits: with the first-fruits of all things, God was to be honoured, Prov. iii. 9, that thereby all the rest of their food might be sanctified unto them: 'For if the first-fruit be holy, the lump (or dough) is also holy,' Rom. xi. 16, and a promise of 'plenty' is added to them that thus do, Prov. iii. 10, as of this particular it is said, 'ye shall also give unto the priest the first of your dough, that he may cause the blessing to rest in thine house,' Ezek. xlv. 30. OF YOUR DOUGH,] Of your paste, or lump. They gave of their corn, first-fruits and tithes, and other gifts, to the priests, Levites, and poor, when they first reaped and threshed it, Exod. xxiii. 19; Num. xviii. 12, 26; Lev. xxiii. 22. After them, when they made bread of it, they separated also this cake. And as the Levites separated an heave-offering, out of their tithe, Num. xviii. 26, so the poor that gleaned, separated of their dough; as the

offering, as the heave-offering of the threshing floor, so shall ye heave it. ²¹ Of the first of your dough, ye shall give unto Jehovah an heave-offering in your generations.

Hebs. write, "That which is gleaned, and which is forgotten (Deut. xxiv. 19,) and the corner, Lev. xix. 9, &c. though they be free from the trumah (or heave-offering) yet they owe the cake. Likewise the first tithes," &c. Maim. in *Biccurim*, chap. vi. sect. 3. And though other seeds or pulse, owe not the cake, as is before noted, yet they say, "He that mixeth the meal of wheat, and the meal of rice, and maketh dough of them, if it have the taste of the wheat, it oweth the cake; and if not, it is discharged. Though it be but the leaven of wheat among dough of rice, if it have any taste of the wheat, it oweth the cake. Dough that is kneaded with wine, or oil, or honey, &c. if they bake it in an oven, or on the hearth, or pan, or in a frying pan, &c. oweth the cake. But he that maketh dough to dry it in the sun only, or to boil it in a cauldron, it is discharged of the cake, &c. Also parched corn, that is kneaded with water, or honey, and eaten without baking, is discharged; for nothing oweth the cake, but dough, the end whereof is to be bread baken for man's meat," Ibid. sect. 11, 12. And for the quantity of dough, out of which a cake is to be given, they say, "An omer full of meal, whether it be of one of the five sorts of grain, or of all of them mixed together, the dough thereof oweth a cake. And it is unlawful for a man to make his dough of a lesser quantity, that it may be free from paying the cake," Ibid. sect. 15, 16. What the omer is, see Exod. xvi. 36. And from that measure of manna which God gave every one for a day, did they gather their quantity, that an omer of meal should pay a cake to the Lord, as Sol. Jarchi on this place sheweth. A CAKE,] Or, *loaf*, made of the dough aforesaid. "He that separateth meal for his cake, it is no cake: but the residue of the dough oweth a cake. When they put water to it, and the meal is mixed with the water, they separate a cake of the first thing which is kneaded, as it is written, The first of your dough. That dough which oweth a cake by the law, he that eateth thereof is to be beaten," Maim. in *Biccurim*, chap. viii. sect. 1, 2, 5. OF THE THRESHING-FLOOR,] That is, of the corn in the threshing-floor; as it is your duty religiously to separate first-fruits of your corn in the floor; so of the dough in your houses. Thus the 'floor' is used for the 'corn' therein, in Deut. xvi. 13. Sol. Jarchi understandeth it thus; "as the heave-offering of the floor, of which there is no stinted mea-

sure (by the law;) and not as the heave-offering of the tithes, whereof there is a stinted measure:" so for the quantity, it should be voluntary, so much as men would give. Howbeit, their wise men (they say) set a measure; viz. "that they should separate the four and twentieth part of the dough, that it might be a gift meet to be given. But the baker, that maketh bread to sell in the street, separateth the eight and fortieth part: for because his dough is much, there is in this quantity sufficient for a gift," Maim. in *Biccurim*, chap. v. sect. 2. So the Chald. of Jonathan expoundeth this verse, "The first-fruits of your dough, a cake, one of twenty-four, (that is, the four and twentieth part) shall ye separate as a separated offering for the priest," &c.

VER. 21.—YE SHALL GIVE,] The repeating of the commandment, sheweth it to be of importance; and though the priest had it, yet was it given 'to the Lord,' whose blessing therefore was promised to the observers of this law, Ezek. xlv. 30. And as all things given unto God, were to be holy, pure, and clean; so of this the Hebs. write, "A man may not make his dough in uncleanness at all; but is to be admonished, and must be careful that he be clean, both he and his vessels, that he may separate a pure cake," Maim. in *Biccurim*, chap. ix. sect. 11. IN YOUR,] Or, *throughout your generations*, in all ages: wherefore this ordinance was kept by Israel, after they were returned out of Babylon, Neh. x. 37. And besides that all their bread was sanctified unto them by these first-fruits, and God was honoured, by whose word man liveth, and not by bread only, Deut. viii. 3, it seemeth to have a further signification of the chosen people of God, as Paul applieth this phrase of the first-fruits, and of the lump of dough, unto the state of Israel, Rom. xi. 16, as the prophet speaking of the first-fruits also saith, 'Israel was holiness to the Lord, the first-fruits of his increase; all that eat him shall be guilty,' &c. Jer. ii. 3. And thus the Jews of old understood this "commandment of the cake, that it signified in mystery the congregation of Israel, called the first-fruits of the world; which when it is put into the oven that burneth with the fire of the holy blessed God, it is necessary to separate therefrom a cake, that it be not partaker of severe judgment; and therefrom is a blessing reserved in the world," (Ezek. xlv. 30,) R. Menachem on Num. xv.

²² And when ye shall have sinned ignorantly, and have not done all these commandments which Jehovah hath spoken unto Moses: ²³ *Even* all that Jehovah hath commanded you by the hand of Moses, from the day that Jehovah commanded Moses, and henceforward, throughout your generations: ²⁴ Then it shall be, if

VER. 22.—WHEN YE SHALL HAVE SINNED IGNORANTLY,] Or, *if ye have erred*, that is, done unadvisedly of ignorance, error, or oversight; whereto is opposed sinning 'with an high hand,' ver. 30. See the annot. on Lev. iv. 2. As in the two former laws, the Lord repeated and enlarged the doctrines of faith, and of good works: so here he doth the like concerning the forgiveness of sins, which his people through infirmity do fall into; that all the chief points of Christian religion are here renewed unto them. HAVE NOT DONE ALL,] The words of this law differ from the former in Lev. iv. 2, 13, which spake of doing that 'which should not be done;' whereas this speaketh of not doing all which should be done. There also, the sacrifice, which the congregation should bring, was 'a bullock for a sin-offering,' Lev. iv. 14, here (in ver. 24,) they are willed to bring 'a bullock for a burnt-offering; and a goat-buck, for a sin-offering.' Whether is this difference, in respect of the commandments, forbidding evil works, and requiring good, as the words seem to import? Or, as the Hebs. expound it, doth this here respect the sin of idolatry only? Or, as others understand it, is that for all the tribes generally, and this for the several tribes, cities and towns as they were severed in the land of Canaan? Or, is this (in mystery) an increase of the sacrifice in Canaan; as in prophesy of the days of the gospel, the meat and drink-offerings (which Christians should spiritually offer with their sacrifices) are of greater quantity, than those which were offered under Moses, Ezek. xlvi. 5, 11, compared with Num. xv. 4—7; xxviii. 20, &c.

VER. 23.—EVEN ALL,] This sheweth the large extent of this law, and the weight thereof, by repeating things so expressly. The Hebs. which understand this of idolatry only, say, "that that one commandment is as all the commandments, &c. and that this sheweth, that whosoever professeth idolatry, is as if he denied all the law wholly, and all that the prophets have prophesied; as it is written, And hence forward:" Sol. Jarchi on Num. xv., and Maim. tom. i. treat. of *Idolatry*, chap. ii. sect. 4.

VER. 24.—BY IGNORANCE,] In Gr. *unwillingly*: see Lev. iv. 2. FROM THE EYES,] Understand, *hidden from the eyes*, as is expressed in Lev. iv. 13. This the Heb. doctors understand of things erroneously taught

by the governors, and practised by the people, concerning idolatry; as is showed in the annot. on Lev. iv. 13, and so Sol. Jarchi expoundeth this place. SHALL MAKE READY,] That is, *shall offer* for a sacrifice, Lev. iv. 14. And this the Hebs. understand not of one sacrifice for the twelve tribes, but for every tribe so much. "If the error be in idolatry, that they (the governors) have erred, and taught it; they bring a bullock for a burnt-offering, and a goat-buck for a sin-offering, for every tribe, and this oblation is that which is spoken of in Num. xv.," saith Maim. in *Shegagoth*, chap. xii. sect. 1, and Talmud in *Horajoth*, chap. ii. See the notes on Lev. iv. 14. This exposition for the number, may seem probable, because the people returned from captivity, offered 'for all Israel,' in burnt-offerings 'twelve bullocks, and twelve goat-bucks for a sin-offering,' according to the number of the tribes, Ezra viii. 35. YOUNGLING,] Heb. *son of the herd*: a bullock was always of the second year or upward; so, the goat-buck following. BURNT-OFFERING,] Which signified atonement and sanctification by the death of Christ, as is showed on Lev. i. OF REST,] That is, *of sweet smell*, as the Gr. translath: the Chald. saith, "to be accepted with favour before the Lord." TO THE MANNER,] Or, *right, ordinance*: Heb. *to the judgment*: meaning, the measure prescribed of God, in ver. 9, 10. FOR A SIN-OFFERING,] In Gr. *for sin*. This word in Heb. is written with want of a letter, which elsewhere usually is expressed; whereupon Sol. Jarchi noteth, "that it is not as other sin-offerings; for all sin-offerings that are by the law brought with the burnt-offering, the sin-offering is before the burnt-offering, as it is said, (in Lev. v. 10.) And the second he shall make a burnt-offering, but this burnt-offering is before the sin-offering." The manner of offering this sin-offering was like the bullock, in Lev. iv, it was killed in the court-yard, the blood was carried into the sanctuary, and sprinkled seven times before the Lord; the fat was burned on the altar in the court-yard; and the body of the beast was carried forth, and burnt without the camp: so figuring Christ, who should be slain for the sins of his people, and by his own blood enter into heaven; his body being crucified without the gate of Jerusalem, Heb. ix. 11, 12, 24; xiii. 11, 12. "If the great assize (of magistrates) igno-

ought be done by ignorance, from the eyes of the congregation, that all the congregation shall make *ready* one bullock, a youngling of the herd, for a burnt-offering, for a savour of rest unto Jehovah; and his meat-offering, and his drink-offering, according to the manner: and one goat-buck of the goats, for a sin-offering.

²⁵ And the priest shall make atonement for all the congregation of the sons of Israel, and it shall be mercifully forgiven them: for it is an ignorance, and they have brought their oblation, a fire-offering unto Jehovah, and their sin-offering before Jehovah, for their ignorance. ²⁶ And it shall be mercifully forgiven, all the congregation of the sons of Israel, and the stranger that sojourneth among them, because all the people *was* in ignorance.

²⁷ And if one soul sin through ignorance, then it shall bring near a she-goat of her first year for a sin-offering. ²⁸ And the priest shall make atonement for the soul that sinneth ignorantly, when it hath sinned by ignorance, before Jehovah, to make atonement for him, and it shall be mercifully forgiven him. ²⁹ For the home-born amongst the sons of Israel, and for the stranger that sojourneth among them, one law shall be to you for him that doth through ignorance. ³⁰ But the soul that shall do with an high hand, whe-

rently sin in teaching idolatry, the whole congregation bringeth twelve bullocks for burnt-offerings, and twelve goats for sin-offerings, and they are burned, because their blood is carried into the sanctuary, &c. Though but one tribe only commit (the sin) if it be the most part of the church; then all the congregation bring, for idolatry, twelve bullocks, and twelve goats," Maim. in *She-goth*, chap. xii. sect. 1.

VER. 25.—FOR ALL THE CONGREGATION,] Or, *for every congregation*; whereby may be implied the several tribes, cities, towns, and synagogues. So in ver. 26. AN IGNORANCE,] Or, *an error*, in Gr. *an unwilling sin*, so in ver. 26. BROUGHT THEIR OBLATION,] In Gr. *have brought the gift thereof*. A FIRE-OFFERING,] In Chald. *an oblation before the Lord*: and this is meant of "the bullock the burnt-offering," as Sol. Jarchi noteth. THEIR SIN-OFFERING,] "This is the goat," saith Sol. Jarchi. BEFORE JEHOVAH,] R. Menachem from former authors speaketh of these phrases here used, "unto the Lord, and before the Lord, that it is meant of him and his judgment-hall;" whereby it appeareth that the mystery of the Trinity in the Godhead, was of old believed by the Jews, though now they oppugn it. For there was no court or judgment-hall in Israel, less than of three judges: and being by them here and in other places applied unto God, and in case of sacrifice and expiation of sin, which they did hold peculiar unto God alone; it sheweth that they once acknowledged a Trinity of per-

sons in the Godhead, to whom sacrifices for the sins of men were offered.

VER. 26.—AND THE STRANGER,] The believing Gentile, as the Gr. translateth, *and the proselyte that cometh unto you*. Thus the Lord showed himself to be 'the God of the Gentiles also,' Rom. iii. 29.

VER. 27.—OF ONE SOUL,] Or, *any soul*; that is, any person: the Chald. expoundeth it, *one man*. So in Lev. iv. 27. THROUGH IGNORANCE,] In Gr. *unwillingly*. This also by the Hebs. (as Sol. Jarchi here) is expounded of the sin of idolatry. OF HER FIRST YEAR,] Heb. *daughter of her year*, in Gr. *a yearling*: see the notes on Exod. xii. 5; Lev. iv. 32; he might also bring an ewe-lamb for his sin; which may likewise be understood here. But Sol. Jarchi saith, "For other transgressions, a particular man bringeth an ewe-lamb, or a she-goat: but for this (of idolatry) a she-goat is appointed.

VER. 29.—ONE LAW SHALL BE TO YOU,] That is, *ye shall have one law*: the Gr. translateth, *one law shall be among them* (or for them.) THAT DOETH,] Or, *that committeth*, to wit, the sin, *through ignorance*: in Gr. *whosoever doth unwillingly*. Thus the law promiseth grace in Christ, in that it appointed sacrifices and priests that can have 'compassion on the ignorant, and on them that err,' Heb. v. 2. In this faith, David prayeth unto God, 'Ignorances (or, unadvised errors) who doth understand? cleanse thou me from secret sins,' Ps. xix. 13.

VER. 30.—THE SOUL,] In Chald. *the*

ther *he be* home-born, or a stranger, the same reproacheth Jehovah; and that soul shall be cut off from among his people. ³¹ Because he hath despised the word of Jehovah, and hath broken his commandment, that soul shall utterly be cut off, his iniquity *shall be* upon him.

³² And the sons of Israel were in the wilderness: and they found *man*. WITH AN HIGH HAND,] That is, *boldly*, proudly and presumptuously, as the Gr. translatheth, *with the hand of pride*; and Thargum Jonathan, *with pride*, (or *presumption*) This phrase, when it is spoken of good works, meaneth boldness, courage and magnanimity, in heart and carriage; as, Israel went out of Egypt 'with an high hand,' Num. xxxiii. 3; Exod. xiv. 8, but here of evil, it meaneth pride and presumption showing itself openly and boldly; which Onkelos in Chald. expoundeth, "with an uncovered head," as being not ashamed of the deed (for when men were ashamed, they used to 'cover their heads,' Jer. xiv. 4.) Of like sort, is 'the high arm,' in Job xxxviii. 15, where the Gr. also expoundeth it, *the arm of the proud*;) and 'the high (or lofty) eyes,' Ps. xviii. 28; cxxxi. 1. REPROACHETH,] Or, *blasphemeth*; which the Gr. and Chald. translate, *provoketh to anger*. It meaneth a reproaching with words, as 2 Kings xix. 6, 22, and is applied here unto deeds, as also in Ezek. xx. 27, 'yet in this your fathers have reproached (or blasphemed) me, in that they have trespassed a trespass against me.' So a presumptuous sinner is counted as a blasphemer of God, and hath no sacrifice for his sin, but is to be cut off. And this word Christ hath respect unto, in Luke xii. 10, 'unto him that blasphemeth against the Holy Spirit, it shall not be forgiven.' THAT SOUL,] In Chald. *that man*. CUT OFF,] In Gr. and Chald. *destroyed*: which phrase the apostle useth in Acts iii. 23, 'shall be destroyed from among the people.' That word meaneth destruction by the hand of God, as in 1 Cor. x. 10; Heb. xi. 28. So the Heb. doctors understand the cutting off, mentioned in the law of Moses: which sometimes is so explained, as in Lev. xvii. 10. God saith, 'I will cut him off from among his people.' But if there were witnesses of the fact, the magistrates punished them, either by death, or beating: see the notes on Deut. xxv. 2.

VER. 31.—DESPISED THE WORD,] Or, *contemned*, set it at *nought*, as vile; *dishonoured* it. Hereupon is that proverb, 'He that despiseth the word, shall be destroyed; but he that feareth the commandment, shall be rewarded,' Prov. xiii. 13. BROKEN,] Or, *disannulled*, *frustrated*; made void: it is opposed unto establishing or confirming. This word Christ useth in Mark vii. 9, 'Full well

ye frustrate the commandment of God.' Usually it is applied to the breaking of the 'covenant' of God, as in Gen. xvii. 14; Lev. xv. 44, and often in the prophets; sometimes of the law and commandments, Ps. cxix. 126; Ezra ix. 14; Heb. x. 28. SHALL UTTERLY BE CUT OFF,] Or, shall be cut off with cutting off: the doubling of the word, is for more certainty, and speed; and as the Heb. doctors gather from it, "in this world, and in the world to come:" see the annot. on Gen. xvii. 14. So R. Menachem here saith, "Although we find apostates (from God) to live more than fifty years, and that they are not cut off from the life of this world; yet know that their deserts hang upon them in this world, and vengeance shall be taken on them abundantly in the world to come." HIS INIQUITY,] Or, the iniquity of it, (of the soul, that is, of the person) shall be upon it; or, in it; or, with it. By iniquity, understanding punishment for iniquity, as in Gen. xix. 15, and as sin, is for the punishment of sin, Lev. xxii. 9. Or, we may take iniquity properly; as Sol. Jarchi expoundeth it, "when iniquity is in him, that he repenteth not." R. Menachem here allegeth an exposition of the ancients, "that soul shall be cut off, and the iniquity thereof with it: as if he should say, the iniquity shall cleave unto it after it is cut off, to be punished for ever; according to that (in Is. lxvi. 24.) Their worm shall not die; which Jonathan (the Chald. paraphrast) expoundeth, Their soul shall not die. And our doctors have said, It shall be cut off in this world, it shall be cut off from the world to come." So the Chald. on Moses, which goeth under the name of Jonathan paraphraseth, "that man shall be destroyed in the world that is to come, and shall give account of his sin at the great day of judgment."

VER. 32.—WERE IN THE WILDERNESS,] "For so (saith Chazkuni) it was decreed concerning them, that they should not come into the land (of Canaan.) In the former commandments of the drink-offerings, and cake, it was written, When ye be come into the land, &c. to teach, that they were not to practise them save in the land: but the Sabbath was to be kept both within the land and without, though it were in the wilderness; and therefore it is written concerning it, In the wilderness.

a man gathering sticks on the Sabbath day. ³³ And they that found him gathering sticks, brought him near unto Moses, and unto Aaron, and unto all the congregation. ³⁴ And they put him in ward, because it was not declared what should be done to him.

³⁵ And Jehovah said unto Moses, The man shall be made to die the death: all the congregation shall stone him with stones without the camp. ³⁶ And all the congregation brought him forth without the camp, and stoned him with stones, and he died, as Jehovah commanded Moses.

³⁷ And Jehovah said unto Moses, saying, ³⁸ Speak unto the sons

VER. 34.—IN WARD,] That is, in prison. So they dealt with the blasphemer, in Lev. xxiv. 12. IT WAS NOT DECLARED,] In Gr. *they had not judged, or determined.* Wherefore was it thus? seeing the law had twice said, that the breaker of the Sabbath should die, Exod. xxxi. 4; xxxv. 2. Sol. Jarchi saith, "it was not declared what manner of death he should die: but they knew that he that profaned the Sabbath was to die." And the Chald. called Jonathan's paraphraseth thus; "This judgment was one of the four judgments that came before Moses the prophet, which he judged according to the word of the holy (God.) Some of them were judgments of lesser moment, and some of them judgments of life and death. In the judgments of lesser moment (of pecuniary matters) Moses was ready, but in judgments of life and death he made delays. And both in the one and in the other, Moses said, I have not heard, [viz. what God would have done.] For to teach the heads (or chief) of the Synedrions (or assizes) that should rise up after him, that they should be ready to dispatch inferior causes (or money matters) but not hasty in matters of life and death. And that they should not be ashamed to inquire, in causes that are too hard for them; seeing Moses who was the master of Israel, had need to say, I have not heard. Therefore he imprisoned him; because as yet it was not declared, what sentence should pass upon him." The four judgments which he speaketh of, were about the unclean that would keep the passover, Num. ix. 7, 8, and the daughters of Zelophehad that claimed possession in the land, Num. xxvii. 4, 5, (these were the causes of less importance;) about the blasphemer, Lev. xxiv., and the Sabbath-breaker here: both which he kept in ward, till he had an answer from the Lord.

VER. 35.—STONE HIM,] This was esteemed the heaviest of all the four kinds of death that malefactors suffered in Israel: see the notes on Exod. xxi. 12. WITHOUT THE CAMP,] Hereupon they used to carry such out of the cities, and execute them far off from

the judgment-hall, as Sol. Jarchi noteth. So they dealt with Stephen, casting him out of the city, and stoning him, Acts vii. 58, likewise with Naboth, 1 Kings xxi. 13, also with the blasphemer, Lev. xxiv. 15, which was a circumstance that aggravated the punishment, being a kind of 'reproach,' as the apostle noteth, Heb. xiii. 11—13. And this severity sheweth of what weight the commandment touching the Sabbath is, the profanation whereof God would have thus to be avenged. And it further signified the eternal death of such as do not keep the Sabbath of Christ, entering into the rest of God by faith, and ceasing from their own works, as God did from his, Heb. iv. 1—4, 10, 11.

VER. 37.—AND JEHOVAH SAID,] After the violating of the Sabbath, and punishment for it, God giveth a law, and ordaineth a sign of remembrance, to further the sanctification of his people, that they might think upon his commandments, and do them.

VER. 38.—SONS OF ISRAEL,] This law for fringes concerned Israel only, not other nations; and as the Hebs. say, "men only were bound to wear them, not women. Women and servants, and little children, are not bound by the law to wear the fringe. But by the words of the scribes, every child that knoweth to clothe himself, is bound to wear the fringe, to the end he may be trained up in the commandments. And women and servants that will wear them, may so do, but they bless not [God, as men do when they put them on:] and so all other commandments which women are not bound unto, if they will do them, they do them without blessing first," Maim. tom. i. in *Zizith*, (or treat. of *Fringes*) chap. iii. sect. 9. THAT THEY MAKE,] They themselves, and not heathens for them: "a fringe which is made by an heathen, is unlawful; as it is written, Speak to the sons of Israel, that they make unto them," Maim. in *Zizith*, chap. i. sect. 12. A FRINGE,] That is, fringes, as in Deut. xxii. 12. Moses speaketh of many: and so the Gr. and Chald. translate it here. A fringe is in Heb. called *Tsitsith* (or *Zizith*)

of Israel, and say unto them; that they make unto them a fringe on the skirts of their clothes, throughout their generations; and *that* they put upon the fringe of the skirt, a ribband of blue.

which in Ezek. viii. 3, is used for a 'lock of hair' of the head; and is here applied to a fringe, the threads whereof hang down as locks of hair. And the Heb. doctors call it also *Guanaph*, that is, a branch, because it hangeth as branches or twigs of a tree. "The branch which they make upon the skirt of a garment, is called *Tsitsith*, because it is like to (*Tsitsith*) a lock of the head, Ezek. viii. 3. And this branch is called white, because we are not commanded to dye (or colour) it. And for the threads of this branch, there is no set number by the law. And they take a thread of wool, which is died like the colour of the firmament, and tie it upon the branch (or fringe;) and this thread is called blue," Maim. in *Zizith*, chap. i. sect. 1, 2. The fringe is called in Gr. *craspeda*, and this word is used by the Holy Spirit in Matt. xxiii. 5, and of it, the Chald. also calleth it *craspedin*. The word *gedilim*, used for fringes, in Deut. xxii. 12, were the thrums of the cloth which was woven; and *Tsitsith* the fringe here spoken of, were threads tied unto those thrums with knots. ON THE SKIRTS,] Heb. *on the wings*. This is expounded in Deut. xxii. 12, 'on the four skirts' (or wings.) The skirt end, or border of a garment, is usually called a wing, as in Ruth iii. 9; 1 Sam. xv. 27; xxiv. 5, 11; Deut. xxii. 30; Zach. viii. 23; Ezek. v. 3; Hag. ii. 12, so the four ends or corners of the earth, are called the 'four wings' thereof, Job xxxvii. 3; xxxviii. 13; Is. xi. 12; Ezek. vii. 2. "The garment which a man is bound to make the fringe on by the law, is a garment which hath four skirts, or more than four; and it is a garment of woollen or of linen only. But a garment of other stuff, as of silk, or cotton, or camels' hair, or the like, are not bound to have the fringe, save by the words of our wise men, that men may be admonished to keep the precept of the fringe. For all clothes spoken of in the law absolutely, are not, save of woollen and linen only. When he maketh a fringe on a garment that has five or six skirts, he maketh it but on four of the skirts, as it is said, Upon the four skirts, Deut. xxii. 12. A garment that is borrowed, is not bound to have the fringe for thirty days; after and thenceforward it is bound. A garment of wool, they make the white thereof of threads of wool; and a garment of flax (or linen) they make the white thereof of threads of flax; and so of every garment after the kind thereof, &c. Every man that is bound to do this commandment, if he put upon him a garment which

is meet to have the fringe, must put on the fringe, and then put the garment on; and if he put it on without the fringe, he breaketh the commandment. But clothes meet to have the fringe so long as a man puts them not on, but foldeth and layeth them up, they are not bound to have the fringe: for it is not a duty in respect of the garment, but in respect of the man which hath the garment," Maim. in *Zizith*, chap. iii. sect. 1—5, 10. UPON THE FRINGE,] Or, with the fringe. A RIBBAND,] Or, a thread, as the word is Englished in Judg. xvi. 9, or, a lace, as in Exod. xxxix. 31, it hath the name of twisting or wreathing. The Gr. and Chald. translate it, *a thread*: and so it is explained by the Heb. doctors; who also say, "whether they were threads of white, or threads of blue, if he would make them of twisted threads, he might so do; and though the thread were twisted of eight threads, and a ribband made of them, it was counted but one thread. The threads of the fringe, whether white or blue, must be spun for the fringe by name," Maim. in *Zizith*, chap. i. sect. 11. OF BLUE,] Or, of sky-colour. The Hebs. say, "the blue spoken of in the law in every place, is wool dyed, and like the clear firmament. And the blue for the fringe must be dyed in a known dye that will continue in the fair colour and not change: and whatsoever is not so dyed, is unlawful for the fringe, though it be like the colour of the firmament. The dye for this blue was made (they say) with the blood of the Chala-zon, which is a fish of blue colour, and the blood of it is black as ink, and it is found in the salt sea. And with that blood they mix vermillion, &c. Also it must be dyed for the fringe by name," Maim. in *Zizith*, chap. ii. sect. 1—3, and Talmud in *Menuchoth*, chap. iv. As for the fringe (which they usually call the white, because it was not commanded to be dyed, it might be of any colour, as the garment itself, except blue, whereof they write thus; "The garment which is all red, or green, or of other dyed colours, they make the white threads (or fringe) thereof, like the dyed colour thereof; green, if it be green; or red, if it be red. If it be all blue, then they make the white (the fringe) thereof of other colours, any save black, for that will turn and appear bluish: and they tie upon all, one thread of blue, like as they do in other fringes which are not dyed," Maim. *ibid.* chap. ii. sect. 8. By reason of this different colour, they also say, "There are found in this commandment (of the fringe) two

³⁹ And it shall be unto you for a fringe; that ye may see it, and remember all the commandments of Jehovah, and do them: and *that ye seek not after your own heart, and after your own eyes, after*

commandments; that a man make on the skirt, a branch issuing out of it; and that he tie upon the branch a thread of blue, (Num. xv. 38.) And the blue hindereth not the white; neither doth the white hinder the blue. As if a man have no blue, he maketh the white alone, &c. Though one hindereth not another, yet are they not two commandments, but one. Our former wise men have said (from these words,) And it shall be unto you for a fringe, Num. xv. 39, this teacheth that both of them are one commandment. And the four fringes (on the four skirts) do hinder one another [so that one may be without another] for they four are one commandment (Deut. xxii. 12.) And he that weareth a garment wherein is the white (fringe) or the blue (ribband) or both of them together, he keepeth one commanding precept," Maim. in *Zizith*, chap. i. sect. 3—5.

VER. 39.—[FOR A FRINGE,] By the institution of God it was made unto them a fringe, and so a religious sign to help their memories, and to further their sanctification; wherefore they used to sanctify this, as all other like divine ordinances, by prayer; and when they put on this garment, they "blessed the Lord their God, the King of the world, which sanctified them by his commandments, and commanded them to array themselves with fringes. And whensoever they clothed themselves herewith in the day-time, they blessed for them before they put them on. But they blessed not for the fringes at the time of the making of them, because the end of the commandment is, that they should be arrayed herewith," Maim. in *Zizith*, chap. iii. sect. 8. THAT YE MAY SEE IT,] Or, and ye shall see (or look upon) it; on yourselves, and on one another. Wherefore the Hebs. say, "A blind man was bound to wear the fringe: for though he saw it not, others did see it," Maim. in *Zizith*, chap. iii. sect. 7. By many means of sundry sorts, God warned his people of old, to walk religiously and holily before him; and it is observed by some of themselves, "that the holy blessed God left nothing in the world, wherein he gave not some commandment to Israel: if they went out to plow, (he said) 'Thou shalt not plow with an ox and an ass together,' Deut. xii. 10; if to sow, 'Thou shalt not sow with divers kinds,' Lev. xix. 19; if to reap, 'Thou shalt not wholly reap the corner of thy field,' &c. Lev. xix. 9; if to knead their dough, 'Of the first of your dough, ye shall offer a cake,' Num. xv. 20; if they killed (a beast), 'They shall give unto the priest, the shoulder and

the two cheeks,' &c. Deut. xviii. 3; if they found a bird's nest, 'Thou shalt send away the dam,' Deut. xxii. 6, 7; if they caught wild beast or fowl, 'He shall pour out the blood thereof, and cover it with dust,' Lev. xvii. 13; if they planted, 'Ye shall count as uncircumcised the uncircumcision thereof,' &c. Lev. xix. 23; if they had a man-child born, 'The fore-skin of his flesh shall be circumcised,' Lev. xii. 2; if they buried the dead, 'Ye shall not cut yourselves,' &c. Deut. xiv. 1; if they shaved themselves, 'Ye shall not round a corner of your head,' &c. Lev. xix. 27; if they builded an house, 'Thou shalt make a battlement,' &c. Deut. xxii. 8; 'And thou shalt write them upon the posts,' &c. Deut. vi. 9; if they clothed themselves, 'Ye shall make ye a fringe,' &c. Chazkuni on Num. xv. AND REMEMBER ALL,] This was the spiritual use of this ordinance, that it might lead them unto a continual remembrance and practice of all the law; without which the outward rite was vain. The many threads of the fringes on the four skirts of their garment, signified the many commandments of God which they should put upon them, to be as it were clothed with them, and to walk in them: the heaven-coloured riband, taught them an heavenly affection to all the law, and an holy conversation; and led them spiritually to put on the 'wedding garment,' Matt. xxii. 11; 'the Lord Jesus Christ,' Rom. xiii. 14; 'the whole armour of God,' Eph. vi. 11; 'and the new man, which after God is created in righteousness and holiness of truth,' Eph. iv. 24; that their conversation might be 'in heaven,' Phil. iii. 20. From these words, the Heb. doctors say, "A man should always be careful to array himself with such a garment as was bound to have the fringe, that he might keep this commandment: and in the time of prayer, he is to be warned hereof more especially. It is a great shame for wise men, that they should pray, and not be arrayed herewith. A man must for ever be warned of this commandment of the fringe, for the scripture maketh it of great weight, and all the commandments, every one depend upon it," Maim. in *Zizith*, chap. iii. sect. 11, 12. But they abused this, as other divine ordinances, to superstition and hypocrisy; and were reproved by our Saviour for making their 'phylacteries' broad, and enlarging 'the borders (or fringes) of their garments,' Matt. xxiii. 5. And this their vanity (neglecting the spiritual end) appeareth in their writings; for unto the thrums or threads of

which you go a whoring. ⁴⁰ That ye may remember and do all my commandments, and be holy unto your God. ⁴¹ *I am Jehovah your God, which brought you forth out of the land of Egypt, to be unto you a God; I am Jehovah your God.*

the garment, "which were three inches, they fastened threads doubled in the midst, whose length (they say) might not be less than four inches, but more than so they might be, though a cubit, or two cubits," Maim. in *Zizith*, chap. i. sect. 6. And for the virtue hereof, they say, "Whoso diligently keepeth this law of fringes, is made worthy, and shall see the face of the majesty of God;" (Baal hatturim on Num. xv.) "and when a man is clothed with the fringe, and goeth out therewith to the door of his habitation, he is safe, and God rejoiceth, and the destroying angel departeth from thence, and the man shall be delivered from all hurt, and from all destruction," &c. (R. Menachem on Num. xv.) Thus easy it is for men to abuse holy things, and to pervert the right use and end of them by their own inventions. See the annot. on Exod. xiii. 9. And although they put so great religion in these fringes, yet as they have lost the spirit and life of this commandment, so God hath deprived them of the outward rite, that they have not at this day, (by their own confession) the blue or heaven-coloured riband; "The blue (*teceleth*) is not found in our hands at this day, because we know not to make the dye (or colour) of it: for every blue in wool is not called *teceleth*. But the *teceleth* (or blue spoken of in the law,) it is known that it is impossible to make it at this day; and therefore we make the white only," saith Rambam (or Maim.) in his exposition on Talmud Bab. in *Menachoth*, chap. iv. AND THAT YE SEEK NOT,] Or, *and ye shall not seek*, (or search, as Num. xiv. 36,) which word Solomon applieth to his heart, 'searching out' things by wisdom, Eccl. i. 13; vii. 25. The Gr. here translateth it, *turn aside*; the Chald. *err*, (or *go astray*.) YOUR HEART,] In Chald. *the imagination of your heart*. Here God calleth men from their own wisdom and inventions to his law only; for 'every imagination of the thoughts of man's heart, is only evil every day,' Gen. vi. 5. And 'he that trusteth in his own heart, is a fool,' Prov. xxviii. 26. YOUR EYES,] In Chald. *the sight of your eyes*. So the Holy Spirit saith, 'Walk in the ways of thine heart, and in the sight of thine eyes; but know thou, that for all these things God will bring thee into judgment,' Eccl. xi. 9. And the apostle mentioneth 'the lust of the eyes, as that

which is not of the Father, but of the world,' 1 John ii. 16. The Hebs. say, "The heart and the eyes are the spies of the body, and brokers to bring it into transgression; the eye seeth, and the heart lusteth, and the body acteth the transgression," Sol. Jarchi on Num. xv. The Lord condemning the heart, which is the most noble of all the inward parts, and the eyes which are the most excellent of all the outward, teacheth that the whole man is corrupted throughout, and to be reformed by the law and Spirit of God. For, 'except a man be born of water and of the Spirit, he cannot enter into the kingdom of God,' John iii. 5. YOU GO A WHORING,] In Chald. *you err* (or *go astray*.) To go a whoring after other gods, is a usual phrase for idolatry, Exod. xxxiv. 15; Deut. xxxi. 16; 1 Chron. v. 25; Judg. ii. 17, the same is implied here, as God saith, 'I am broken with their whorish heart, which hath departed from me; and with their eyes, which go a whoring after their idols,' Ezek. vi. 9, but it meaneth also all other sins which men's unclean hearts and impure eyes carry them unto, with consent and delight: see Lev. xx. 5, 6; Ps. cvi. 39; Jam. iv. 4. The Hebs. say, "If any man be drawn after the thoughts of his heart, he will be found a waster of the world, because of the slenderness (or shortness) of his understanding. As, sometimes he will search after idolatry, and sometimes will think peculiarly of the Creator, whether there be any or none: what is above, and what beneath; what was before, and what shall be after. And sometimes of prophesy, whether it be truth or no; and sometimes of the law, whether it be from heaven or no. And he knoweth not what to judge of them, till he know the truth concerning his Creator, but will be found a revolter unto heresies. Concerning this thing is that warning in the law, where it is said, And ye shall not seek after your heart, and after your eyes, after which ye go a whoring, Num. xv. 39, as if he should say, There shall not any one of you be drawn after his own slender understanding (or knowledge,) as to imagine that his cogitation can attain to the truth; so have our wise men said, After your heart; this (meaneth) heresies; and after your eyes, this is whoredom. And this is an occasion for a man to deprive himself of the world (or life) that is to come," Maim. treat. of *Idolatry* chap. ii. sect. 3.

CHAP. XVI.

1 Korah, Dathan, Abiram, and On, with 250 princes, rise up against Moses and Aaron, about the priesthood and government of the church. 5. Moses referreth the trial of the cause unto God, and reproveth Korah's ambition. 12. He sendeth for Dathan and Abiram, who reproach him, and will not come up. 15. He prayeth against them, 16, and gathereth Korah and his company with their censers, before the tabernacle. 20. The Lord threateneth to consume the rebels, and commandeth the people to separate from them. 31. The earth swalloweth up Dathan, Abiram, and all Korah's men, and a fire from the Lord devoureth the 250 that burned incense. 36. The censers are reserved to cover the altar, for a sign unto Israel. 41. All the congregation murmur against Moses and Aaron, as they that had killed the Lord's people. 44. The Lord killeth 14700 of them with a plague. 46. Aaron by incense stayed the plague.

פ פ פ

¹ AND Korah the son of Izhar, the son of Kohath, the son of Levi, he took *men*; and Dathan and Abiram the sons of Eliab, and On the son of Peleth, sons of Reuben. ² And they rose up before

פ פ פ Here beginneth the thirty-eighth lecture of the law, which the Hebs. call *Korah*, because his rebellion is the principal thing here treated of: see Gen. vi. 9.

Ver. 1.—KORAH] Or *Korach*; in Gr. *Kore*, Jude ver. 11. IZHAR] In Gr. *Isaar*. KOHATH] In Gr. *Kaath*. HE TOOK] To wit, *men* with: so Korah is noted as the principal in the rebellion, which the apostle therefore called 'the gain-saying of Kore,' Jude ver. 11, and in Num. xxvii. 3, only Korah's company is mentioned, where speech is of this mutiny. The Gr. translath, *he spake*, to signify that he took others by persuading them to his faction. The Chald. understands it of taking, that is, withdrawing of himself, saying, "And Korah separated himself." Thus Sol. Jarchi also expoundeth it, "he took himself a side to be a part from the congregation." AND DATHAN AND ABIRAM,] this may be understood, that they also took men and separated themselves; or rather, that Kore took these men unto him, and so to read it, "he took Dathan and Abiram," or, "he took both Dathan and Abiram;" for the word *and* in Heb. may sometime be omitted in our English speech, as is showed on Gen. viii. 6. or be interpreted *both*, as explaining the former words: see the annot. on Gen. xxxvi. 24. And thus Chazkuni expoundeth it, "And Korah took: it meaneth the taking of men, and whom took he? Dathan and Abiram, &c.

And before Dathan, is redundant here, as often elsewhere." ABIRAM,] In Gr. *Abeiron*. ELIAB,] In Gr. *Eliam*, he was son to Phallu the son of Reuben, Num. xxvi. 7, 8, 9; Gen. xvi. 9. ON,] In Gr. *Aun*, and *Aunan*. PELETH,] In Gr. *Phaleth*. SONS OF REUBEN,] Dathan, Abiram, and On, were all sons, that is, of the posterity of Reuben, who was the first-born of Israel, but lost his honour by his sin, 1 Chron. v. 1, which his sons by unlawful means seek to recover. And these Reubenites camped next unto Korah and the Kohathites, on the south side of the tabernacle, (as is showed in Num. ii.) and so being neighbours in situation, associated themselves in evil, which Sol. Jarchi observing, saith thereupon, "Wo be to the wicked, and wo unto his neighbour." Korah being a Levite of the Kohathites, which was the chief family of the Levites, as is noted on Num. iii. 28, he took offence, as Jarchi on this place saith, "and envied at the preferment of Elizaphan the son of Uzziel, whom Moses had made prince over the sons of Kohath," Num. iii. 30, when he was of the youngest brother Uzziel, and Korah himself was of Izhar, elder than he: see Num. iii. 27, 30. But by the sequel here it appeareth, that he lift up himself not only against Elizaphan, but against Moses and Aaron, and sought 'the priesthood also.' ver. 10.

Ver. 2. AND MEN,] that is, *Korah and men*, as appeareth by ver. 5, 16, 17, where

Moses, and men of the sons of Israel, two hundred and fifty, princes of the congregation, the called of the assembly, men of name. And they gathered themselves together, against Moses and against Aaron, and said unto them, *Ye take too much upon you; for all the congregation, all of them are holy, and Jehovah is among them; and wherefore lift ye up yourselves above the church of Jehovah?* ⁴ And Moses heard *it*, and fell upon his face. ⁵ And he spake unto Korah, and unto all his congregation, saying,

these are called Korah's congregation. THE CALLED OF THE ASSEMBLY,] Senators called to the assembly, (and as the Gr. translatheth it, *council*,) of the governors: in ch. i. 16, such are named, 'the called of the congregation,' and in ch. xxvi. 9, Dathan and Abiram are named 'the called of the congregation, who strove against Moses,' &c. So these were statesmen, famous and renowned, whereby the conspiracy was the stronger. MEN OF NAME,] That is, of renown; this title is given to the giants before the flood, Gen. vi. 4. Whereupon Baal batturim here noteth, "Men of name for wisdom and wealth; and they condemned themselves: as did the generation of the flood, which were of old, men of name."

VER. 3.—YE TAKE TOO MUCH UPON YOU,] Or, let it suffice you, as this phrase is translated in Deut. iii. 26. Heb. *much to you*, or, *enough for you*, which Sol. Jarchi expoundeth thus, "ye have taken to yourselves greatness, much more than enough." So after in ver. 7. HOLY,] and therefore may approach unto God and offer their sacrifices. This they meant, as Moses' answer sheweth in ver. 5, 10. So the presumption of their own holiness, brought them to ambition and affectation of the priesthood, an honour which no man should take to himself 'but he that is called of God, as was Aaron,' Heb. v. 4. JEHOVAH IS,] In Chald. *the divine presence (or majesty) of the Lord dwelleth among them*.

VER. 4.—FALL ON HIS FACE,] As affected with their words, humbling himself, and, (in likelihood) praying unto God, as in ver. 22. Chazkuni saith, "He was abashed, and cast down his face on the ground unto prayer: and there it was said unto him (of God) what he should say unto Korah." Like gesture he used at their former murmuring, Num. xiv. 5, and after in Num. xx. 6.

VER. 5.—EVEN IN THE MORNING,] Or, *the morning (shall come) and Jehovah will make known*, &c. Judgment is deferred till the morrow morning, so they had that time to consider of their fact: and the morning is usually the time of judgment, both by men, as, 'In the mornings I will suppress all the wicked of the land,' Ps. ci. 8. 'Judge

judgment in the morning,' Jer. xxi. 12, and by God himself; as, 'Morning by morning doth he bring his judgment to light,' Zeph. iii. 5, and, 'my rebuke is in the mornings,' Ps. lxxiii. 14. So in the morning judgment came upon Sodom, Gen. xix. 23, 24; and the plagues of Egypt, Exod. vii. 15; viii. 20; ix. 13; x. 13; and the pestilence on Israel, 2 Sam. xxiv. 15; and so shall evil come upon sinners, and they shall not know the morning thereof,' Ps. xlviii. 11. *Boher, the morning*, is derived of *Baker, he inquired, or looked out*; whereupon the Gr. interpreters reading without vowels, translated it, "The Lord hath looked out and known those that are his;" but the Chald. saith, "in the morning, them the Lord will make known, &c. MAKE KNOWN HIM,] Or, *make known those that are his*, so the Gr. translatheth, "knoweth, (or hath known) those that are his;" which very words Paul (from this history) applieth to God's knowledge, care and love of his elect whom he sanctifieth, and keepeth from falling away, as did certain heretics in those days, 2 Tim. ii. 17—20. This, therefore, is a speech of faith, whereby Moses testifieth his confidence in God, who had separated Aaron unto the priesthood, and himself unto the government in Israel; and would maintain their cause and calling against all opposers. And because these two offices figured the grace given by Christ unto his elect, whom he hath 'made kings and priests, even a kingly priesthood, and an holy nation,' Rev. i. 6; v. 10; 1 Pet. ii. 9; therefore the apostle (in 2 Tim. ii.) fitly citeth these words for the comfort of the saints, and faithful ministers of Christ, against revolvers: even as another apostle applieth also against such, 'the way of Cain, the error of Balaam, the contradiction (or rebellion) of Kore;' wherein they perish, Jude, ver. 11. The Chald. translatheth it, "and will make known him that is fit for him." AND WHO IS HOLY,] or, and the holy one, that is, him whom he hath sanctified and separated unto the priest's office. So David (speaking of this rebellion) calleth 'Aaron the holy one (or saint) of Jehovah,' Ps. cvi. 16; and he wore on the golden plate this engraving, 'Holiness to

Even *in* the morning Jehovah will make known him that *is* his, and who *is* holy, and *whom* he will cause to come near unto him: even him whom he hath chosen, he will cause to come near unto him. ⁶ This do ye: take unto you censers, Korah and all his congregation. ⁷ And put ye fire in them, and put incense on them before Jehovah to-morrow, and it shall be, *that* the man whom Jehovah doth choose, he *shall be* holy: *ye take* too much upon you, *ye* sons of Levi. ⁸ And Moses said unto Korah, Hear, I pray you, *ye* sons of Levi. ⁹ *Is it* a small *thing* for you, that the God of

Jehovah,' Exod. xxviii. 36; for he figured our high priest, Christ, who was 'holy, harmless, undefiled, separate from sinners, and made higher than the heavens,' Heb. vii. 26; and who 'glorified not himself to be made an high priest,' but had the honour given him of his father, Heb. v. 5, 6; and Korah's rebellion against Aaron was a type of men's rebellion against Christ, as the apostles have taught us. The Gr. translatheth (as before) plurally, saying, "and the holy ones he hath brought near unto himself. CAUSE TO COME NEAR,] Or, *bring near*, to wit, to minister unto him, as the Chald. interpreteth it. And this honour of priesthood, given now unto all saints, who are 'to offer up spiritual sacrifices, acceptable to God by Jesus Christ, 1 Pet. ii. 5, is commended by David, when he saith, 'Blessed is he whom thou chooseth, and causest to come near unto thee, that he may dwell in thy courts,' Ps. lxxv. 5; which bringing near, (or, access) we all have through Christ 'by one spirit unto the Father, with confidence by the faith of him,' Eph. ii. 18; iii. 12. This latter part of the verse, is by the Gr. interpreted thus; "And those whom he hath not chosen to himself, he hath not brought near unto himself."

VER. 6.—CENSERS,] Or, *fire vessels*, as the Gr. translatheth it, *fire-pans*, whereof see Exod. xxvii. 3; called sometimes incense-vessels, (because incense was burnt in them) 2 Chron. xxvi. 19; Ezek. viii. 11; which name the apostle followeth in the Gr; Heb. ix. 4.

VER. 7.—PUT YE FIRE,] Heb. *give ye fire and put incense*. DOTH CHOOSE,] Or, *shall choose*, that is, declare by manifest signs that he chooseth and liketh. HE SHALL BE HOLY,] That is, shall be declared to be holy, and so to be a priest unto God. Because the burning of incense in the censer, was the means of atonement and expiation before God, as after is showed by Aaron's fact, in ver. 46—48; and was the peculiar work of the priest, Lev. xvi. 12, 13; 2 Chron. xxvi. 18; wherein they that trans-

gressed were in danger of death, as the example of Nadab and Abihu sheweth, Lev. x. and it figured in special manner the prayers and mediation of Christ for his church, Ps. cxli. 2; Rev. viii. 3; 1 John ii. 1; therefore the trial of the priesthood is put upon this work, rather than on any other sacrifice; and the holiness whereof Korah boasted, ver. 3, should either be approved or reprov'd of God. For no man hath right to the honour of priesthood, unless it be given him of God, Heb. v. 4, 5; nor can without divine authority, that is, without the commandment and promise of God, please him, or appease his wrath towards himself or others. Therefore, it is a great prerogative and comfort unto all saints, that they are by Christ made priests unto God, and through him may boldly offer up their prayers and praises unto the Father, Rev. i. 6; 1 Pet. ii. 5; Heb. xiii. 15, 1 John. v 14—16. YE TAKE TOO MUCH UPON YOU,] Or, let it suffice you, that you have thus far provoked the Lord, and now leave off. Thus Moses returned the blame upon themselves, which they had unjustly laid upon him, in ver. 3. So Elias doth upon Ahab, 1 Kings xviii. 17, 18.

VER. 9.—IS IT A SMALL THING,] Or seemeth it too *little for you*: meaning, on the contrary, that it was a great thing, and that they should therewith have been contented; for the tribe of Levi were in the place of all the first-born of Israel, Num. iii. 41. So here he reproveth their unthankfulness to God. SEPARATED YOU FROM THE CONGREGATION,] As Israel was separated from all other people, to be the Lord's peculiar people, Lev. xx. 26; 1 Kings viii. 53; so were the Levites separated from the sons of Israel, to be the Lord's, Num. viii. 14. And hereupon the scripture speaketh of the Levites, as distinct from the Israelites, 1 Chron. ix. 2; Ps. cxxxv. 19, 20. So the ministers of Christ are said to be 'separated unto the gospel of God,' Rom. i. 1; Gal. i. 15; Acts xiii. 2. THE SERVICE OF THE TABERNACLE,] The works belonging to the service of God therein being assistants to the priests; see Num. viii. 11, 15, 16; xviii. 21, 23. TO STAND BEFORE THE

Israel hath separated you, from the congregation of Israel, to bring you near unto him, to serve the service of the tabernacle of Jehovah, and to stand before the congregation to minister unto them? ¹⁰ And he hath brought thee near, and all thy brethren the sons of Levi with thee; and seek ye the priesthood also? ¹¹ For which cause, thou and all thy congregation *are* gathered together against Jehovah: and Aaron what *is* he, that ye murmur against him? ¹² And Moses sent to call Dathan and Abiram, the sons of Eliab: and they said, We will not come up. ¹³ *Is it a small thing* that thou hast brought us up out of the land that floweth with milk and honey, to kill us in the wilderness: that thou makest

CONGREGATION,] Standing is a sign of service, and used for it; as the scripture in one place saith, which 'stood before the king,' Jer. lii. 12; and in another, 'a servant of the king,' 2 Kings. xxv. 8. Whereupon the standing of the Levites is used for their service, in Neh. xii. 44: and as they were to stand before the Lord, to minister unto him, Deut. x. 8; so here it is said, 'to stand before the congregation, to minister unto them;' thus they were servants of God, and of his church; as Josiah said unto them, 'Serve now the Lord your God, and his people Israel, 2 Chron. xxxv. 3; Ezek. xlv. 11.

VER. 10.—THE PRIESTHOOD,] In Chald. *The high-priesthood*; in Gr. *to do the priests' office*. That was in degree above the Levites, who were to minister unto the priests, but not to come nigh the altar, as did the priests, Num. xviii. 2, 3. 'For the Levites were appointed unto all manner of service of the tabernacle of the house of God: but Aaron and his sons offered on the altar of burnt-offering, and on the altar of incense, (and were) for all the work of the most holy place, and to make atonement for Israel,' 1 Chron. vi. 48, 49. 'And Aaron was separated [to wit, from the other Levites] that he should sanctify the most holy things, he and his sons for ever, to burn (incense) before the Lord, to minister unto him, and to bless in his name for ever,' 1 Chron. xxiii. 13. To usurp, affect, or seek this office of priesthood, without the calling of God, was a great sin against divine order and authority, severely punished here in Korah and his company, in king Uzziah, 2 Chron. xxvi. 19—21; and others.

VER. 11.—AGAINST JEHOVAH,] because it was against his ordinance and minister, it is said to be against the Lord himself. So when the people refused Samuel's government, God said, 'They have not rejected thee, but they have rejected me, that I should not reign over them,' 1 Sam. viii. 7. and Christ said to his ministers, 'He that heareth you, heareth me; and he that despiseth you, despiseth me; and he that des-

piseth me, despiseth him that sent me. He that receiveth whomsoever I send, receiveth me; and he that receiveth me, receiveth him that sent me,' Luke x. 16; John xiii. 20. 'Aaron, what is he?' to wit, other than the minister of God. So the apostle saith, 'Who is Paul? and who is Apollo? but ministers by whom ye believed, 1 Cor. iii. 5. And thus had Moses said in their former murmurings, 'What are we that ye murmur against us? your murmurings are not against us, but against Jehovah, Exod. xvi. 7, 8.

VER. 12.—WE WILL NOT COME UP,] An obstinate answer, and refusal of the means of their conviction by Moses debating the matter with them; so might they have been persuaded to desist from their evil course, and have found mercy. By coming up, is meant unto the public place of judgment, whither (in the Scripture phrase) men are said to go up, as in Deut. xxv. 7; Ruth, iv. 1. And in Ezra x. 7, 8; whosoever would not go to Jerusalem at the time appointed by the princes and the elders, 'all his substance should be forfeited, and himself separated from the church of those that had been in captivity.' Of Dathan and Abiram, Sol. Jarchi here observeth, that "Their own mouth caused them to offend (or signified their fall:) they were not but to go down," to wit, alive into hell, ver. 33.

VER. 13.—OUT OF THE LAND,] Of Egypt, as is added in Thargum Jonathan: which having been the place of their bondage and misery, an iron furnace unto them, Deut. iv. 20, they here call it a land 'flowing with milk and honey;' so despising their redemption and God their Redeemer, who laid their bringing from thence, for a ground of their obedience unto him, Exod. xix. 4, 5; xx. 2. EVEN MAKING,] Or also *making thyself a prince*, that is, without God, of thine own presumption advancing thyself only, wholly, and continually. The doubling of the word, is to aggravate their crimination. This latter branch the Gr. translateth, "Thou art a prince," as if it were spoken in derision.

thyself a prince over us, even making thyself a prince? ¹⁴ Moreover, thou hast not brought us into a land that floweth with milk and honey, and given unto us an inheritance of field and vineyard: wilt thou dig out the eyes of these men? we will not come up.

¹⁵ And Moses was very wroth: and he said unto Jehovah, Respect not thou their offering; I have not taken one ass from them neither have I hurt one of them. ¹⁶ And Moses said unto Korah,

thou and all thy congregation, be ye before Jehovah; thou and they, and Aaron, to morrow. ¹⁷ And take ye *every* man his censer, and put incense on them; and bring ye near before Jehovah,

every man his censer, two hundred and fifty censers: and thou and Aaron, *each* man his censer. ¹⁸ And they took *every* man his censer, and put fire on them, and put incense on them: and they stood

at the door of the tent of the congregation, and Moses and Aaron. ¹⁹ And Korah gathered against them, all the congregation, unto

VER. 14.—NOT BROUGHT US,] According to promise, Exod. iii. 8; xxxiii. 3; Lev. xx. 24. OF FIELD,] that is, as the Chald. explaineth it, “of fields and vineyards:” one named generally for many, as is noted on Gen. iii. 2. DIG OUT THE EYES,] that is, *make them blind*, as the Chald. expoundeth it: so in Judg. xvi. 21; 1 Sam. xi. 2. OF THESE MEN,] Or, as the Gr. translatheth it, *of those men*; which may be meant, of the whole congregation, as if they were so blind that they could not espy his fraud; or it may have special reference to Korah and his company. And thus Chazkuni here explaineth it, “thou hopest to dig out the eyes of Korah, and of all his congregation; as though they had no eyes to see and understand this offence, that thou hast brought us up from the good land of Egypt, and hast not performed unto us that which thou promisedst, to bring us into a land that floweth with milk and honey; but hast said, in this wilderness they shall be consumed, and there they shall die,” (Num. xiv. 35.) Moreover, thou hast perverted judgment against us, and therefore we will not come up unto thee, for we believe thee not, concerning the trial of this matter.

VER. 15.—VERY WROTH,] Or, *very much grieved*; see the notes on Gen. iv. 5. RESPECT NOT,] Or, *look not, turn not the face unto*; which the Chald. expoundeth, “Accept not with favour their oblation.” THEIR OFFERING,] Or, their meat-offering, their Minchah; whereof see the annot. on Lev. ii. and on Gen. iv. 3. This Sol. Jarchi expounded, “their incense which they shall offer before thee to-morrow:” so it hath reference to Korah and his company, ver. 7, 17. But others (as he saith) explain it thus; “I know that they have a part in the daily sacrifices of the congregation, let not their part be

accepted before thee.” And thus some understand this imprecation to be against Dathan and Abiram only, as Chazkuni saith, “The reason why Moses cursed Dathan and Abiram, was because when Moses sent to call them, they said, We will not come up. It was not their intent to convert; for though the Lord should have said, I have chosen Aaron, yet they would have mutuiued against the priesthood. But Korah and the 250 men which took upon them to take every man his censer, because they were in hope that the Lord had not sent him concerning his brother Aaron, but that he had done it of his own mind, he would not curse. ONE ASS,] That is, not the vilest beast, the Gr. translatheth it, *the desire of any of them*, that is, any desirable thing. They mistook and read *Chamud* for *Chamur*, because the Heb. letters ך D and ך B be one like another, as is also noted on Gen. iv. 18. But Jossippus noteth it to be one of the thirteen places which the seventy-two interpreters changed purposely, lest Ptolemy the king (at whose request they turned the law into Gr.) should say, “He took no ass, but some other gift he did take.”

VER. 16.—THOU AND ALL THY CONGREGATION,] The Gr. expoundeth it, *Sanctify thy congregation, and be ye ready before the Lord*, &c. Because their rebellion was against God, ver. 11; therefore Moses committeth the deciding of the controversy unto God.

VER. 18.—AT THE DOOR,] In the courtyard of the sanctuary. AND MOSES AND AARON,] Thargum Jonathan explaineth it, “they on the one side, and Moses and Aaron on the other side.”

VER. 19.—ASSEMBLED AGAINST THEM ALL,] not only the 250 forementioned, but the general multitude, too ready to incline to his

the door of the tent of the congregation, and the glory of Jehovah appeared unto all the congregation.

²⁰ And Jehovah spake unto Moses, and unto Aaron, saying, ²¹ Separate yourselves from among this congregation, and I will consume them, as *in* a moment. ²² And they fell upon their faces, and said, O God, the God of the spirits of all flesh, shall one man sin, and wilt thou be fervently wroth with all the congregation?

²³ And Jehovah spake unto Moses, saying, Speak unto the congregation, saying, ²⁴ Get you up from about the tabernacle of Korah, Dathan, and Abiram. ²⁵ And Moses rose up and went unto Dathan and Abiram: and the elders of Israel went after him.

²⁶ And he spake unto the congregation, saying, Depart, I pray you, from the tents of these wicked men, and touch not any *thing* that is theirs, lest ye be consumed in all their sins. ²⁷ And they went up from the tabernacle of Korah, Dathan, and Abiram, on every side; and Dathan and Abiram came out *and* stood *in* the door of their tents, and their wives, and their sons, and their little ones.

faction. See ver. 41. GLORY OF JEHOVAH,] In the cloud over the sanctuary, as it did at other times in the like cases, ver. 42; Num. xii. 5; xiv. 10.

VER. 21.—AS IN A MOMENT,] Or, *even in a moment*; suddenly, and as the Gr. translatheth, *at once*. So in ver. 45; and thus God had before threatened, after they had made the calf, Exod. xxxiii. 5.

VER. 22.—GOD OF THE SPIRITS OF ALL FLESH,] By all flesh, is meant, all mankind; as in Gen. vi. 13; Is. xl. 5, 6; Ezek. xx. 48; xxi. 4, 5; Joel ii. 28; and so it is explained in Job xii. 10., 'the spirit of all flesh of man.' And the Lord is called God of the spirit of men, both as he is creator of them, who 'formeth the spirit of man within him,' Zach. xii. 1; called therefore, 'the Father of spirits,' Heb. xii. 9; and as the preservation, ordering, and government of them is in his hand, both in life and death; 'In whose hand is the soul of all living, and the spirit of all flesh of man,' Job xii. 10. Therefore Moses useth the like phrase, when he prayeth that a governor might be substituted in his stead, Num. xxvii. 16. Thargum Jonathau explaineth it, "God that puttest the spirit of the soul in the bodies of all the sons of men;" and Thargum Jerusalem thus: "God which ruleth over the souls of all flesh;" Chazkuni saith, "which knowest the spirit of every one of them." The Gr. translatheth, *God of the fathers, and of all flesh*; understanding (as it seemeth) by spirits, such as the apostle calleth 'the spirits of just men made perfect,' Heb. xii. 23; the spirits of the fathers which were returned to God who gave them; as Eccl. xii. 7. SHALL ONE MAN SIN] In Gr. *if one man*

hath sinned: as if they should say, All have not sinned, why wilt thou be wroth with all? Upon this intercession, the Lord spareth the people, that would depart from the rebels, ver. 24.

VER.—24. THE TABERNACLE,] This seemeth to be put for *tabernacles*, or *dwellings*; the Gr. translatheth it, *the congregation*; so in ver. 27, where the Gr. also keepeth the word *tabernacle*, which in ver. 26, is called *tents*.

VER.—25. THE ELDERS,] The Gr. addeth, *all the elders*. WENT AFTER HIM,] In Gr. *went with him*, that is, accompanied him.

VER.—26. THESE WICKED MEN,] In Gr. *these hard men*: the original word properly signifieth *restless, turbulent*, and such as for their sins are worthy to be 'condemned;' see the notes on Ps. i. 1. TOUCH NOT ANY THING,] Because as they themselves, so all things of theirs, were unclean and execrable, and therefore to perish with them, ver. 32.

VER. 27.—CAME OUT AND STOOD,] Heb. *came out standing*; which the Gr. explaineth, *came out and stood*: and these two phrases are one; as where it is said that Jesus 'blessed, and breaking gave' to the disciples, Matt. xiv. 19; the other evangelists explain it, he 'blessed, and brake, and gave,' Luke ix. 16; Mark vi. 41, so, 'Saying unto them,' Matt. xxi. 2, is, 'And saith unto them,' Mark xi. 2. This their 'standing up,' argueth their boldness, in so bad a cause: for 'standing up' is a gesture denoting courage, Job xxxiii. 5; xli. 10; 1 Sam. xvii.—8, 16. Thus 'Pride went before destruction, and an haughty spirit before a fall;' as Prov. xvi. 18.

²⁸ And Moses said, Hereby ye shall know that Jehovah hath sent me to do all these works: for (*I do them*) not of mine *own* heart. ²⁹ If these *men* die, as all men die, and they be visited *after* the visitation of all men, Jehovah hath not sent me. ³⁰ But if Jehovah create a new thing, and the earth open her mouth, and swallow up them, and all that *appertain* unto them, and they go down alive unto hell; then ye shall know, that these men have provoked Jehovah. ³¹ And it was as he had made an end of speaking all these words, that the ground clave asunder which *was* under them. ³² And the earth opened her mouth, and swallowed up them and their houses, and all the men that *appertained* unto Korah, and all *their* substance. ³³ And they, and all that *appertained* unto them, went down alive into hell: and the earth closed upon them, and they perished from among the church. ³⁴ And all Israel that *were* round about them, fled at the voice of them: for they said, Lest the earth

VER. 28.—ALL THESE WORKS,] Both the former, in appointing Aaron to the priesthood, and the Levites instead of the first-born; and these latter, in appointing Korah and his company to bring their censurs with incense, &c. OF MINE OWN HEART,] which the Chald explaineth, *of mine own will*; the Gr., *of myself*. For things devised of one's own heart, are noted for evil, 1 Kings xii. 33; Ezek. xiii. 17.

VER. 29.—AS ALL MEN DIE,] their ordinary natural death; which the Gr. translateth, *after the death of all men*.

VER. 30.—CREATE A NEW THING,] Heb. *create a creature*, that is, do a new and wonderful work, to kill them with such a death as never man died before them. Of this word *create*, see the notes on Gen. i. 1. It is applied here to a strange and extraordinary work of judgment, as in Isa. xlv. 7. God is said to 'create evil;' and in Exod. xxxiv. 10, to create marvels; and in Isa. xlviii. 6, 7, 'new and hidden things' God would create. And as evil, so good things which are new and strange, are said to be created of God. Isa. lxxv. 18. ALIVE,] Living, hale and sound; not consumed with sickness, as ordinarily men are before death and burial. UNTO HELL,] Into the grave, or state of death: see the notes on Gen. xxxvii. 35. To this judgment the prophet hath reference, praying against his enemies, 'Let them go down alive to hell, Ps. lv. 16.'

VER. 32.—SWALLOWED UP THEM,] To wit, Dathan and Abiram, as in Ps. cvi. 17. 'The earth opened and swallowed up Dathan, and covered over the congregation of Abiram.' So David prayed against his enemies, 'swallow them up O Lord,' Ps. lv. 10. THEIR HOUSES,] That is, *households*; as the Chald. expoundeth it, *the men of their houses*. AP-

PERTAINED UNTO KORAH,] The Gr. translateth, *and all the men that were with Korah*, and the Chald. *the men that pertained to Korah*, but the sons of Korah are to be excepted, for they, either not partaking with, or forsaking their father's sins, died not: see Num. xxvi. 11. And whereas mention was made of *On*, the son of Reuben, in ver. 1, but not here nor anywhere of his death, neither in ver. 12, of his calling, or refusal, to come up; it is to be thought, that either he repented upon Moses' reproof, and so was spared from destruction; or if not so, he is implied among the rest, though not named in particular. THEIR SUBSTANCE,] Or, *their goods*; which the Gr. translateth, *their cattle*; and so the original word implieth, as in 1 Chron. xxvii. 31; 2 Chron. xxxi. 3; xxxv. 7; see the notes on Gen. xii. 5. And not their cattle only, but all their other goods, even 'their tents,' were swallowed unto the earth, Deut. xi. 6. Here we may behold the truth of that proverb; 'Riches profit not in the day of wrath: but justice delivereth from death, Prov. xi. 4.'

VER. 33.—CLOSED UPON THEM,] Or, *covered over them*: so there was no hope left for their recovery. Against such judgment David prayeth, 'Let not the gulf swallow me, neither let the pit shut her mouth upon me,' Ps. lxxix. 16.

VER. 34.—AT THE VOICE OF THEM,] At their cry or noise, which they made when they perished. So in Jer. xlix. 21. 'At the voice (or noise) of their fall, the earth is moved,' &c. and, 'I made the nations to shake, at the noise of his fall,' Ezek. xxxi. 16. LEST THE EARTH SWALLOW US,] An imperfect speech, through fear: such as is often used in dangers; as in Ps. xxxviii. 17; Rom. xi. 21. Thus the present judgment

swallow up thus. ³⁵ And a fire came forth from Jehovah, and devoured the two hundred and fifty men that offered incense.

³⁶ And Jehovah spake unto Moses, saying, ³⁷ Speak unto Eleazar the sons of Aaron the priest, that he take up the censers out of the burning; and scatter thou the fire yonder, for they are hallowed. ³⁸ The censers of these sinners against their *own* souls, and let them make them broad plates, *for* a covering of the altar; for they offered them before Jehovah, and they are hallowed, and they shall be for a sign unto the sons of Israel. ³⁹ And Eleazar the priest took the brazen censers, which they *that were* burnt had offered, and they were made broad *plates, for* a covering of the altar. ⁴⁰ A memorial unto the sons of Israel, that not any stranger, which is not of the seed of Aaron, come near to offer incense before Jehovah; that he be not as Korah, and as his congregation, as Jehovah spake by the hand of Moses unto him.

terrified them; and, 'When the sinner is punished, the simple is made wise,' Prov. xxi. 11.

VER. 35.—DEVoured,] Or, *did eat* the 250 *men*, they sinned in burning incense, which belonged to the priests only; and with burning they were punished, like the judgment on Aaron's sons, that transgressed also therein, Lev. x. 1, 2. Of this David singeth, 'A fire burned in their congregation, a flame burnt up the wicked,' Ps. cvi. 18.

VER. 37.—UNTO ELEAZAR,] Chazkuni here observeth, that God "would not have Aaron to be defiled (by going among the dead,) because he was one of them that offered," ver. 17. OUT OF THE BURNING,] That is, as the Gr. well explaineth it, *from among those that are burnt*. So in Num. xxi. 1, 'captivity,' is for a company of captives; and in 2 Kings xxiv. 14, 'poverty' for a company of poor people; and many the like. THE FIRE,] which is in the censers, ver. 7. The Gr. saith, *the strange fire*; as Lev. x. 1. YONDER, In Gr. *there*; which Sol. Jarchi expoundeth, "on the earth out of the censers:" others, out of the court of the sanctuary. By casting away the fire, the Lord signifieth the rejecting of their service as profane. So in Rev. viii. 5, 'the angel took the censer, and filled it with fire of the altar, and cast it into the earth; and there were voices, and thonderings,' &c. Which being compared with ver. 3, 4, seemeth to teach likewise a rejecting of the service of antichristians, which abuse and despise Christ's mediation; and therefore it is turned unto them to judgment.

VER. 38.—SINNERS AGAINST THEIR SOULS,] Sinners are here and often used for notorious wicked persons; as, 'destroy the sinners, the Amalekites, 1 Sam. xv. 18, and, 'the men of Sodom were evil and sinners,' Gen. xiii. 13. And they sinned 'against their souls,' in caus-

ing their own death and destruction: for the 'soul' is often used for the life, as in Gen. xix. 17; xxxvii. 21. So he that 'provoketh a king to anger, sinneth against his own soul,' Prov. xx. 2. BROAD PLATES,] Heb. *out spreadings of plates*, that is, plates beaten out and spread broad, to cover the brazen altar with them. AND THEY ARE HALLOWED,] Or, sanctified: and so (as Sol. Jarchi explaineth it) "unlawful for common use, because they had made them for vessels of ministry." Or, they were now sanctified of God (before whom they sinfully offered them,) to be an holy sign unto the people. FOR A SIGN,] and 'a memorial to the sons of Israel,' ver. 40, to make them remember the transgression of these sinners, and to warn them that none hereafter do the like. So Aaron's rod was kept for a sign, Num. xvii. 10; and God threateneth by destroying the wicked, to make him 'a sign, and a proverb,' Ezek. xiv. 8. 'Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come,' 1 Cor. x. 11.

VER. 40.—NOT ANY STRANGER,] Or, *no man* which is a *stranger*. SEED OF AARON,] that is, sons, or posterity of Aaron: so all Israelites or Levites (save Aaron's sons only,) are counted strangers in this case of priesthood. THAT HE BE NOT,] Heb. *and he be not as Korah*, like him in rebellion, and in punishment. Therefore Moses afterward rehearseth this history; to keep the people in obedience; Deut. xi, 6—8. &c. UNTO HIM,] Or, *or of him*, having reference to Moses' speech in ver. 29, 30, that the truth of the judgment denounced might be manifest. So the apostle pronounceth wo unto such, and saith they 'perish in the gain-saying of Korah, Jude, ver. 11.

⁴¹ And on the morrow, all the congregation of the sons of Israel murmured against Moses, and against Aaron, saying, You have killed the people of Jehovah. ⁴² And it was when the congregation was gathered against Moses, and against Aaron, that they looked towards the tent of the congregation; and behold the cloud covered it, and the glory of Jehovah appeared. ⁴³ And Moses and Aaron came before the tent of the congregation.

⁴⁴ And Jehovah spake unto Moses, saying, ⁴⁵ Get you up from among this congregation; and I will consume them as in a moment: and they fell upon their faces. ⁴⁶ And Moses said unto Aaron, Take the censer, and put fire thereon from off the altar, and put on incense, and go quickly unto the congregation, and make atonement for them: for fervent wrath is gone out from before Jehovah, the plague is begun. ⁴⁷ And Aaron took as Moses had spoken, and ran into the midst of the church, and behold the plague was begun among the people: and he put on incense, and made atonement for the people. ⁴⁸ And he stood between the dead and the living, and

VER. 41.—YOU HAVE KILLED,] Or, as the Chald. explaineth it, “you have caused the death.” Though they had prayed for the people, ver. 22, and the strangeness of the punishments showed unto all that they were of God, and the judgments were still even before the eyes of the congregation; yet do they thus break out into a new rebellion.

VER. 42.—THE GLORY OF JEHOVAH,] It appeared to help his servants, and to repress and punish the rebellious; now as in former times, Num. xii. 5; xiv. 10; xvi. 19.

VER. 45.—GET YOU UP,] That is, depart, or, separate yourselves; as he said before, in ver. 21. AS IN A MOMENT,] In Gr. *at once*: see the notes on ver. 21. FELL ON THEIR FACES,] To pray, as Thargum Jonathan addeth, and as they did before, in ver. 22. So did David and the elders of Israel, in 1 Chron. xxii, 16.

VER. 46.—FROM OFF THE ALTAR,] Of this, Chazkuni saith, “he warned him hereof, that he might not err through haste, and offer strange fire, as Nadab and Abihu, (Lev. x.) and these other had done.” INCENSE,] “Incense that caused death, when it was not in the hand of the priest, giveth life when it is in the priest’s hand,” saith Chazkuni on this place. Hereby the mediation of Christ for sinners was figured; who is represented by the angel standing at the altar, having a golden censer, and much incense given unto him, to offer it with the prayers of all saints, Rev. viii. 3. GO QUICKLY,] Or, make to go with speed; that is, as the Chald. and Gr. translated, “carry quickly, or in haste.” THE PLAGUE,] In Chald. “death;” the Gr. translateth, “he hath begun to break (that is, destroy) the people.”

VER. 47.—HE PUT ON INCENSE,] To make atonement, and to appease God’s wrath; as it is said of the priests, ‘they shall put incense in thy nostril (or, in thine anger) &c. and favourably accept thou (O Lord) the work of his hands;’ Deut. xxxiii. 10, 11. Herein he figured Christ our mediator, ‘who made intercession for the transgressors, Is. liii. 12, Luke xxiii. 34. So the Hebs. (as R. Menachem on Num. xvi.) apply that prophesy of Isaiah touching Christ, unto this work of Aaron, saying, ‘the meaning of this, and he stood between the living and the dead, is like that (in Is. liii. 12,) ‘he hath poured out his soul unto death,’ &c.

VER. 48.—BETWEEN THE DEAD AND THE LIVING,] So interposing, and as it were exposing himself to the wrath of God for the people; that by the atonement which he now made, the plague might be stayed from the living which yet remained. ‘For to him that is joined to all the living, there is hope, &c. but the dead know not any thing, &c. neither have they any more a portion for ever, in any thing that is done under the sun, &c. There is no work, nor device, nor knowledge, nor wisdom, in the grave whither, thou goest,’ Eccl. ix. 4—6, 10. ‘The dead praise not the Lord, neither any that go down into silence,’ Ps. cxv. 17. ‘They that go down into the pit, cannot hope for the truth (of God)’ Is. xxxviii. 18, ‘for after death, cometh the judgment,’ Heb. ix, 27. And so by the Heb. doctors it is said, “There is no atonement for the dead,” Maimony in *Misn.* tom. 3 in *Pesulei hamukdashin*, chap. xv. sect. 9. And the Chald. paraphrast on Eccl. i. 15, hath this saying; “A man whose ways are rebellious in this world, and he dieth

the plague was stayed. ⁴⁹ And they that died in the plague, were fourteen thousand and seven hundred, beside them that died about the matter of Korah. ⁵⁰ And Aaron returned unto Moses, unto the door of the tent of the congregation, and the plague was stayed.

in them, and turneth not by repentance, he hath no power to reform himself after his death; and a man that faileth of the law and precepts while he liveth, he hath no means, after his death, to be reckoned with the just men in the garden of Eden, (or paradise of God.) And on Ecc. vi. 6, the Chald. paraphraseth thus; "yea, though the days of the life of a man be two thousand years, if he have not exercised himself in the law, and hath not done judgment and justice; by the oath of the word of the Lord which (shall be) in the day of his death, his soul goeth down to Gehenna (or hell torments,) unto one place, whither all sinners do go." So there was no estimation, nor price of the dead, for any vow, in Israel, as is noted on Lev. xxvii. 8. THE PLAGUE WAS STAYED,] This sheweth how greatly the prayers and actions of his servants do prevail with God, when they are faithful, fervent, and according to his will, Jam. v. 16; 1 John v. 14, and fore-sheweth the power and efficacy of Christ's mediation; for God heareth him always, 1 John xi. 42, 'and he is the atonement for our sins, 1 John ii. 'and for his sake, God before whom the pestilence goeth, in wrath remembereth mercy,' Hab. iii. 5, 2. 'And as the blood of the paschal lamb (figuring the blood of Christ,' 1 Cor. v. 7,) stayed the angel which destroyed the Egyptians, from touching the Israel-

ites, Exod. xii. 23; Heb. xi. 28, so the smoke of Aaron's incense (figuring the mediation of Christ, Ps. cxli. 2; Rev. viii. 4,) stayed the plague here from the Israelites which survived; that as it is written of the pestilence in David's time, 'the Lord repented him of the evil, and said to the angel that destroyed the people, It is enough, stay now thine hand,' 2 Sam. xxiv. 16, so in this case. Some footsteps of the understanding of this mystery may be seen in the Heb., though superstitiously depraved: as when they say, that 'all hurtful and destroying (spirits) flee away at the odour of the incense of sweet spices.' Thargum on Song iv. 6.

VER. 49.—ABOUT THE MATTER,] Or, as the Gr. explaineth it, "for the cause of Korah," which the Chald. calleth "the division of Korah."

VER. 50.—UNTO THE DOOR OF THE TENT,] Into the court-yard of the sanctuary, where Moses remained: both to signify unto Moses the effect and fruit of his action, through the mercifulness of God; and to give thanks unto the Lord, who had so graciously accepted the work of his hands. As David 'offered burnt-offerings and peace-offerings; after that the Lord was intreated for the land, and the plague was stayed from Israel, 2 Sam. xxiv. 25; 1 Chron. xxi. 26, 27.

CHAP. XVII.

1. *Twelve rods of the tribes of Israel being laid in the tabernacle, on the morrow Aaron's rod only among them all, flourisheth and beareth almonds.* 10. *It is left in the tabernacle for a monument against the rebels.* 12. *The people show Moses their fear of death.*

¹ AND Jehovah spake unto Moses, saying, ² Speak unto the sons of Israel, and take of them a rod for every father's house,

VER. 2.—SPEAK UNTO,] When God saw the continual murmurings of the people, how they ceased not, he commandeth this that followeth to be done, that so by miracle the priesthood of Aaron might be confirmed, and a full end put to all strife thereabout; as ver. 10. A ROD FOR EVERY FATHER'S HOUSE,] Heb. "a rod a rod, for (or according to) the house of a father;" which the Gr. explaineth thus; "take of them a rod, a rod of all their

princes, according to their fathers' houses." A rod (or staff) was such as men use to carry in their hands, Gen. xxxviii. 18; Exod. iv. 2; the same word (called in Heb. *Matteh*) is often used for a tribe, as in Num. i. 4, 16, 21, &c.; either because of this writing of their names upon rods, or because the twelve tribes grew out of the stock of Israel, as rods or branches out of a tree. The princes also carried staves in their hands, as

of all their princes, *according* to the house of their fathers, twelve rods: *every* man's name thou shalt write upon his rod. ³ And Aaron's name thou shalt write upon the rod of Levi; for one rod *shall be* for the head of the house of their fathers. ⁴ And thou shalt lay them up in the tent of the congregation, before the testimony, where I will meet with you. ⁵ And it shall be, *that* the man whom I shall choose, his rod shall bud; and I will make to cease from me the murmurings of the sons of Israel, wherewith they murmur against you. ⁶ And Moses spake unto the sons of Israel; and all their princes gave unto him, a rod for one prince, a rod for one prince, *according* to the house of their fathers, twelve rods; and the rod of Aaron *was* among their rods. ⁷ And Moses laid up the rods before Jehovah, in the tent of the testimony. ⁸ And it was on the morrow that Moses went in to the tent of the testimony; and be-

appeareth by Num. xxi. 18. And with this may be compared that in Ezek. xxxvii. 16, 17, &c. where the prophet wrote the names of tribes upon sticks, which were joined together as one in his hand, to signify the uniting of the divided tribes. THE HOUSE,] That is, as the Gr. expoundeth it, "the houses;" see the notes on Num. i. 2.

VER. 3.—FOR ONE ROD SHALL BE,] The Gr. explaineth it thus, "for it is one rod: according to the tribe of their fathers' house shall they give." The tribe of Levi, though they were distinguished into priests and Levites, yet as all came by one father Levi, so one rod was for them all. Sol. Jarchi here expoundeth it, "although I have divided them into two families, the family of the priests and the family of the Levites; notwithstanding it is one tribe." Of this their division, see Num. iii. ; xviii. 1—7.

VER. 4.—LAY THEM UP,] Or, *leave them*, or as the Gr. translateth, "put them." TENT OF THE CONGREGATION,] Or, *tent of meeting*. THE TESTIMONY,] That is, the ark wherein the tables of the law (called the testimony) were kept. See the notes on Exod. xxv. 16. WHERE I WILL MEET,] That is, where I use to meet with you, according to the promise in Exod. xxv. 22; xxx. 36. And this is the reason why the tabernacle was called "the tent of meeting or of congregation."

VER. 5.—I SHALL CHOOSE,] That is, shall like of, and approve to administer the priesthood; as in Thargum Jonathan this is added, "to minister before me." ROD SHALL BUD,] Or *shall flourish*: see ver. 8. WILL MAKE TO CEASE FROM ME,] In Gr. *will take away from thee*. This word is spoken of the ceasing or assuaging of waters, Gen. viii. 1; and of wrath, Est. ii. 1; and is here applied to the murmurings of the people, which were like raging waters, foaming out their own shame.

VER. 8.—BLOSSOMS,] Or flowers. YIELD-ED,] Or, *ripened*, (as the word is Englished, in Is. xviii. 5,) that is, brought forth ripe almonds. ALMONDS,] In Gr. and in Thargum Jonathan, *nuts*. An almond, in Heb. *Shaked*, is named *Shakad*, which signifieth with care, haste, and watchfulness, to look unto and perform a thing. And because the almond tree blossometh and beareth fruit sooner than other trees, therefore hath it this name. And Solomon for the same cause, likeneth the white hairs which soon grow upon us in age, to the 'flourishing of the almond tree,' Eccl. xii. 5. By this miracle, God did confirm the priesthood unto Aaron, as by the vision of the vine-branches budding, blossoming, and bringing forth ripe grapes, &c., he signified the confirmation of office unto Pharaoh's butler, Gen. xl. 10—13. He signified further by the buds, the continuance and propagation of the priesthood to his posterity; who should sprout and grow out of him, by the blessing of God, who maketh 'the dry tree to bud (or flourish),' Ezek. xvii. 24; as also it is prophesied of the church, 'he shall cause them that come of Jacob to take root; Israel shall blossom and bud, and fill the face of the world with fruit,' Is. xxvii. 6. And the original word for buds, is also used for younglings or youth, as in Job xxx. 12. The blossoming (or flourishing) of this rod, figured also the comfortable and glorious effect of the administration of the priest's office: as Christ is said to 'look forth at the window, flourishing through the lattice,' Song ii. 9; that we all with open face may behold as in a glass 'the glory of the Lord,' 2 Cor. iii. 18; and this, to the shame of his enemies, Ps. cxxxii. 18. The almonds figured the fruits of his administration, which hastily should show forth themselves, to the comfort of the saints, and punishment of all that should resist him; as unto Jeremiah, (one of Aaron's sons,) God

hold, the rod of Aaron for the house of Levi had budded, and brought forth buds, and bloomed blossoms, and yielded almonds.

⁹ And Moses brought out all the rods from before Jehovah, unto all the sons of Israel: and they saw, and took *every* man his rod.

¹⁰ And Jehovah said unto Moses, Bring Aaron's rod again before the testimony, to be kept for a sign against the sons of rebellion; and thou shalt quite take away their murmurings from me, that they die not. ¹¹ And Moses did as Jehovah commanded him: so did he. ¹² And the sons of Israel said unto Moses, saying, Behold, we give up *the ghost*, we perish, we all of us perish. ¹³ Every one

showed in a vision the rod of an almond tree, (which hath the name of hastening,) and opened the same unto him thus, 'thou hast well seen; for I will hasten my word to perform it,' Jer. i. 11, 12. Therefore as soon as Uzziah the king rose up to usurp the priest's office, 'the leprosy even rose up in his forehead,' 2 Chron. xxvi. 18, 19.

VER. 10.—BRING AGAIN,] Or, return Aaron's rod. BEFORE THE TESTIMONY,] In Gr. the *testimonies*; meaning the tables of the covenant in the ark; as is noted on ver. 4; before which it was laid up, and not in it: 'for nothing was in the ark save the two tables of stone,' 1 Kings viii. 9. The Hebs. record how in Solomon's temple, "there was a stone in the most holy place, in the west part thereof, on which they set the ark: and before it was the golden pot of manna and the rod of Aaron," Maim. tom. iii. in Beth habchirah, chap. iv. sect. 1. TO BE KEPT, Heb. *for a keeping* (or *reservation*.) As the manna was kept in the golden pot within the most holy place of the sanctuary, for a reservation and monument to the Israelites, that the generations after might see the bread which God had given their fathers to eat in the wilderness, Exod. xvi. 32—34; so this rod was kept in the same place for a reservation and for a sign, that all generations might know the confirmation of their priesthood in Aaron's line. Both did lead them unto Christ; the manna figuring the flesh of Christ, the true bread from heaven, wherewith the faithful should be nourished unto life eternal, John vi. 31—33, 51; and the rod, the priesthood of Christ, whereby they should be reconciled unto God, Heb. ix. 11, 12. Therefore the apostle mentioneth this budding rod, with the pot of manna among the most memorable things that were kept in the holy of holies, Heb. ix. 3, 4. THE SONS OF REBELLION,] Which the Gr. translateth, "the disobedient sons;" meaning the Israelites, called sons (or children of rebellion,) because they were so much addicted thereunto, as if rebellion itself had been their mother: so that Moses testi-

fied, 'Ye have been rebellious against the Lord, from the day that I knew you,' Deut. ix. 24. This phrase is common in the Scriptures, as, 'a son of injurious evil (or of wickedness,)' Ps. viii. 23; for an injurious or wicked person: 'and sons of affliction,' Prov. xxxi. 5; for afflicted persons: so, 'sons of Belial,' Deut. xiii. 13; 1 Sam. ii. 12; 'sons of disobedience,' Eph. ii. 2; v. 6; 'sons of the light and of the day,' 1 Thes. v. 5; 'children of wisdom,' Matt. xi. 19; 'children of obedience,' 1 Pet. i. 14; and sundry the like. THOU SHALT QUITE TAKE AWAY,] Or, shalt consume, shalt wholly end their murmurings: the Gr. translateth it, "and let their murmurings cease from me, and they shall not die."

VER. 12.—WE GIVE UP THE GHOST,] Or, have given up the ghost, that is, died: or, as the Gr. translateth, "are consumed." This may be taken as an unjust complaint of theirs, for the punishments that they had felt and should still feel for their sins. Or rather, as a serious complaint of their own misery, being under sin, and so by the law under punishment and wrath: like that which the apostle saith, 'I was alive without the law once; but when the commandment came, sin revived, and I died; and the commandment which (was ordained) unto life, I found (to be) unto death,' Rom. vii. 9, 10. The Chald. paraphraseth upon these words, thus, "Behold the sword hath killed some of us, and behold the earth hath swallowed some of us, and behold some of us are dead with the pestilence." And Thargum Jonathan thus, "Behold some of us are consumed with flaming fire, and some of us are swallowed up into the earth and perished; behold we think that as they, so we all shall perish."

VER. 13.—THAT COMETH NEAR,] In Gr. *that toucheth the tabernacle*. SHALL WE BE CONSUMED IN GIVING UP THE GHOST?] That is, shall we die every one? This seemeth to be a deprecation, whereby acknowledging their sins to be worthy of death, they pray for mercy: for so questions are often used in ear-

that cometh near, that cometh near unto the tabernacle of Jehovah, shall die : shall we be consumed in giving up *the ghost* ?

nest deprecations, as, ' wilt thou be angry with us for ever ? ' &c. Ps. lxxxv. 6 ; ' wilt thou utterly reject us ? ' Lam. v. 22 ; ' wilt

thou hold thy peace, and afflict us very sore ? ' Is. lxiv. 12 ; and many the like.

CHAP. XVIII.

1. The different charges of the priests, and of the Levites adjoined unto them. 9. The priests' portion of the people's offerings, and hallowed things, and the use of them. 21. The Levites' portion is the tithes of the Israelites, but no inheritance in the land. 26. The Levites must give unto the priests the tenth of their tithes, as the Lord's heave-offering : and the rest themselves should enjoy for a reward of their service.

¹ AND Jehovah said unto Aaron, Thou, and thy sons, and thy father's house with thee, shall bear the iniquity of the sanctuary : and thou, and thy sons with thee, shall bear the iniquity of your priesthood. ² And thy brethren also, the tribe of Levi, the tribe of thy father, bring thou near with thee, that they may be joined

VER. 1.—SAID UNTO AARON,] Because of the people's fear and complaint, in the end of the former chapter, God here taketh order for the watch of the sanctuary, that the care thereof should lie upon the priests, that the people might not transgress and perish. So the remedy for terrors of conscience wrought by the law, is faith in Christ, whose priesthood was fore-shadowed in Aaron's, and which should ' deliver them who through fear of death, were all their life-time subject to bondage,' Heb. ii. 15. THY FATHER'S HOUSE,] The house or posterity of Levi, who was father to all the priests and Levites. THE INIQUITY OF THE SANCTUARY,] That is, shall bear the punishment for all the iniquity that is done in the sanctuary ; at your hands will I require it. Thus Jarchi expoundeth it, " upon you I will bring the punishment of the strangers that shall sin concerning the sanctified things that are delivered unto you." And as the sanctuary comprehended both the tabernacle and the court-yard, with all things in them : so this is generally spoken concerning the priests and Levites (which were of Aaron's father's house), who were all toward the sanctuary, though in distinct places, as shall after be showed. INIQUITY OF YOUR PRIESTHOOD,] That is, the punishment for all iniquity done about your priest's office. And this is special concerning the priests, whose care and charge was over the Levites also, which might not come near some things belonging to the priesthood. R. Menachem here saith, that " by this admonition was

signified how the priests should not intermeddle with the service of the Levites, nor the Levites with the service of the priests. Whereof, see more on ver. 3.

VER. 2.—THE TRIBE,] The Heb. here hath two words, *Matteh* (the tribe) of Levi, and *Shebet* (the tribe) of thy father : of which the former signifieth a staff ; the latter, a rod : both of them applied to a tribe or kindred, which did spring and grow out of Levi, as rods, staves, or branches from the stock of a tree. Of this name *tribe*, see what is noted on Gen. xlix. 16. THAT THEY MAY BE JOINED,] Or, *and let them be joined* ; as the Gr. translateth, " and let them be added unto thee." Here is an allusion to Levi's name, which signifieth joined. The Father Levi had the name, because at his birth his mother said, ' now my husband will be joined unto me,' Gen. xxix. 34 ; his children (called of him, Levites,) are according to the notation of their name, made adjoints to the priests. And this word is after used and applied to such as adjoined themselves to the Lord, and to his people, Is. lvi. 3, 6 ; Jer. i. 5 ; Esth. ix. 27 ; so in the New Testament, Acts v. 14 ; xi. 24 ; ii. 41, 47. MINISTER UNTO THEE,] So in Num. iii. 6 ; the Levites are appointed to minister unto Aaron : elsewhere they are said to minister unto the congregation, Num. xvi. 9 ; and unto the Lord, Deut. x. 8 ; 1 Sam. iii. 1 ; 2 Chron. xxix. 11 ; and ' in the name of the Lord,' Deut. xviii. 6, 7 ; and are called the ministers of his house, Ezek. xlv. 5. BE-

unto thee, and minister unto thee : but thou, and thy sons with thee, (*shall minister*) before the tent of the testimony. ³ And they shall keep thy charge, and the charge of all the tent : but they shall not come nigh unto the vessels of holiness, and unto the altar, that they die not, both they and you. ⁴ And they shall be joined unto thee, and shall keep the charge of the tent of the congregation, for all the service of the tent ; and a stranger shall not come nigh unto you. ⁵ And ye

FORE THE TENT,] Herein is the difference between the priests and Levites' office, that the priests served at the altar, and in the holy place ; the Levites served the outer services, helped to kill, slay, take the blood, &c., and gave it to the priests, who sprinkled the blood received from their hands, 2 Chron. xxx. 16; xxix. 34; 1 Chron. xxiii. 28—32. OF THE TESTIMONY,] That is, of the law, written on the two tables kept in an ark within the tent or tabernacle ; and thereof it had this name, as is noted on Exod. xxv. 16.

VER. 3.—SHALL KEEP THY CHARGE,] Or, *observe thy observation, thy custody, or thy ward*; at thy appointment doing their service: see Num. iii. 7. THE VESSELS OF HOLINESS,] In Gr. *the holy vessels*: to come nigh unto them, to serve with them at the altar, or in the holy place the Levites might not: which the Heb. canons explain thus, "all the Levites are forbidden the service at the altar, as it is said (in Num. xviii. 3.) But they shall not come nigh unto the vessels, &c. They shall not come nigh to the service; but to touch them it was lawful." Maim. tom. iii. in *Cle hamikdash*, chap. iii. sect. 9. So in Num. iii. 8, the Levites were appointed to keep all the vessels of the tabernacle. BOTH THEY AND YOU,] They for doing so, you for suffering it. But from these words the Hebs. say, "as the Levites are forbidden to do the service of the priests, so the priests are forbidden to do the service of the Levites, as it is written, both they and you." Maim. in *Cle hamikdash*, chap. iii. sect. x.

VER. 4.—THE CHARGE,] Or, *the custody*; in Gr. *the custodies, or the wards, watches*; for so the word is used for keeping watch by night also, as in Ps. xc. 4. See the notes on Exod. xiv. 24. A STRANGER,] Any of Israel that is not a Levite, is counted a stranger in this business: and in the priests' affairs, the Levites themselves were counted strangers, ver. 7. See the notes on Num. iii. 10.

VER. 5.—KEEP THE CHARGE OF THE HOLY PLACE,] Heb. *observe the observation of the holiness*; which the Gr. translath, "of the holies:" by this name the apostle calleth the first tabernacle, wherein was the candlestick, table, and show-bread; as the inmost part

of the tabernacle is called holy of holies, that is, the holiest of all, Heb. ix. 2, 3. To keep the charge, or observe the observation, is to have continual care day and night, that all things be kept pure and uncorrupted, and administered according to the will of God: as they that kept the charge (or ward) of the house of Saul, were such as endeavoured to keep and maintain the kingdom in Saul's family, 1 Chron. xii. 29. This duty of the priests and Levites in the tabernacle, continued also in the temple, where some were porters, 'keepers of the gates, and lodged round about the house of God; some had charge of the ministering vessels, that they should bring them in and out by tale; some of the fine flour, and the wine, and the oil, and the frankincense, and of the spices, and of the show-bread; some were singers employed in that work night and day,' &c. 1 Chron. ix. 19, 23—33. Of their manner of keeping the temple, the Hebs. have thus recorded: "the keeping of the sanctuary is a thing commanded, yea though they be no fear of enemies or of thieves; for the keeping thereof is but for the honour thereof. And this keeping is commanded to be all the night: and the keepers are the priests and the Levites, as it is said, 'and thou and thy sons with thee (shall be) before the tent of the testimony,' (Num. xviii. 2); as if he should say, you shall be the keepers (or watchmen) thereof. Moreover, it is said of the Levites, 'and they shall keep the charge of the tent,' (Num. xviii. 4.) It is also said, 'and they that encamp before the tabernacle, foremost before the tent of the congregation eastward, (shall be) Moses and Aaron, and his sons, keeping the charge of the holy place,' (Num. iii. 38.) And if they leave off the keeping of it, they transgress against a prohibition. The commandment of keeping it, is, that the priests be the keepers in the inner (places), and the Levites in the outer. And twenty-four companies kept it every night continually in twenty-four places; the priests in three places, and the Levites in one and twenty places, &c. The priests that watched, slept not in their priestly garments, but folded them up and laid them at their heads, and put on their own garments, and slept on the ground, as is the manner of all that ward

shall keep the charge of the holy place, and the charge of the altar, that there be no fervent wrath any more upon the sons of Israel.

⁶ And I, behold I have taken your brethren the Levites from among the sons of Israel: to you *they are given as* a gift for Jehovah, to serve the service of the tent of the congregation. ⁷ And thou, and thy sons with thee, shall keep your priest's office for every thing of the altar, and within the vail, and ye shall serve: I have given your priest's office *as* a service of gift; and the stranger that cometh nigh shall be put to death.

⁸ And Jehovah spake unto Aaron, And I, benold I have given unto thee the charge of mine heave-offerings of all the holy things

kings' courts, that they sleep not on beds. And they set one provost over all the wards (or custodies) of the keepers, and he was called the man of the mountain of the house (of God.) And he went round about unto every ward, all the night with torches burning before him; and every warder that did not stand and say, Thou man of the mountain of the house, peace be unto thee, it was known that he was asleep, and he did beat him with his staff. And he had authority to burn his garment, so that (sometimes) they said in Jerusalem, What noise is in the court? It is the cry of a Levite that is beaten, and his garments burnt, because he slept at his watch. In the morning, the provost of the sanctuary came and knocked at the gate for the priests that were in the place of burning, (the holy things,) and they opened unto him. He took a key and opened the little gate, that was between the place of burning and the courtyard, and went from the burning place into the courtyard, and the priests went in after him. And two torches of fire were in their hand, and they divided themselves into two companies; one company went eastward, and another westward; and they searched and went through all the court-yard, till both companies came to the place where they made the priests' meat-offering, (spoken of in Lev. vi. 20, 21.) When both sides came thither, they said, Peace, all is peace, and they set those that made the meat-offering to make the same. After this order did they every night, save the nights of the Sabbath: for then they had not fire (torches) in their hand, but searched with the lamps that were lighted there on the evening of the Sabbath." Maim. in tom. iii. in *Beth habchirah*, chap. 8. NO FERVENT WRATH ANY MORE.] For transgressing, as in former time, when fervent wrath went out from the Lord, Num. xvi. 46. See also Num. viii. 19.

VER. 6.—I HAVE TAKEN,] Instead of all the first-born of Israel, who otherwise should have ministered unto me: see Num. iii. 12;

and the annot. there. A GIFT FOR JEHOVAH,] Or, unto Jehovah, as the Gr. saith, "to the Lord;" the Chald. "before the Lord." See Num. iii. 9, 12; viii. 13, 16, 19; where they were offered unto the Lord, and given unto him, and by him given unto Aaron.

VER. 7.—WITHIN THE VAIL,] Not only the second vail, (as it is called in Heb. ix. 3,) but the first vail, within which 'the priests went always, accomplishing the services,' Heb. ix. 6; 'as to burn incense,' Luke i. 9; 'to trim the lamps,' Exod. xxvii. 20, 21; 'to set on the show-bread every Sabbath,' Lev. xxiv. 8, 9, and the like. I HAVE GIVEN,] Heb. *I will give*; which form of speech, noteth a continuance of the gift. A SERVICE OF GIFT,] A service freely given you; which Sol. Jarchi and Chazkuni explain thus, "I have given it unto you by gift, that none should say, ye are come into it of yourselves. THE STRANGER,] Any Israelite, Levite, or whosoever is not of Aaron's seed: see the notes on Num. iii. 10.

VER. 8.—I HAVE GIVEN,] After the office of the priests and Levites prescribed, God here provideth for their maintenance and livelihood, which they should have from the people for their service. The equity whereof remaineth perpetual, as the apostle observeth, saying, 'Do ye not know that they which minister about holy things, eat of the things of the temple? and they which wait at the altar, are partakers of the altar? Even so hath the Lord ordained, that they which preach the gospel, should live of the gospel,' 1 Cor. ix. 13, 14. THE CHARGE,] Heb. "the keeping (or observation) of mine heave-offerings;" which the Gr. translateth, "the keeping of my first-fruits;" in Chald. "the keeping of my separated things." They are said to be a charge or keeping, because they were carefully to be taken, and used holily, as gifts from the Lord. Sol. Jarchi explaineth it, "which thou must keep in cleanness (or purity.) Therefore they are called holy things, and were to be eaten (some of them) in the

of the sons of Israel; unto thee have I given them, for the anointing, and to thy sons, by a statute *for ever*.⁹ This shall be thine of the holy of holies, (*reserved*) from the fire: every oblation of theirs, of every meat-offering of theirs, and of every sin-offering of theirs, and of every trespass-offering of theirs, which they shall render unto me, it *shall be* holy of holies for thee, and for thy sons.
¹⁰ In the holy of holies shalt thou eat it: every male shall eat it;

holy place, and by clean persons only; as in ver. 9—11, &c. And in the Heb. canons it is said, "It is unlawful to defile the heave-offering (or first-fruits) of the land of Israel, like as other holy things, or to bring it into the estate of uncleanness; but it is to be eaten being clean, and to be burnt if it be unclean." Maim. tom. iii. in *Trumoth*, chap. xii. sect. 1. OF ALL THE HOLY THINGS,] Or, "with all the holy things," as Chazkuni here explaineth it: see the notes on Num. v. 9. The Gr. translath, "of all things sanctified unto me by the sons of Israel." FOR THE ANOINTING,] That is, for the office sake whereunto thou art anointed; that as thou art consecrated with the holy oil, to attend upon mine holy things, Lev. xxi. 10—12; so thou shalt have mine holy things to keep and live upon. Thus anointing is also used in Lev. vii. 35, 'This is the anointing of Aaron, and the anointing of his sons.' For this cause the nation of the Jews was cursed with a curse, as having robbed God, because they kept back their tithes and offerings, which they should have brought into the store-house, that there might have been meat in the house of God for his ministers, Mal. iii. 8—10.

VER. 9.—OF THE HOLY OF HOLIES,] Heb. *of the holiness of holinesses*, that is, of the most holy things, which the Gr. translath, "of the hallowed (or sanctified) holy things. Some oblations in the sanctuary are called holy, (and by the Heb. doctors, light holy things,) some holy of holies, that is, most holy things; of which difference, see the annot. on Lev. vi. 17. With these he here beginneth, which the priests only were to eat, and that within the sanctuary, ver. 10; then he proceedeth to the light holy things which the priests and their families were to eat within the camp, (and in ages following, within the walls of Jerusalem:) last of all, he speaketh of other gifts which were common, and might be eaten by any, and in any place, ver. 14, &c. FROM THE FIRE,] In Chald. *left* (or *remaining*) *from the fire*, meaning the fire of the altar, where some part of the most holy things were burned to the Lord. EVERY OBLATION,] This may be understood as the general; and the meat-offering, sin-offering, &c., as the particulars thereof; or, if it be

meant of things different, it may be referred to those oblations appointed for the congregation, in Lev. xxiii. 17—20. Thus Jarchi here explaineth it, "the peace-offerings of the congregation." And there were no peace-offerings of the congregation, but only those mentioned in Lev. xxiii.; as is noted on Lev. iv. 14; xxiii. 19. But Chazkuni understandeth it of the two loaves, in Lev. xxiii. 17; and of the shew-bread, saying, "what oblation is this? We find afterward the sin-offering, (to be expressed) and after that the trespass-offering, which were holy of holies. If, (we understand it) of the burnt-offering, that was not eaten; if of the peace-offerings, they were not holy of holies. Behold he speaketh not but of the two loaves, (Lev. xxiii.) and of the shew-bread." Now both these were most holy, and for the priests only to eat, as is showed on Lev. xxiii. 20; xxiv. 9. MEAT-OFFERING,] The remainder whereof was most holy for the priests only to eat in the holy place, by the law in Lev. vi. 16, 17. SIN-OFFERING,] Which the priests were to eat also in the holy place, as in Lev. vi. 26. TRESPASS-OFFERING,] Which likewise was most holy, and for the priests only to eat, as the law sheweth in Lev. vii. 1—6. WHICH THEY SHALL RENDER,] Or *shall return* (*shall restore*) *unto me*. This may be referred to the sacrifice forementioned: and by reason of this word *render* (or *restore*) and for that the Gr. translatheth it, "whatsoever things they shall render to me;" it may in special be understood of that ram of atonements which was given for a trespass-offering when a man restored unto the Lord the thing which he had robbed; according to the law in Num. v. 8; compared with Lev. vi. 2—6. And unto that particular does Jarchi and Chazkuni here refer it. Now that ram was most holy, because it was a trespass-offering: but the thing itself which was stolen and restored to the priest, was of the common things, as after shall be showed.

VER. 10.—IN THE HOLY OF HOLIES,] Observe how the court of the sanctuary is here called the holy of holies, or most holy place, in respect of the camp of Israel and city of Jerusalem, which were holy places for the light holy things, as the passover, peace-offerings, and the like, to be eaten in; as also in

holy shall it be unto thee. ¹¹ And this *shall be* thine, the heave-offering of their gift, with all the wave-offerings of the sons of Israel, unto thee have I given them, and to thy sons and to thy daughters with thee, by a statute *for ever*: every clean *person* in thine house shall eat it. ¹² All the fat of the new oil, and all the

comparison with the great court for the people which was without the priest's court, 2 Chron. iv. 9; Ezek. xlii. 14. For that which is commonly called the holy of holies, or most holy place, (which was in the tabernacle after the second veil,) was not a place to eat in, or for any to come into, save for the high priest once in the year to make atonement, Lev. xvi.; Heb. ix. 3, 7. Neither might they eat in the tabernacle, but in the court; and that is here meant, as the law sheweth, 'in the holy place, in the court of the tent of the congregation they shall eat it,' Lev. vi. 16. And in the court of the temple there were chambers for such uses, Neh. xiii. 5, 9; whereupon in Ezek. xlii. 13, he speaketh of 'holy chambers, where the priests that approach unto the Lord shall eat the most holy things; there shall they lay the most holy things, and the meat-offering, and the sin-offering, and the trespass-offering, for the place is holy.' And whereas Ezekiel there prophesieth of the third temple, the temple of the gospel which Christ should build, at which time the legal priesthood of Aaron should have an end, Heb. vii.; these ordinances did signify (besides the ministers' maintenance foretold of, 1 Cor. ix. 13, 14,) that they which should by Christ be made priests unto God his Father, Rev. i. 6, (as all true Christians are, 1 Pet. ii. 5, 9,) should be made partakers of Christ (who is both our meat-offering, our sin and trespass-offering;) and feeding on his flesh by faith, should be nourished unto life eternal, John vi. 35, 50, 51; compared with Heb. xiii. 10—15. EVERY MALE,] And not the female: for the priest's wives and daughters might not eat of the most holy things, as they did eat of the holy and common things, ver. 11, 13, 19; Lev. vi. 18, 29; vii. 6. But now for our partaking of Christ, 'there is neither male nor female, for we are all one in Christ Jesus,' Gal. iii. 28. HOLY,] Heb. *holiness*: in Gr. *holy things shall they be unto thee*: meaning that only the priests, and they in their holiness and cleanness should eat thereof. The blemished priests might eat, but the unclean might not, Lev. xxi. 21, 22; xxii. 3—6. The flesh itself also must be holy, for if any unclean thing touched it, it was burnt and might not be eaten, Lev. vii. 19.

VER. 11—AND THIS,] Here he passeth on to the light holy things, which might be eaten by the priests, male and female, with-

out the sanctuary. THE HEAVE-OFFERING OF THEIR GIFT,] That is, which the Israeliten give to the priest out of their heave-offerings. such were (as Jarchi also here explaineth) "the heave-offering of the sacrifice of confession, and of the peace-offering, and of the Nazarite's ram:" whereof see Lev. vii. 11, 12, 14, 32, 34; and Num. vi. 17—20. In Deut. xii. 6, 17, there is mentioned 'the heave-offering of your hand,' which is meant of the first-fruits spoken of in Deut. xxvi. See the annot. on those places. THE WAVE-OFFERINGS,] As the breast of the peace-offerings, Lev. vii. 30, 31, 34; for that was waved as the shoulder was heaved. THY DAUGHTERS,] Understand, whiles they remained in their father's house: but being married to strangers they might not eat of the holy things: see Lev. xxii. 12, 13. EVERY CLEAN PERSON,] Though the priest's slave, bought into, or born in his house; but no stranger nor hired servant, Lev. xxii. 10, 11; neither might any unclean person eat of it, Lev. vii. 20, 21.

VER. 12.—ALL THE FAT,] That is, as the Chald. expoundeth it, *all the best*; which the Gr. translateth, *all the first-fruits*. The fat is often used for that which is good, and best of things, not of beasts only, but of wheat, as Deut. xxxii. 14; Ps. lxxxi. 17; cxlvii. 14; and here, of oil and wine; and so of the land in general, as Gen. xxvii. 28; xlv. 18. And as after God saith to the Levites, in ver. 30, 'when ye have heaved the fat thereof:' so this concerned all the people that they should do the like. "They heave not up any but the fairest," saith Maim. in *Trumoth*, chap. v. sect. 1. See the annot. on Gen. iv. 4. THE NEW OIL,] In Gr. *the oil*: so after, of the wine. The law concerning these, is repeated in Deut. xviii. 4, thus, 'the first-fruits of thy corn, of thy new wine, and of thy new oil, &c., shalt thou give unto him,' that is, unto the priest. Under these three, all other of like sort are comprehended; which the Hebs. explain thus; "all man's meat that is kept, which groweth out of the earth, is bound (to pay) the heave-offering (or first-fruits.) And it is a commandment to separate out of it the first-fruits for the priest, Deut. xviii. 4. As corn, wine, oil, are man's meat, and grow out of the earth, and have owners, as it is written, thy corn: so whatsoever is of like sort, is bound (to pay) the heave-offering, and likewise the

fat of the new wine, and of the corn; the first *fruits* of them which they shall give unto Jehovah, them have I given unto thee. ¹³ The

tithes." Maim. in *Trumoth*, chap. ii. sect. 1. See after on ver. 21, for the tithes. As for the first-fruits which the owners brought into the sanctuary, Deut. xxvi. the Hebs. say, they were but of seven things only, as is noted on Exod. xxii. 29. Observe, therefore, a difference between the first-fruits left for the priests, and the first-fruits brought before the Lord, and there given to the priest: for these were two gifts, as after shall be showed. [THE FIRST-FRUIT,] Called in Heb. *Reshith*, that is, the first or the beginning: after in ver. 13, he speaketh of first-fruits, called in Heb. *Biccurim*; of them he saith, "which they shall bring unto Jehovah," to wit, into the sanctuary, according to the law, in Deut. xxvi. 2, 3, &c.; of these he saith, "which they shall give unto Jehovah;" for they were not bound to bring them out of their place, but the priests came where they were, and took them. These, (for distinction's sake) the Hebs. call "the great heave-offering;" the other they call "the first-fruits." So in this place, Sol. Jarchi saith, "the first-fruits of them, this is the great heave-offering." And of these, the Heb. canons say, "the Israelites are not bound to take pains about the heave-offering, and to bring it from the corn-floor to the city, or from the wilderness to the inhabited land; but the priests go out to the corn-floors, and the Israelites give them their portion there. And if (the priests) come not, then he separateth it, and leaveth it in the corn-floor. And if there be wild beasts or cattle that will devour it there, and there be none to keep it from them, our wise-men have ordained that they should then bring it to the city, and be paid of the priest for the bringing of it. For if he separate it, and leave it for the beasts, he profaneth the name (of God.)" Maim. in *Trumoth*, chap. xii. sect. 17. For the practice of these ordinances, see Neh. x. 35—39; how the people brought their first-fruits and tithes to the house of God. [WHICH THEY SHALL GIVE,] The law saith not how much they should give, but leaveth it to the people's liberality. Howbeit, in Ezek. xlv. 13, it is written, "this is the heave-offering which ye shall heave up; the sixth part of an ephah of an homer of wheat," &c.; that was the sixtieth part, for an homer contained ten ephahs, Ezek. xlv. 11; whereupon the wise men of Israel ordained that none should give for his first-fruits, less than the sixtieth part. "The great heave-offering hath no set measure by the law, for it is said (in Deut. xviii. 4) The first (fruits) of thy corn, &c. But a man may not separate, save according to the measure

which our wise men have set, &c. And what measure is that? A good eye, [that is, a liberal person,] one of forty; and a mean (eye,) one of fifty; an evil [eye, that is, a niggard,] one of sixty. And he may not give less than one of sixty." Maim. in *Trumoth*, chap. iii. sect. 1, 2. The like measure they set for the other first-fruits brought into the sanctuary. Maim. in *Biccurim* (or *first-fruits*,) chap. ii. sect. 17. See the notes on Exod. xxii. 29. According herunto is that saying of Ben. Syrach, 'give the Lord his honour with a good eye, and diminish not the first-fruits of thine hands, Eccl. xxxv. 8. UNTO JEHOVAH,] They were given unto the Lord, in that they were given by his appointment to his priests, for their anointing (ver. 8,) and service in his sanctuary; therefore they were holy. For this cause the priests were not to receive them after any base or servile manner, but as gifts due to the Lord, and to them from him; and as the Heb. canons show, the Israelites "were to give them their portion with honour. And it was unlawful (for the priests or Levites) to snatch away the heave-offerings or the tithes: yea, if they did ask their portion with their mouth, it was unlawful; but they were to receive them with honour. For at the Lord's table they did eat, and at his table they did drink; these gifts were the Lord's, and he did vouchsafe them unto them; as it is written, 'I have given unto thee the charge of mine heave-offerings,' (Num. xviii. 8.)" Maim. in *Trumoth*, chap. xii. sect. 18, &c. [GIVEN UNTO THEE,] Namely, for the priest to eat, drink, and anoint himself with them, according to the ordinary use of the creatures. "The (great) heave-offering is given for meat, and for drink, and for anointing: for anointing is as drinking, as it is said, 'and let it enter as water into his inward part, and as oil into his bones,' (Ps. cix. 18.) And drinking is comprehended under eating; that he is to eat that which is wont to be eaten, and drink that which is wont to be drunk, and anoint with that which they use to anoint with, not with wine or vinegar. But they anoint with oil that is clean, and burn (in lamps) that which is unclean." Maim. in *Trumoth*, chap. xi. sect. 1. Who they were that might eat, and who might not eat of these heave-offerings, is showed in Lev. xxii. 3, &c.

VER. 13.—[THE FIRST-FRUIT,] These were another gift which the people brought into the sanctuary, made confession over them unto the Lord, and then gave them to his priest: whereof see Deut. xxvi. 2, &c.

first-fruits of all which *shall be* in their land, which they shall bring unto Jehovah, shall be thine: every clean *person* in thine house shall eat it. ¹⁴ Every devoted thing in Israel shall be thine. ¹⁵ Every thing that openeth the womb, of all flesh which they shall bring near unto Jehovah, of man or of beast, shall be thine: but redeeming thou shalt redeem the first-born of man; and the first-ling of the unclean beast shalt thou redeem. ¹⁶ And those *that are* to be redeemed of him, from a month old, shalt thou redeem, by thy estimation; *for* the silver of five shekels, by the shekel of the sanc-

These were paid before all other duties, before the great heave-offering forementioned, or the tithes after spoken of in ver. 21. The Hebs. say, "when men separate the heave-offering, and the tithe, they are to separate them in order: as, he separateth the first-fruits [spoken of in Deut. xxvi.] first of all; and after them, the great heave-offering; and after that, the first tithe, [which was given to the Levites, ver. 21;] and after that, the second tithe, or tithe of the poor, [whereof, see Deut. xiv. 22, 23, 28, 29.]" Maim. in *Trumoth*, chap. iii. sect. 23. SHALL EAT IT,] In Gr. *shall eat them*. Of the clean person in the priest's house, see ver. 11. The eating of these first-fruits was to be only in Jerusalem, the holy city: "and whosoever eateth of that gift wherein holiness is, blesseth (God) who sanctified them with the sanctification of Aaron, and commanded them to eat so or so." Maim. in *Biccurim*, chap. i. sect. 2.

VER. 14.—DEVOTED THING,] In Heb. *Cherem*: of this the Hebs. say, some things were devoted absolutely; and such are spoken of here, and given to the priests: some things were devoted in special unto God or to his sanctuary, and they, or the price of them, went to the sanctuary. See the annot. on Lev. chap. xxvii. ver. 28, &c. SHALL BE THINE,] The use of these is not restrained to the sanctuary, or holy city, or to the priests alone; but (by the Hebs.) "these were the priest's due in every place, and were common things." Maim. in *Biccurim*, chap. i. sect. 7.

VER. 15.—THAT OPENETH THE WOMB,] Heb. *every opening of the womb*: which the Gr. translath, *every thing that openeth every womb (or matrice)*. Hereby the first-born only is meant, as the law sheweth in Exod. xiii. 2; and such as were males, Deut. xv. 19; Exod. xxxiv. 19. REDEEMING THOU SHALT REDEEM,] That is, thou shalt surely, or in any case redeem: the father was to give, the priest to take the redemption money. It figured the redemption of God's people, called 'the church of the first-born, which are written in heaven,' Heb. xii. 23; 'who are not redeemed with corruptible things, as sil-

ver and gold, &c., but with the precious blood of Christ,' 1 Pet. i. 18, 19. So being 'bought from among men, they are the first-fruits unto God, and to the Lamb,' Rev. xiv.

4. OF THE UNCLEAN BEAST,] This is translated in Gr. *of unclean beasts*, as implying all sorts, elsewhere the law mentioneth the ass, it may be for an instance, Exod. xiii. 13; xxxiv. 20. But the Hebs. say, "the unclean beast spoken of here, is the ass only." Maim. in *Biccurim*, chap. xii. sect. 3. THOU SHALT REDEEM,] The ass was to be redeemed with a lamb, or else the owner was to break the neck of the ass: see the notes on Exod. xiii. 13; xxxiv. 20. The Hebs. say, "these two commandments (of redeeming it with a lamb, or of breaking the neck of it) were of force in every place, and at every time; and the commandment of redeeming it, was before the commandment of breaking the neck of it. The lamb wherewith it was redeemed was given to the priest, Num. xviii. 15. The first-born ass was unlawful to be used (or made profit of) till it were redeemed. And if he sold it before it were redeemed, the price of it was unlawful, &c. Priests and Levites are freed from redeeming the first-born ass; for it is said (in Num. xviii. 15.) The first-born of man, and the first-born of the unclean beast, thou shalt redeem. Who-soever was charged to redeem the first-born of man, was likewise for the unclean beast: and he that was free from the one, was free from the other. Maim. in *Biccurim*, chap. xii. See other things noted hereabout, on Exod. xxxiv. 20.

VER. 16.—REDEEMED OF HIM,] Or of them, meaning the men fore-spoken of: the Gr. translath, "the redemption of him:" and Thargum Jonathan addeth for explanation, "of the son of man." FROM A MONTH OLD,] Heb. *from the son of a month*. See the annot. on Lev. xxvii. 6. THE SILVER OF FIVE SHEKELS,] that is, five shekels of silver. This sum was before given for every first-born, Num. iii. 45, 46. TWENTY GERAHS,] The gerah weighed 16 barley corns, the shekel of the sanctuary (or holy shekel) weighed 320 barley-corns, as is before noted

tuary, which is twenty gerahs. ¹⁷ But the firstling of a cow, or the firstling of a sheep, or the firstling of a goat thou shalt not redeem, they *are* holy: their blood thou shalt sprinkle upon the altar, and their fat thou shalt burn, *for* a fire-offering, for a savour of rest unto Jehovah. ¹⁸ And the flesh of them shall be thine: as the wave breast, and as the right shoulder, shall it be thine. ¹⁹ All the heave-

on Lev. xxvii. 25. The Hebs. hold, that this redemption of the son, might be "either with money, or money's worth, so as it were of movable goods, but not with lands, nor with servants, nor with bills (or writings;) and if he redeemed his son with them, he was not redeemed." Maimony in *Becurim*, chap. xi. sect. 6. Now because the tribe of Levi was taken instead of all the first-born of Israel, Num. iii. therefore they and their seed were free from this redemption: and so the Heb. canons say, "Priests and Levites are freed from the redemption of their sons, and further, an Israelite that cometh of a woman of Levi is free; for the case dependeth not on the father, but on the mother; as it is said, that which openeth the womb, &c. Maim. *ibidem*, chap. xi. sect. 9.

VER. 17.—THE FIRSTLING,] Or, *the first-born*: in Gr., *the firstling of cows*, &c. understand, being a male firstling, as Exod. xxxiv. 19, otherwise it was not sanctified, or given to the priest." A firstling which is both male and female, hath no holiness in it at all; but is as a female, whereto the priest hath no right." Maimony in *Bechoroth*, chap. ii. sect. 5. SHALT NOT REDEEM,] Thou mayest not give the worth of it, or any other for it; but the beast itself is to be given: neither may the owner use, or make profit of it, or of the wool, or any thing thereon, Deut. xv. 19. THEY ARE HOLY,] And therefore must be hallowed (or sanctified) to the Lord, Exod. xiii. 2. The Hebs. say, a man "is commanded to sanctify the first-born of his clean beast, and to say, Behold this is holy. All are bound (to sanctify) the firstling of a clean beast; both Priests, Levites, and Israelites; although the firstling is the priest's. If he have a firstling born, he is to offer the blood and fat (on the altar) and to eat the rest of the flesh, according to the law of the firstlings." Maim. in *Bechoroth*, chap. i. sect. 4, 7. A SAVOUR OF REST,] That is, as the Gr. translatheth, *of sweet smell*; which the Chald. explaineth, "that it may be accepted with favour before the Lord." But if it were blemished, it might not be offered by the law, Lev. xxii. 20, 21, &c. What did they then with their blemished firstlings? The law sheweth in Deut. xv. and the Hebs. explain it, "The firstling of the clean beast is slain in the court-yard (of the sanctuary) as other light

holy things: they sprinkle the blood, and burn the fat, and the residue of the flesh is eaten by the priests. If the firstling have a blemish, whether it be born with his blemish, or a blemish fall on it after it is perfect, yet it is the priest's. If he will, he may eat it in any place, or he may sell it, or feed others with it, whom he will, though it be an heathen: for it is a common thing; as it is written (in Deut. xv. 21, 22.) And if there be any blemish therein, &c. thou shalt eat it within thy gates; the unclean and the clean shall eat it alike, as the roebuck, and as the hart; and lo that is the priest's goods." Maim. in *Bechoroth*, chap. i. sect. 2, 3.

VER. 18.—AS THE WAVE BREAST,] The parts of the peace-offerings given to the priests, Lev. iii. 34. See also before, on ver. 11.

VER. 19.—ALL THE HEAVE-OFFERINGS,] The Gr. and Chald. expound it, *every separated thing*. This conclusion includeth all other holy gifts, expressed in other places of the law, though not enumerated here. And this sheweth God's bounty to his priests, in allowing them so large means of livelihood, for their service of him; 'that they might be encouraged in the law of the Lord;' as is said in 2 Chron. xxxi. 4. There was none of them that did 'shut the doors of God's sanctuary, or kindle fire on his altar for nought,' Mal. i. 10. And when the people neglected their duty, in not giving such things as were appointed, then was the house of God forsaken: and the godly governors looked to the redress hereof, Neh. xiii. 10, 11, 12, &c. The Heb. doctors write of twenty-four several gifts, which God bestowed on the priests, with the order and use of them all. "Four and twenty gifts were given to the priests, and they are all expressed in the law: and concerning them all, was the covenant made with Aaron, and whosoever cateth of any gift wherein holiness is, blesseth (God) who sanctified him with the holiness of Aaron, and commanded him to eat so and so. Eight of these gifts, the priests did eat no where but in the sanctuary, within the wall of the court-yard. And five gifts they did not eat but in Jerusalem, within the walls of the city. And five gifts were not due unto them by the law, but in the land of Israel only. And five gifts were due unto them, both within the

offerings of the holy things, which the sons of Israel shall offer unto Jehovah, I have given to thee, and to thy sons, and to thy daughters with thee, by a statute *for ever*: it is a covenant of salt *for ever* before Jehovah, to thee and to thy seed with thee. ²⁰ And Jehovah said unto Aaron; thou shalt have no inheritance in their land, neither shalt thou have a part among them; I *am* thy part,

land, and without the land. And one gift was due unto them from the sanctuary. The eight gifts which they did not eat but within the sanctuary, were these:

'1. The flesh of the sin-offering, whether fowl or beast (Lev. vi. 25, 26.)

'2. The flesh of the trespass-offering, (Lev. vii. 1, 6.)

'3. The peace-offerings of the congregation, (Lev. xxiii. 19, 20.)

'4. The remainder of the Omer (or Sheaf, Lev. xxiii. 10, &c.)

'5. The remnants of the meat-offerings of the Israelites, (Lev. vi. 16.)

'6. The two loaves, (Lev. xxiii. 17.)

'7. The shew-bread, (Lev. xxiv. 9.)

'8. The leper's log of oil, (Lev. xiv. 10, &c.)

'These were not eaten but in the sanctuary.'

The five which they might not eat but in Jerusalem, [and before that, within the camp of Israel, to which Jerusalem afterwards was answerable, as is noted on Num. ii. 28.] were these:

'1. The breast and shoulder of the peace-offerings, (Lev. v. 31, 34.)

'2. The heave-offering of the sacrifice of confession, (Lev. v. 7, 12, 14.)

'3. The heave-offering of the Nazarite's Ram, (Num. vi. 17, 20.)

'4. The firstling of the clean beast, (Num. xviii. 15; Deut. xv. 19, 20.)

'5. The first-fruits, (Num. xviii. 13.) 'These were not eaten but in Jerusalem.'

The five things due from the land of Israel only were:

'1. The heave-offering (or first-fruits, (Num. xviii. 12.)

'2. The heave-offering of the tithe, (Num. xviii. 28.)

'3. The cake, (Num. xv. 20.) 'And these three were holy.

'4. The first-fruits of the fleece, (Deut. xviii. 4.)

'5. The field of possession, (Num. xxxv.) and both of these were common. These were not due unto them by the law, save in the land of Israel.'

The five things due to the priests in every place, were:

'1. The gifts (of the beasts slain, Deut. xviii. 3.)

'2. The redemption of the first-born son, (Num. xviii. 15.)

'3. The firstling of the ass, (Exod. iv. 20; Num. xviii.)

'4. The restitution of that which is taken by rapine from a stranger, (Num. v. 8.)

'5. The devoted things, (Num. xviii. 14.)

These five are common things, in all respects.

The gift due unto them from the sanctuary, was:

'1. The skins of the burnt-offering, (Lev. vii. 8.) And the same law was for the skins of the other most holy things: they all were the priests.

'The gifts which the females had part in, as well as the male (priests) were five. 1. The heave-offering (or first-fruits.) 2. The heave-offering of the tithe. 3. The cake. 4. The gifts of the beast, (Deut. xviii. 3.) 5. And the first of the fleece." Maimony in *Biccurim*, chap. i. sect. 1, &c. A COVENANT OF SALT,] That is, a stable, firm and incorruptible covenant. So the kingdom over Israel was given to David and to his sons, by a covenant of salt, 2 Chron. xiii. 5. and there the Gr. explaineth it, "an everlasting covenant."

VER. 20.—THOU SHALT HAVE,] This concerneth not so much Aaron himself, (who died before he came into the land, Num. xx. 28.) as his posterity; and not them only, but all the Levites; as after Moses sheweth in Deut. xviii. 1. 'The priests the Levites, all the tribe of Levi, shall have no part nor inheritance with Israel.' INHERITANCE IN THEIR LAND,] Which was divided by lot to the other tribes, according as God numbered them, when the tribe of Levi was numbered apart, Num. xxvi. 53, 55, 57, 62. Notwithstanding, they had cities to dwell in, and suburbs given from the other tribes, Num. xxxv. and in Ezek. xlvi. 10, &c. an holy oblation, out of the spiritual land, is given to the priests and Levites. A PART,] Or, a portion, a share among them. This word, though often it be spoken of a part or portion of land, as in Jos. xv. 13; xix. 9; xviii. 5, &c. yet also it is meant of a part in the spoils or prey, as in Num. xxxi. 36; 1 Sam. xxx. 24. And so it seemeth to be intended here, of the spoils gotten by war of the Canaan-

and thine inheritance, among the sons of Israel. ²¹ And to the sons of Levi, behold I have given all the tenth in Israel, for an inheritance for their service which they serve, the service of the tent of the congregation. ²² And the sons of Israel shall not come nigh henceforth, unto the tent of the congregation, to bear

ites, which were of great worth, as appeareth by Deut. ii. 35; iii. 7; vi. 11, so that Joshua said to some of the people, 'Return with much riches unto your tents, and with very much cattle, and with silver, and with gold, and with brass, and with iron, and with very much raiment,' &c. Jos. xxii. 8, yet Levi might have none, because the Lord had given him his portion in the holy things; and he was to war another warfare in the Lord's sanctuary, Num. iv. 23, and according to the apostle's doctrine, 'No man that warreth, entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier,' 2 Tim. ii. 4. Of this matter the Hebs. say; "All the tribe of Levi are warned that they have no inheritance in the land of Canaan; likewise they are warned that they take no part of the spoil, at the time when they conquer the cities, Deut. xviii. 1. 'And a son of Levi, that taketh a part of the spoil, is to be beaten: and if he have received an inheritance in the land, they are to take it away from him. It seemeth unto me, that these things are not spoken but of the land, which was promised by covenant to Abraham, Isaac, and Jacob, &c. But all other lands, which any of the kings of Israel should subdue, the priests and Levites were for those lands, and the spoils of them, like all other Israelites. And why had Levi no right of inheritance in the land of Israel, and spoils thereof, with his brethren? Because he was separated to serve the Lord, and to minister unto him, and to teach his right ways, and his just judgments unto many,' as Deut. xxxiii. 10. Therefore were they separated from the ways of the world; they wage not war, like other Israelites, neither have they inheritance, &c. but they are the Lord's power, as it is written, 'Bless Lord his power,' Deut. xxxiii. 11, and the blessed (God) himself is their reward, as he saith, I am thy part and thine inheritance." Maim. tom. iii. treat. of the *Release and Jubilee*, chap. xiii. sect. 10, 11, 12. So in Ezek. xlv. 28. God saith of the priests, 'Ye shall give them no possession in Israel, I am their possession.' I AM THY PART,] Both by the gifts fore-appointed, (as is said in Deut. xviii. 1, 'The fire offerings of Jehovah, and his inheritance, shall they eat;') and by other blessings, wherewith he would abundantly recompence their worldly want, administering unto them his heavenly graces. Hereupon

the godly testified their faith, and hope in God, by these and such like speeches; 'God is my part for ever,' Ps. lxxiii. 26. 'Thou art my part, in the land of the living,' Ps. exlii. 6. 'Jehovah is my part, saith my soul; therefore will I hope in him,' Lam. iii. 24. 'I rejoice at thy word, as one that findeth great spoil,' Ps. exix. 162.

VER. 21.—AND TO THE SONS OF LEVI,] Now followeth the law concerning the Levites, who were joined to the priests in service, and so in provision for their maintenance. And this word *and*, Chazkuni here noteth as an addition to that which went before, saying "that the covenant of salt for ever, was to the Levites also. ALL THE TENTH,] Or, *all the tithe*. This is the first tithe which the Israelites payed to the Levites; after which they separated a second tithe, which they themselves did eat before the Lord, the first year and the second, and every third year gave it to the Levites and poor: whereof see Deut. xiv. 22, 23, &c. Touching this, the Heb. say, that the Israelites, "After they had separated the great heave-offering (or first-fruits spoken of in Num. xviii. 12,) they separated one of ten out of that which remained, and this is called the first tithe; and it is that which is spoken of in Num. xviii. 24, and this tithe was for the males and females of the Levites. They pay no tithe but of the choice (or best) as it is said (in Num. xviii. 30.) When ye have heaved the fat thereof, &c. as the tithe which the Levites separate, is to be of the fat thereof; so the tithe which the Israelites separate from the floor or winepress, is to be of the fat. They pay not the tithe but by measure, or by weight, or by number. He that separateth this tithe blesseth (God) first, as they use to bless for other commandments: so he blesseth for the second tithe, and for the poor man's tithe, and for the tithe of the tithe, he blesseth for every one severally.' Maim. tom. iii. treat. of tithes, chap. i. sect. i. 13, 14, 16.

VER. 22.—NOT COME NIGH ANY MORE,] To serve in the tabernacle, as they did in the rebellion of Korah, Num. xvi. TO BEAR SIN,] That is, *lest they suffer the punishment for their sin*. So in ver. 23, 'bear their iniquity, as in ver. 1. TO DIE,] Or, *and die*; see the notes on Gen. ii. 3, this sheweth the punishment to be death: the Gr. translateth it, *deadly* (or *death procuring*) *sin*.

sin, to die. ²³ But the Levite, he shall serve the service of the tent of the congregation; and they shall bear their iniquity: *it shall be* a statute *for* ever throughout your generations, that among the sons of Israel they shall not inherit *any* inheritance. ²⁴ But the tithe of the sons of Israel, which they shall offer up unto Jehovah, *for* an heave-offering, I have given to the Levites for an inheritance: therefore I have said unto them, among the sons of Israel they shall not inherit *any* inheritance. ²⁵ And Jehovah spake unto Moses, saying; ²⁶ And unto the Levites thou shalt speak, and say unto them; when ye take of the sons of Israel the tithe, which I have given unto you from them, for your inheritance, then ye shall offer up thereof, the heave-offering of Jehovah, the tithe of the tithe. ²⁷ And your heave-offering shall be counted unto you as the corn of the threshing floor, and as the fulness of the wine-press. ²⁸ Thus you also shall offer the heave-offering of Jehovah, of all your tithe which ye receive of the sons of Israel, and ye shall give

VER. 23.—BEAR THEIR INIQUITY,] That is, *bear the punishment of their own iniquity*, if they transgress; and of the people's, if they suffer them to transgress. Thus Sol. Jarchi expoundeth it; "They (the Levites) shall bear the iniquity of the Israelites; for it is their duty to warn strangers from coming near unto them."

VER. 24.—HEAVE UP,] In Gr. and Chald., *separate unto the Lord*: so in ver. 26. This sheweth the tithes to be an oblation to the Lord, and a sign of the Israelites' homage, subjection and thankfulness unto him for his blessings. And upon this ground, the apostle proveth Melchisedec to be a greater priest than Abraham, or Aaron; because Abraham (and all the Levites and priests in his loins) paid tithes to Melchisedec, Gen. xiv. Heb. vii. 'Now consider how great this man was, unto whom even the patriarch Abraham gave the tenth of the spoils, Heb. vii. 4.'

VER. 26.—THE TITHE OF THE TITHE,] Or, *a tenth part of the tenth*.

VER. 27.—AS THE FULNESS,] Or, *as the plenty*, that is, *the plentiful increase*; or, the full, that is, ripe liquor: the Gr. translateth it, *as the separated thing*. Sol. Jarchi saith, "Fulness meaneth the ripe fruit which is full." See the notes on Exod. xxii. 29, where this word is also used for full-ripe fruit. From hence the Hebs. gather, that seeing the Levites' first tithes (out of which they paid the priest's tithes) were as the corn of the floor, and liquor of the press; therefore they were as common things. "The first tithe is lawful to be eaten by Israelites, and lawful to be eaten in uncleanness, for there is in it no holiness at all: and wheresoever holiness, or redemption of the tithe is spoken of, [as in Lev.

xxvii.] it is not meant but of the second tithe. And they count the first tithes as common things, because it is said, 'And your heave-offering shall be reckoned unto you as the corn of the floor, &c. as the floor and wine-press are common for every thing, so the first tithe (out of which the heave-offering is taken) is common for every thing.' Maim. treat. of tithes, chap. i. sect. 2. This is to be understood, after the Levites had separated the tenth of the tithe, then the rest should be common, like the corn of the floor, as is explained in ver. 30.

VER. 28.—THUS YOU ALSO,] Or, *so you also*; you Levites as well as other Israelites, though you have no inheritance in the land, yet shall you honour the Lord with an heave-offering out of your first tithe: and it shall be reckoned or imputed into you, as if you had lands and possessions, and offered tithes out of them. To AARON,] And so to his posterity the priests, as was observed in the ages following, as it is written, 'And the priest the son of Aaron, shall be with the Levites, when the Levites take tithes; and the Levites shall bring up the tithe of the tithe, unto the house of God, to the chambers in the treasure house,' Neh. x. 38. Thus also are we to understand the apostle, when he saith that the priests, 'the sons of Levi who receive the office of priesthood, have a commandment to take tithes of the people according to the law,' &c., Heb. vii. 5, that the Levites took them of the people immediately, and the priests mediately, in taking the tithe of the tithe from the Levites, as this place sheweth, compared with Neh. x. 37, 38.

thereof the heave-offering of Jehovah, to Aaron the priest. ²⁹ Out of all your gifts ye shall offer every heave-offering of Jehovah, of all the fat thereof, the hallowed part thereof out of it. ³⁰ And thou shalt say unto them, When ye have heaved the fat thereof from it, then it shall be counted unto the Levites, as the revenue of the threshing floor, and as the revenue of the wine-press. ³¹ And ye shall eat it in every place; you, and your house: for it is a reward unto you for your service in the tent of the congregation. ³² And ye shall not bear sin for it, when ye have heaved the fat thereof from it: and ye shall not profane the holy things of the sons of Israel, that ye die not.

VER. 29.—OUT OF ALL YOUR GIFTS,] This is more general, and seemeth to imply, besides the tenth of their tithe, the tenth also of other things, as of their own ground, the suburbs and fields which were given to the Levites, Num. xxxv. 4. So Chazkuni here saith, “Out of all your gifts, ye shall heave up: to teach that even of the fruit that grew in the fields of the suburbs of the Levites’ cities, they were bound to give unto the priests,” &c. And it is proportionable, that as God was to be honoured with the tithes of other men’s lands, so of the Levites, that they also hereby might signify their homage and thankfulness to God. Yea the Hebs. bring the priests themselves also under this duty, saying; “Levites and priests do separate the first tithe, for to separate out of it the heave-offering of the tithe. And so the priests do separate the other heave-offerings and the tithe for themselves, that the priest may receive of all. Lest they should eat their fruits untithed, the scripture saith, ‘Thus you also shall heave up,’ (Num. xviii. 28,) which we have heard expounded thus; *you*, these are the Levites; *also you*, this implieth the priests.” Maim. treat. of tithes, chap. i. sect. 3. THE FAT,] That is, as the Chald. expoundeth, *the best, or fairest*: in Gr., *the first-fruits*: see before on ver. 12, 21. So Chazkuni here saith, “Of all the best and of all the fairest thereof, ye shall separate out of it the hallowed part thereof, that it may be an heave-offering.

VER. 30.—THE REVENUE,] In Gr. *the fruit of the threshing-floor*. This word revenue, as the Hebs. distinguish it, “is corn after it is eared; and after it is threshed and fanned, it is called (*dagan*) corn.” Maim. tom. 1. in *Beracoth*, chap. iii. sect. 1.

VER. 31.—IN EVERY PLACE,] Sol. Jarchi explaineth it, *though it be in the place of burial*; and that was an unclean place. The first tithes therefore which were paid to

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the Levites, might be eaten by them as common things, in every place: but the second tithe (which the owners separated after the first, and did eat themselves) might not be eaten every where, but before the Lord only, that is, within the city of Jerusalem, after the temple was built therein. See Deut. xiv. 22, 23, &c. YOUR HOUSE,] That is, *your household*; as the Chald. translateth it, *the men of your house*. A REWARD,] Or *wages*; and so your due for your service: so the apostle speaking of the honour due to the ministers of Christ, saith, ‘The labourer is worthy of his reward,’ 1 Tim. v. 17, 18, and Christ himself, sending his disciples to preach, said unto them, ‘And in the same house remain, eating and drinking such things as they give: for the labourer is worthy of his reward. Go not from house to house,’ Luke x. 7.

VER. 32.—BEAR SIN FOR IT,] That is, bear the punishment of sin for the tithe; which the Levites should do, if they heaved (or separated) not a tenth part of the best of that tithe from it, as is before commanded. PROFANE THE HOLY THING,] Heb. the holiness. This is a general warning both to priests and Levites, that the holy things of the people be not profaned by them, nor suffered to be profaned by others. And holy things might be profaned, if either they were eaten out of the time limited by God, as in Lev. xix. 7, 8, or if the priests were unclean when they did eat them, as Lev. xxii. 2, 3, 9, or if others did them, to whom they did not pertain, as Lev. xxii. 10, 15, 16, or if other the like unlawful actions were done or suffered. The ministers of God therefore had this charge upon them, by all means to sanctify the Lord, his tabernacle and holy things; that so they might procure the welfare and salvation both of themselves and others; as 1 Tim. iv. 16.

CHAP. XIX.

1. *The Lord commandeth a red heifer to be slain by the priest, some of her blood to be sprinkled, the residue, with her body, to be burned, together with cedar wood, hyssop, and scarlet; and the ashes of all these to be gathered up and kept for the congregation, to make therewith a water of separation and purification from sin.* 11. *The law for the use of it, in purification of the unclean by the dead.*

פ פ פ

¹ And Jehovah spake unto Moses and unto Aaron, saying, ² This is the ordinance of the law which Jehovah hath commanded, saying, Speak unto the sons of Israel, that they take unto thee a red heifer, perfect, wherein is no blemish, upon which never came yoke.

פ פ פ Here is the thirty-ninth section of the law, after the Hebrews' account: see Gen. vi. 9.

VER. 2.—[THE ORDINANCE,] Or, *the statute, constitution, the prescript ordinance*; in Gr. *the distinction of the law*. As in the former chapter, God gave order for his ministers, the tribe of Levi, by whom the service in his tabernacle should be performed, and his people should come near unto him, to offer all their sacrifices: so here he giveth a law for all men generally, how they should be purified from their uncleanness, whensoever they were to come into his sanctuary with their sacrifices, and for the service of his holy Majesty; that their hearts might be confirmed in his grace, against their own infirmities. TAKE UNTO THEE,] That is, take and bring unto thee: see the like phrase in Gen. xv. 9; Exod. xxv. 2; Lev. xxiv. 2. This heifer was taken of the people, to show the interest that they all had in it; and by faith in that which it figured Christ. A RED HEIFER,] Targum Jonathan addeth, “a three yearling:” so in the Heb. canons they say, “It is commanded that the red heifer be of the third year, or of the fourth year, and it may be older.” Maim. in *Pharah adummah*, (or treat. of the *Red heifer*,) chap. i. sect. 1. PERFECT,] In Gr. *without blemish*. As all sacrifices were to be unblemished, Lev. xxii. so this; but the perfection here spoken of, the Hebs. refer to the colour also, that it be “perfect in redness, because if it have but two hairs black, it is unlawful,” saith Sol. Jarchi. The same is affirmed also by Maim. “if it have two hairs white or black, &c. it is to be refused.” Maim. in *Pharah*, chap. i. sect. 2. NO BLEMISH,] “If it hath had a wen (or wart) and it be cut

off, though red hairs be grown in the place, yet is it disallowable. All blemishes that disable the holy thing, disable this heifer. If it have been cut out of the mother's body, or been the price of a dog, or hire of an whore, (Deut. xxiii. 18,) or been torn, or been abused by mankind, (Lev. xx. 15,) it is unlawful. For whatsoever maketh holy things unlawful for the altar, maketh the heifer unlawful.” Maim. in *Pharah*, chap. i. sect. 6, 7. YOKE,] That is, which hath not been used of men for any work; and this is peculiar to this heifer, for other sacrifices were not disabled by the yoke or any work, save the heifer for expiation of murder, Deut. xxi. 3. “This heifer excelleth other holy things, for work done by it disableth it. As the yoke spoken of concerning the heifer, (Deut. xxi.) maketh all other works like the yoke: so in this heifer, &c. But the yoke disableth her, whether it be in the time of working or not: whereas other works disable her not, save in the time of working. As, if one bind a yoke upon her, although she hath not ploughed with it, she is unlawful: but if one took her in to tread out corn, (as Deut. xxv. 4,) she is not made disallowable, until he tread out corn with her; and so in all like cases.” Maim. in *Pharah*, chap. i. sect. 7. As other sacrifices of beasts prefigured Christ, so this in special figured him; red, in his human nature and participation of our afflictions, Is. lxiii. 1, 2; Heb. ii. 14, 17, 18; perfect and without blemish of sin, both in his nature and actions, Luke i. 35; 1 Pet. i. 19; ii. 22; without yoke, as being free from the bondage of sin and corruption, and from servitude to the ordinance of men in religion, and as doing voluntarily the things that pertained to our redemption, Lam. i. 14; John

³ And ye shall give her unto Eleazar the priest, and he shall bring her forth without the camp, and *one* shall slay her before his face.

⁴ And Eleazar the priest shall take of her blood with his finger, and shall sprinkle of her blood directly before the tent of the congregation seven times. ⁵ And *one* shall burn the heifer in his eyes; her skin, and her flesh, and her blood, with her dung, shall he burn.

viii. 33—36; 1 Tim. vi. 1; 1 Cor. vii. 23 John x. 17, 18.

VER. 3.—UNTO ELEAZAR,] He was Aaron's son, and by doing this work he was unclean, ver. 7; wherefore Aaron himself, who was high priest, did it not. Hence the Hebs. say, that "an ordinary priest was fit for to burn the heifer: for it is said, give her unto Eleazar the priest, and yet Aaron himself was living. And by word of mouth we have been taught, that this was done by Eleazar; and all other heifers (were done) either by the high priest or by a common priest. And he that did it, was arrayed with the four ornaments of a common priest, whether he were the high priest or an ordinary priest that did it." Maim. in *Pharah*, chap. i. sect. 11, 12. It figured, that the work of our redemption and purification from sin, should be the work of Christ's priestly office, Heb. ix. 9, 13, 14. He in performing the truth of this type, was both priest and sacrifice. HE SHALL BRING,] The Gr. translatheth, "they shall bring;" and so after, they shall slay; as if, not Eleazar himself, but some other at his appointment did it. And the words following, 'he shall slay her before his face,' seem to imply so much, that some other man did slay her before Eleazar's face. And it is frequent in Scripture to make one the doer of a thing which he commandeth to be done, as Pilate gave the body of Christ to Joseph, Mark xv. 45; that is, commanded it to be given, Matt. xxvii. 58. See the annot. on Exod. vii. 17; Gen. xxxix. 22; xlviii. 22. WITHOUT THE CAMP,] Which figured Christ's suffering without the gates of Jerusalem, Heb. xiii. 11, 12. So in ages following, they burned this heifer without Jerusalem, as in the Heb. records it is said, "they burnt not the heifer, but without the mountain of the house (of God) as it is written, and he shall bring her forth without the camp, (Num. xix. 3,) and they use to burn it on mount Olivet." Maim. in *Pharah*, chap. iii. sect. 1. Without the camp, malefactors were to be put to death, Lev. xxiv. 10; Num. xv. 36. ONE SHALL SLAY HER,] "A stranger (or other man) did slay her, and Eleazar beheld it," saith Sol. Jarchi on this place. So in ver. 5, 'he shall burn the heifer in his eyes,' that is, another man shall burn her in Eleazar's sight: which

is confirmed by ver. 7, 8, where first the priest (Eleazar) is commanded to wash his clothes, and after, he that burned her was to wash his clothes; so that these were divers men. Hence also the Hebs. say, "they may not slay two red heifers at once, for it is written, and he shall slay her." Maim. in *Pharah*, chap. iv. sect. i.

VER. 4.—WITH HIS FINGER,] Figuring the finger, that is, the Spirit of our priest Christ Jesus, whereby he hath sprinkled the way for us into heaven, and our hearts from an evil conscience, that we may have access thither by his blood, Heb. ix. 22—24; x. 19, 20, 22. For as 'the finger of God,' Luke xi. 20; is interpreted 'the Spirit of God,' Matt. xii. 28; so the finger of the priest here, signified the Spirit of our high priest Christ, by the power whereof our way is prepared into the kingdom of God, through the applying and sprinkling of his own blood, Heb. xii. 24; x. 19; 1 Pet. i. 2; 1 Cor. vi. 11. The Hebs. gather from this precept, that it was "unlawful to receive the blood in a vessel, because it is said, the priest shall take of her blood with his finger." Maim. in *Pharah*, chap. iv. sect. 4. DIRECTLY BEFORE THE TENT,] That is, towards the forepart or door of the tabernacle. The priest stood without the camp where the heifer was slain, and there sprinkled towards the sanctuary seven times, (which is a full and complete number, as is noted on Lev. iv. 6;) and that place being a figure of heaven, Heb. ix. 24; this sprinkling thitherward figured out how liberty should be procured for God's people, 'to enter into the holiest by the blood of Jesus, by the new and living way which he hath consecrated for us,' Heb. x. 19, 20. By the Heb. canons, "if he sprinkled (the blood) and not towards the sanctuary, it was unlawful. Likewise, if he did slay or burn her, and not over against the sanctuary, it was unlawful." Maim. in *Pharah*, chap. iv. sect. 5.

VER. 5.—ONE SHALL BURN,] That is, some shall burn in Eleazar's sight; or Eleazar shall cause it to be burnt before his eyes. For another man burned it, as appeareth by ver. 8; wherefore Thargum Jonathan explaineth, "another priest shall burn." The burning of the heifer without the camp, figured 'how Jesus, that he might sanctify the

⁶ And the priest shall take cedar wood, and hyssop, and scarlet, and shall cast *them* into the midst of the burning of the heifer.

⁷ And the priest shall wash his clothes, and he shall bathe his flesh in water, and afterward he shall come into the camp, and the priest

people with his own blood, should suffer without the gate (of Jerusalem,) Heb. xiii. 11, 12.

VER. 6.—CEDAR WOOD,] This, with the hyssop and scarlet following, were used in the cleansing of lepers that were healed, Lev. xiv. 4. See the annot. on that place. The cedar is one of the greatest and tallest trees, (opposed to the hyssop as the lowest, 1 Kings iv. 33;) it is durable wood and rotteth not, being choice (or excellent,) Song v. 15; figuring the perpetual efficacy of the death of Christ, who, 'by one offering hath perfected for ever them that are sanctified,' Heb. x. 14. EYZOP,] Or, *hyssop*, whereof see Exod. xii. 22. As here it was burned with the heifer, so after in ver. 18, a sprinkle was made with it, figuring the virtue and fragrance of Christ's death, to purge our sins, and to sprinkle our hearts 'from an evil conscience,' Heb. i. 3; x. 22. SCARLET,] Or, twice dyed scarlet, called in Heb. *Sheni tholagnath*; whereof see Exod. xxv. 4. This bloody colour sometimes signifieth sins, Is. i. 18; and it is the death and blood of Christ that cleauseth us from all sin, Rom. vi. 10; 1 John i. 7; the preaching hereof maketh the lips 'like a thread of scarlet,' Song iv. 3. INTO THE MIDST OF THE BURNING,] The manner of burning this heifer in the ages following, is described by the Hebs. thus: 'they made a bank (or causey) from the mountain of the house of God (in Jerusalem) unto mount Olivet; [the mountain which our Lord Jesus used to frequent, Luke xxi. 37; John xviii. 2; whither he went the night that he was betrayed to death, Luke xxii. 39, 40, &c.; and it was 'over against the temple,' Mark xiii. 3; and from thence, after his resurrection, he ascended up into heaven, Acts i. 9—12;] and the heifer, and he that burned her, and all that assisted him in the burning of her, went out of the mount of the temple, unto mount Olivet upon that bank. The elders of Israel went before them on their feet to mount Olivet, and there was a place to baptize (or wash) in: and the priest and they that assisted him to burn the heifer, went on the bank and came to mount Olivet, &c. and the elders imposed their hands upon the priest, and said unto him, Wash once. He went down and washed, and came up and wiped himself. And there was wood laid in a row, wood of cedar, and oak, and fir-tree, and fig-tree, which they took and made a pile of like a tower, &c., and the fore-part

was towards the west [that was towards the temple.] Then they bound the heifer, and laid her upon the pile of wood, with her head to the south, and her face to the west; and the priest stood on the east-side, with his face to the west. He killed her with his right hand, and took the blood in his left hand, and sprinkled with the finger of his right hand, of the blood that was in the palm of his left hand, seven times toward the most holy place (of the temple.) At every sprinkling, he dipped his finger in the blood, and the residue of the blood which was on his finger, was unlawful to sprinkle with; therefore, at every sprinkling he wiped his finger on the body of the heifer. When he had made an end of sprinkling, he wiped his hands on the heifer's body, and came down from the pile, and kindled the fire with small sticks, which he put under the sticks of the pile, and the fire began to burn, and the priest stood afar off and observed it, till the fire burned upon her and her belly cleft asunder. And afterward he took cedar wood and hyssop, not less than an handbreadth, and wool dyed in scarlet, five shekels weight, &c. And he bound the hyssop with the cedar, with the tongue [or long piece] of scarlet, and cast them into her belly, (Num. xix. 6.) And he cast them not in before the fire was kindled upon the bulk of her body, nor after that she was burnt to ashes; and if he did, it was unlawful; for it is said, into the midst of the burning, not before the fire is kindled on her body, nor after she is turned to ashes." Maim. in *Pharah adummah*, chap. iii. sect. 1, 2.

VER. 7.—WASH HIS CLOTHES,] Which was a sign of purification from uncleanness, as is noted on Lev. xi. 25; xv. 5. The same was concerning him that burned the heifer, ver. 8; and the clean man that gathered up her ashes, ver. 9, 10. Hereby the imperfection of the legal priesthood was showed, in that the priests which prepared the means of sanctification for the church, were themselves polluted in the preparing and doing of them, as may be gathered by proportion from Heb. vii. 27, 28; x. 1—3. The sin also of the priests and others that procured the death of Christ (though it was the life of the world), seemeth hereby to be signified, Matt. xxvi. 65, 66, &c.; Acts ii. 22, 23, 38; iii. 14, 15, 17—19. Albeit, by the tradition of the Hebs. they were very careful about the cleanness of their priests when they did this work: for the priests that

shall be unclean until the evening. ⁸ And he that burneth her shall wash his clothes in water, and bathe his flesh in water, and shall be unclean until the evening. ⁹ And a man *that is* clean shall gather up the ashes of the heifer, and lay them up without the

burned this heifer, "they separated him (from his house) to a chamber prepared in the court (of the temple) which was called the stone chamber, because all the vessels thereof were of stone, which do receive no uncleanness, and he ministered in a vessel of stone, all the seven days that he was separated, and his brethren the priests might not touch him for the more care of his cleanness. Seven days before the burning of the heifer, they separated the priest that burned her from his house, as they separated the high priest for his service on atonement day, (whereof see the notes on Lev. xvi. 33.) Also they separated him from his wife, lest he should have her disease, and so he be unclean seven days, (as Lev. xv. 24.) Every one of those seven days of his separation, they sprinkled him with the water of purification (lest he should be unclean by the dead, and not know it,) and with the ashes of the heifer that had been burned already (before.)" Maim. in *Pharah*, chap. ii. Notwithstanding all this care, "Whosoever busy themselves about this heifer, from the beginning to the end, do make their garments unclean, and are bound to wash themselves, and are unclean till the evening. And whosoever the law speaketh of washing of clothes for uncleanness, it is to teach us, that not the clothes only upon him are unclean, but every cloth or vessel which this unclean person shall touch, while his uncleanness is on him, is made unclean. And not this heifer only, but all sin-offerings that are burnt, (without the camp,) whether bullocks or goats; he that burneth them, defileth his clothes the time of the burning of them till they be turned to ashes," (Lev. xvi. 28.) Maim. *ibid.* chap. v.

VER. 9.—A MAN THAT IS CLEAN,] This man is said in Thargum Jonathan, to be "a priest." THE ASHES,] It is reported, that "after they had finished the burning of her, they beat her with staves, her, and all the wood of the pile wherewith she was burned, and sifted all with sieves: and whatsoever was black, which possibly they could pound and make it ashes, either of her flesh or of the wood, they pounded it till it was made ashes; and that which had no ashes in it, they left the same; and every one of her bones that remained unburnt they pounded." Maim. in *Pharah*, chap. iii. sect. 3. As the burning of the heifer signified the sufferings of Christ, Heb. xiii. 11, 12; so the ashes were the monument of his most base and utmost

afflictions; for ashes were used as greatest signs of sorrow and misery, 2 Sam. xiii. 19; Job xxx. 19; xlii. 6; Jer. vi. 26; and to be brought to ashes upon the earth, is noted for the extremity of God's fiery judgments, Ezek. xxviii. 18. But the memorial of Christ's most ignominious death, is to be kept as a most glorious monument of our life, justification and sanctification through faith in his name, 1 Cor. xi. 24, 26; Gal. vi. 14; Phil. iii. 8—10. WITHOUT THE CAMP,] To signify that they which would have part in the death of Christ, 'must go forth unto him, without the camp, bearing his reproach,' Heb. xiii. 13. IN A CLEAN PLACE,] Figuring a clean heart and pure conscience, in which only the monuments of Christ's death are reserved by faith, Acts xv. 9; Heb. x. 22; Eph. iii. 17. The Hebs. say, "they gathered not any of her ashes to lay up in the court (of the sanctuary:) but they divided all the ashes into three parts. One part they put in (the place called) the Cheil, [the fort or frontier,] and another part in mount Olivet, and the third was parted to all the wards (or custodies of the Levites.) That which was parted to all the wards, the priests sanctified therewith; and that which was put in mount Olivet, the Israelites sprinkled with it; and that which was put in the Cheil, was reserved and laid up, as it is written, 'and it shall be for the congregation for a reservation, to teach that they laid up some of it.' And thus they laid up some of every heifer which they burned, in the Cheil. And they did (burn) nine red heifers, after they were commanded this precept, till the desolation of the second temple. The first was done by Moses our master, the second by Ezra, and seven after Ezra, till the temple was destroyed. And the tenth shall be done by the King Christ, who shall be revealed with speed, Amen, so be the good will of God." Maim. in *Pharah*, chap. iii. sect. 4. This last speech of the Jew, showed their zeal without knowledge; for "we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ," 1 John v. 20; and by him was this legal type (as all other) accomplished; as 't is written, "If the ashes of an heifer sprinkling the unclean sanctifieth to the purifying of the flesh, how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to

camp in a clean place ; and it shall be for a reservation for the congregation of the sons of Israel, for a water of separation, it is a *purification for sin*.¹⁰ And he that gathereth the ashes of the heifer shall wash his clothes, and shall be unclean until the evening : and it shall be unto the sons of Israel, and unto the stranger that sojourneth among them, for a statute *for ever*.¹¹ He that toucheth the dead of any soul of man, he shall be even unclean seven days.

God, purge your conscience from dead works to serve the living God ?' Heb. ix. 13, 14. Wherefore Christ the King hath been revealed, and they have done unto him whatsoever they would : but even unto this day, when Moses is read, a vail is laid upon their heart, so that they cannot stedfastly look to the end of that which is abolished ; ' nevertheless, when it shall turn to the Lord, the vail shall be taken away,' 2 Cor. iii. 15, 16. Then shall they look upon him ' whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him,' &c. Zach. xii. 10. And this day, God cause to come with speed, Amen.

FOR A RESERVATION,] Or, *for an asservation, a keeping*, that is, *to be reserved or kept*. See the like phrase in Exod. xvi. 32—34 ; Num. xvii. 10. Sol. Jarchi here saith, " that which was in the Cheil (or fort) was put there for a reservation," according to that fore-noted out of Maimony. But this may be understood of all the ashes, (and not of a third part only,) which was kept for the use of Israel, as after followeth. FOR THE CONGREGATION,] Hence the Hebs. say, that " all Israelites were fit to keep it. Therefore, any of the common people which bringeth a vessel out of his house, though an earthen vessel, and saith, this vessel is clean for the sin (water,) lo, it is clean, they sanctify in it, and sprinkle out of it ; though that vessel is unclean for the sanctuary, and for the heave-offering. And so any of the common people that shall say, I am clean for the sin-water, or that hath the sin-water by him, and saith it is clean, he is to be trusted : for there is no man of Israel too vile for it." Maim. in *Pharah*, chap. xiii. sect. 12. WATER OF SEPARATION,] That is, water to be sprinkled for separation, to be sprinkled on such as are separated and removed because of uncleanness, from other people. This appeareth by ver. 13, where it is said, ' because the water of separation was not sprinkled upon him.' The Heb. *Niddah*, which properly signifieth a *separation or removal* for uncleanness, is sometimes figuratively used for 'uncleanness itself, which is to be done away ; as in 2 Chron. xxix. 5 ; Ezra ix. 11. Whereupon the water which cleanseth it, is called " the water of separation ;" which the Gr. and

Chald. version call " water of sprinkling, because it was sprinkled on the unclean to purify him, ver. 18, 19. According to which phrase, Christ's blood is called ' the blood of sprinkling,' Heb. xii. 24 ; because it purifieth the conscience, and was figured by this sprinkling water, Heb. ix. 13, 14. A PURIFICATION FOR SIN,] Heb. *a sin* : which word as it is often used for a sin-offering, or sacrifice that expiatieth sin, as in Lev. iv. 3, &c. ; so here it is the name of that water which purified sin, as after is manifested in ver. 12, &c. Wherefore the Gr. translateth, " it is a sanctification or purification." And these two names here given to this water, the prophet useth when he foretelleth the grace of Christ, ' in that day there shall be a fountain opened to the house of David, and to the inhabitants of Jerusalem, for sin and for separation,' Zach. xiii. 1, that is, for a purification for sin, and for a water of separation for uncleanness, which the Gr. there interpreteth, " for a removal away, and for a sprinkling."

VER. 10.—SHALL WASH,] As when any of the blood of the sin-offering was sprinkled on a garment, it was to be washed, Lev. vi. 27 ; so here, he that gathered up ashes was to wash his clothes, for it could not be but some of the ashes would light upon them. See the notes on ver. 7. THE STRANGER THAT SOJOURNETH,] In Gr. *the proselytes that are adjoined*.

VER. 11.—OF ANY SOUL OF MAN,] That is, of any dead man, or any corpse of man : the soul is here used for the dead body, as is noted on Lev. xix. 26 ; and Num. vi. 6 ; and this is an explanation of the former dead, that it is meant of man only : for he that touched a dead beast was not unclean seven days, but one day only, Lev. xi. 24, 27, 39 ; neither was he to be sprinkled with these ashes. Sol. Jarchi here saith, it is spoken " to except the soul of a beast, for the uncleanness thereby needeth no sprinkling." UNCLEAN SEVEN DAYS,] During which time of his uncleanness he might not come into the sanctuary, nor touch any holy thing, Lev. vii. 19, 21 ; nor be in the Lord's camp, Num. vi. 2 ; (unto which the city Jerusalem was answerable in the ages following, called therefore the ' holy city,' Neh. xi. 1, 18 ; Matt. iv. 5) And hereby was figured such as were

¹² He shall purify himself with it in the third day, and in the seventh day he shall be clean; and if he purify not himself in the third day, and in the seventh day, he shall not be clean. ¹³ Whosoever touched the dead, the soul of a man that is dead, and puri-

dead in trespasses and sins, Eph. ii. 1; and such as have their consciences defiled by dead works, Heb. ix. 13, 14; which may not enter during their uncleanness, into the city of God, Rev. xxi. 27. Of this legal pollution, the Hebs. have these sayings; "a dead person defileth by touching, and by bearing, and by the tent, with seven days' uncleanness. The uncleanness by touching, and by the tent, are expressed in the law, Num. xix. 11, 14. Uncleanness by bearing, is by tradition [gathered by consequence.] For if a dead beast which maketh one unclean but till evening, and defileth not by the tent, doth defile by bearing, as is written by Lev. xi. 25; how much more doth a dead man. And as a dead beast, which, in touching defileth till evening, defileth also till evening by bearing; so a dead man which by touching defileth seven days, defileth also seven days by bearing. Uncleanness by touching, spoken of in every place, whether of a dead man or other unclean things, is, when a man with his flesh toucheth the unclean thing itself, whether it be with his hand, or with his foot, or with any other part of his flesh, &c. Uncleanness by bearing, spoken of in any place, either of a dead man, or of other unclean things, is when a man beareth the unclean thing, although he touch it not, although a stone be betwixt him and it. Forasmuch as he beareth it, he is unclean; whether he bear it on his head, or on his hand, or with any other part of his body: Yea, though the unclean thing hang by a thread, or by a hair, if he hang the thread on his hand, and lift up the unclean thing by it, lo, he beareth it, and is unclean. Nothing is defiled by bearing, save man only: not vessels. As, if a man hold in his hand ten vessels, one above another, and a dead carcase, or any the like thing be in the uppermost vessel, the man is unclean by bearing the carcase, and the vessels upon his hand are all clean, save the uppermost vessel which the unclean thing toucheth; and so in all like cases, &c. There is no kind of living thing which is defiled while it is alive, or that doth defile while it is alive, save man only, and he that is of Israel, &c. A dead man defileth not till his soul be departed from him, as it is written, 'the soul of a man that is dead,' Num. xix. 13. A dead untimely birth, &c. defileth by touching, by bearing, and by tent, as a great man which is dead; as it is written, 'he that toucheth the dead of any soul of man,' Num. xix. 11.

Likewise so much as an olive of a dead man's flesh, either moist or dry as a potsherd, defileth as doth a whole dead man. A limb cut off from a living man, is as an whole dead man, and defileth by touching, by bearing, and by tent, though it be but a little limb of a child of a day old, &c. A limb separated from a dead man defileth also by touching, by bearing, and by tent, as doth the dead man," &c. Maim. tom. iii. in *Tumath meth*, chap. i. and ii. These and other the like legal pollutions, teach God's people how careful they should be, that they defile not themselves with sin, or communion with dead sinful works, as the apostle saith, 'touch not the unclean thing,' 2 Cor. vi. 17; 'be not partaker of other men's sins, keep thyself pure,' 1 Tim. v. 22.

VER. 12.—HE SHALL PURIFY HIMSELF,] By sprinkling the foresaid water; as the Chald. expoundeth it, *he shall sprinkle*; the Gr. *he shall be purified*. The original word signifieth to purify from sin; which sheweth that this outward uncleanness figured the pollution of the soul by sin, and the purification here commanded, signified 'repentance from dead works, and faith towards God, which purifieth the heart,' Heb. vi. 1; Acts xv. 9. WITH IT,] With the water fore-spoken of, ver. 9, and the ashes, as Thargum Jonathan here expresseth: the manner whereof followeth. HE SHALL BE CLEAN,] That is, as the Gr. translateth, *and he shall be clean*. AND IN THE SEVENTH,] Chazkuni here observeth, "Lest any should think, if he forget and be not sprinkled in the third day, he may be sprinkled twice on the seventh day, and it will serve the turn as if he were sprinkled on the third day, and on the seventh; therefore the scripture saith, If he purify not himself in the third day, and in the seventh, &c. for it is necessary that there be three days between sprinkling and sprinkling.

VER. 13.—THE SOUL,] That is, the corpse, as before is showed. THAT IS DEAD,] In Gr. *if he be dead*. From these words the Hebs. gather, "that the dead defile not, till his soul be departed," Maim. in *Tumath meth*, chap. i. sect. 15. For death is the departing of the soul from the body, Gen. xxxv. 18; Ps. cxlvi. 4. HE DEFILETH THE TABERNACLE,] If he come in that estate into the court of the tabernacle: yea though he have washed himself, "yet if he have not been sprinkled the third day and the seventh day, he defileth it," as Jarchi here noteth,

fieth not himself, he defileth the tabernacle of Jehovah, and that soul shall be cut off from Israel: because the water of separation was not sprinkled upon him, he shall be unclean; his uncleanness is yet upon him. ¹⁴ This is the law: When a man dieth in a tent, all that come into the tent, and all that is in the tent, shall be unclean seven days. ¹⁵ And every open vessel, which hath no covering bound upon it, it is unclean. ¹⁶ And whosoever toucheth in the

and Moses after sheweth. THAT SOUL SHALL BE CUT OFF,] In Chald. *that man shall be destroyed*. This is meant if he come in presumptuously; but if he do it ignorantly, he is to bring a sacrifice, Lev. v. 3—6. So the Hebs. explain this law, Maim. in *Biath hamikdash*, chap. iii. sect. xii. See the notes on Num. vi. THE WATER OF SEPARATING,] In Gr. and Chald. *the water of sprinkling*. This signified, that when any have sinned he cannot be cleansed from it before God, by any of his own works, nor satisfy by his own sufferings, but only by having his conscience sprinkled with the blood of Christ by his Spirit; for that is it which ‘cleanseth us from all sin,’ 1 John i. 7; Heb. ix. 13, 14.

VER. 14.—IN A TENT,] And in like manner, in a house, as the Gr. here translateth it; for a tent is named, because the people then dwelt in tents in the wilderness. But for uncleanness the Hebs. say, “that only a tent was unclean, and to be sprinkled,” as is after noted on ver. 18. AND ALL THAT IS IN THE TENT,] The pollution by the dead is in this respect above all other pollutions, as the Hebs. say, “The uncleanness of the tent is not like other uncleannesses, but by the dead only. And whether there come into the tent of the dead man or vessel, or the dead be brought into the tent where men or vessels are, or that the dead be with men or vessels under the same tent, they are unclean. Whether he come wholly into the tent of the dead, or come but some part of him, he is unclean by the tent. Though he do but put in his hand, or the tops of his fingers, &c. he is all unclean, &c. Whether the dead person be an Israelite or an heathen, he defileth by being touched or carried, but an heathen defileth not by tent. This is by tradition, for lo he saith of the war of Midian, whosoever hath touched any slain, Num. xxxi. 19, and he mentioneth not there the tent. Likewise an heathen is not made unclean by the dead, but an heathen that toucheth the dead, or beareth him, or cometh into the tent where the dead is, lo he is not as if he had not touched him. And why? because he is as a beast that toucheth the dead, &c. And this is not for the dead only, but for all other uncleannesses every one, heathens and beasts

are not made unclean by them,” Maim. in *Tumath meth*, chap. i. sect. 10—13. UNCLEAN SEVEN DAYS,] This is the ordinary time for the uncleanness of men or of vessels that are defiled by the dead; but those which touch such a defiled man, are unclean but until evening, ver. 22

VER. 15.—EVERY OPEN VESSEL,] The Chald. translateth it, *every open earthen vessel* (or *vessel of potter's clay*;) and so the Heb. doctors expound this law, as Jarchi saith, “The scripture speaketh of an earthen vessel which receiveth no uncleanness in the outside of it, but in the inside,” &c. So Maim. in *Tumath meth*, chap. xxi. Of vessels and their uncleanness, see the annot. on Lev. xi. 32, 33. NO COVERING BOUND UPON IT,] In Gr. *not bound with a bond upon it*: by covering, some understand a cloth upon it. The vessel was so to be stopped, that the air of the tent might not go into it: then both it and all things in it were clean, otherwise they were unclean. From hence the Hebs. gather also by inference, that if another tent were within the tent of the dead, the things in it were clean, because they were hid or covered; and likewise, if the unclean thing were swallowed up by a living creature. But nothing put up in vessels free from uncleanness, except the vessel had a covering bound upon it. Neither was any thing clean by being buried in the ground under the tent or house: but if an house were unclean, and vessels hidden in the floor thereof, though an hundred cubits underneath, they were unclean, Maim. in *Tumath meth*, chap. xx.

VER. 16.—IN THE FACE OF THE FIELD,] That is, in the open field where no tent is, there pollution is by touching only. SLAIN WITH THE SWORD,] Or with any instrument; the sword is named for an instance. Therefore in Num. xxxi. 19, the law saith more generally, ‘whosoever hath killed any person, and whosoever hath touched any slain,’ &c. Thargum Jonathan here addeth, “one that is slain with the sword, or the sword wherewith he was slain.” So in the Heb. canon it is said, “the sword is as the dead person, to wit, for defiling him that toucheth it,” Maim. in *Tumath meth*, chap. v. sect. 3. The word sometimes is used for wounded,

face of the field, *one that is slain with the sword, or a dead body, or a bone of a man, or a grave, he shall be unclean seven days.*
¹⁷ And they shall take for the unclean *person*, of the dust of the burnt *heifer of purification for sin*; and he shall put thereto living

though not dead, as in Ps. lxxix. 27; cix. 22. Hereupon the Hebs. say, "A limb cut off from a living man, it is as an whole dead man, and maketh unclean by touching, by bearing, and by tent, though it be but a small limb of a child of a day old. For there is no stinted measure of limbs, as it is written, Whosoever toucheth in the face of the field one that is slain with the sword, and it is a known thing, that it is all one, whether he be slain with the sword, or with a stone, or with other things. This teacheth that he is unclean, which toucheth a limb that the sword hath cut off; provided that it be a whole limb as it is created of flesh, sinews and bones," Maim. in *Tumath meth*, chap. ii. sect. 3. OR A DEAD BODY,] Though not slain by violence, but dying alone. A BONE OF A MAN,] By reason of this uncleanness by dead men's bones, the prophet saith, 'When any seeth a man's bone, he shall set up a sign by it, till the buriers have buried it,' &c. Ezek. xxxix. 15. The Hebs. write, "that the blood also of a dead man defileth as doth the dead man: but the blood of a living man (they say) is clean, so long as he is alive," Maim. in *Tumath meth*, chap. ii. A GRAVE,] Or, a sepulchre, to wit, wherein any dead have been buried. "A grave, all the while that uncleanness is within it, defileth by touching and by tent, as doth the dead person, by the sentence of the law, Num. xix. 16. And whether one touch the top of a grave, or touch the sides of it (he is unclean.) A field wherein a grave is ploughed up, and the bones of the dead are consumed into dust, the dust defileth by touching and by bearing," Maim. in *Tumath meth*, chap. ii. sect. 15, 16. Thus the pollution by mankind being dead, is above all other legal pollutions whatsoever: which lively sheweth the fruit and effect of sin, which caused death, Rom. vi. 23, and the horror of death, holding men in subjection, until by the voice of Christ they be raised and brought out of their graves, John v. 28, 29. The Hebs. say, "The cause of the uncleanness of the dead, is by means of the angel of death [the devil] that brought poison into man," R. Meuachem on Num. xix. Hereby also was figured the estate of such as are dead in sin, even dead while they are alive, Col. ii. 13; 1 Tim. v. 6, whose throat is 'an open grave,' Ps. v. 10, so that their corrupt words and sinful works do infect others, 2 Tim. ii. 17, 18; 1 Cor. v. 6.

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VER. 17.—AND THEY SHALL TAKE,] That is, some shall take, some clean man, as ver. 18. FOR THE UNCLEAN,] To cleanse him. OF THE DUST,] That is, *of the ashes*, as the Gr. explaineth it. OF THE BURNED HEIFER OF PURIFICATION FOR SIN,] Heb. *of the burning of sin*, that is, of the sin-offering (the heifer) that is burned, ver. 9. HE SHALL PUT,] That is, some clean man shall put. LIVING WATER,] That is, as the Chald. expoundeth it, *spring (or welling) water*, which for the continual motion is called living water, as is noted on Lev. xiv. 5; Gen. xxvi. 19. IN A VESSEL,] Touching the manner of performing this rite, the Hebs. have many observations. "The water on which the heifer's ashes are put, is not filled but in a vessel, and out of fountains that spring, or of rivers derived from them: and the putting of the ashes upon the water that is filled is called sanctifying. And the water on which the ashes are put, is called the water of purification from sin, and sanctified water, and the scripture calleth it water of separation, (Num. xix. 9.) It is lawful for any to fill the water, save for the deaf, and the fool, and the child; and lawful for any to sanctify, save for the deaf, the fool, and the child: and they sanctify not but in a vessel, neither do they sprinkle, but out of a vessel; and the filling and sanctifying may be done by night, but they do not sprinkle, nor wash, but by day; and all the day long they may sprinkle or wash. In any vessel they may fill, and sprinkle, and sanctify, though vessels of stone, of earth, &c. He that turneth a spring into his wine-press, or into a cistern, and then filleth a vessel out of that press or cistern, it is unlawful: for it is necessary to take the water out of the spring into a vessel at the first. The main sea, as the gathering together of water, is not as a spring: therefore they fill not out of it to sanctify, &c. When they sanctify the water with the ashes, he putteth the water which is filled by the name of sin-water, into a vessel, and putteth the ashes upon the face of the water, and mixeth all together; and if he put in the ashes first, and afterward the water, it is unlawful. And whereas it is said in the law, And he shall put thereto living water, (Num. xix. 17,) it is meant to mix the ashes with the water. He that sanctifieth, must do it purposely, and put the ashes with his hand on the water; as it is said, And they shall tako for the unclean person; so that he must

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water in a vessel. ¹⁸ And a clean man shall take hyssop, and dip *it* in the water, and shall sprinkle *it* upon the tent, and upon all the vessels, and upon the souls which were there, and upon him that touched a bone, or *one* slain, or *one* dead, or a grave. ¹⁹ And

have an intent to sanctify, and to fill, and to sprinkle, &c. He that delivereth sanctified water, or water filled for sanctification, to an unclean person to keep it, it is become unlawful. He that is hired is unlawful to sanctify or to sprinkle, but not unlawful to fill the water, &c. he may receive wages for filling, or for carrying the water; but he must sanctify for nothing, and he that sprinklesh must sprinkle for nothing," Maim. in *Pharah adummah*, chap. vi. sect. 1, &c.; chap. ix. sect. 1, &c.; and chap. vii. sect. 2.

VER. 18.—A CLEAN MAN,] Either he that took the ashes and put them on the water, or any other: see the notes on ver. 9. "He that filleth the water for sanctification, it is not necessary that it be he himself that sanctifieth, and that sprinklesh; but one may sanctify, and another may sprinkle," Maim. in *Pharah*, chap. xix. HYSSOP,] That herb which was used in cleansing of the leper, whereof see Lev. xiv. 4. "A clean man taketh three stalks of hyssop, and bindeth them in a bunch, &c. and dippeth the tops of the branches in the water of separation which is in a vessel, and purposely sprinklesh on the man, or on the vessels," &c. Maim. in *Pharah*, chap. xi. sect. 1. DIP IT IN THE WATER,] "He that sprinklesh, needeth not to dip for every sprinkling, but dippeth the hyssop, and sprinklesh one time after another, till the water be ended. And he may sprinkle with one sprinkling on many men, or on many vessels at once, though they be an hundred: whatsoever the water toucheth, it is clean every whit, if so be he that sprinklesh do intend to sprinkle upon it," Maim. in *Pharah*, chap. x. sect. 8. UPON THE TENT,] In Gr. *upon the house*. The tent was unclean by the dead, though it touched it not, as this law sheweth. "The tent itself, whereinto the uncleanness came, though the uncleanness touched it not, yet is it unclean with seven days' uncleanness by the law, and is as cloths that touch the dead corpse; for it is said, And he shall sprinkle upon the tent," Maim. in *Tumath meth*, chap. v. sect. 12. ALL THE VESSELS,] Nothing but this water could purify the vessels; though they were melted in the fire, yet they were in part unclean, as it is said, 'Every thing that may abide the fire, ye shall make it go through the fire, and it shall be clean: nevertheless it shall be purified with the water of separation,' Num. xxxi. 32. THE SOULS,] The living persons, or *men*, as Thar-

gum Jonathan explaineth it. And this is spoken largely without limitation, though they had other uncleanness upon them, than by the dead. And so the Hebs. explain it largely, saying, "All that are unclean do receive the sprinkling; as men or women that have running issues, women separated for their disease, and women in child-bed, which are defiled by the dead, they sprinkle upon them in the third day, and in the seventh, and lo they are cleansed from the uncleanness by the dead, although they are unclean still with other uncleanness, for it is said (in Num. xix. 19,) 'And a clean person shall sprinkle upon the unclean,' &c. whereby thou must learn, that the sprinkling is available for him, though he be unclean. And so an uncircumcised person receiveth the sprinkling; as an uncircumcised person that is unclean by the dead, and one sprinkle upon him in the third day and in the seventh, lo he is clean from uncleanness by the dead; and when he is circumcised, he washeth (or baptizeth) and eateth of the holy things at evening," Maim. in *Pharah*, chap. xi. sect. 3. And for the effect of this sprinkling, they say, "A man defiled by the dead, and one hath sprinkled on him, when any of the water of separation hath touched any place of the skin of his flesh who was unclean, the sprinkling is available for him, though it fall but upon the top of his finger, or of his lip, &c. And so for an unclean vessel sprinkled, when any whit of the water toucheth the body of the vessel, the sprinkling is available for it," Maim. *ibid.* chap. xii. sect. 1. A BONE,] That is, *a man's bone*, as the Gr. translation, and as was expressed in ver. 16.

VER. 19.—IN THE THIRD DAY,] To wit, after his uncleanness being certainly known. "Whoso is unclean by the dead, and tarrieth many days without sprinkling, when he cometh to be sprinkled, he counteth before him three days, and they sprinkle on him in the third day, and in the seventh," &c. Maim. in *Pharah*, chap. xi. sect. 2. AND IN THE SEVENTH,] Which is the day of the accomplishment of his purification: the third day was mystical, having reference to the resurrection of Christ, which was on the third day after his death, 1 Cor. xv. 4, whereof see the annot. on Gen. xxii. 4. The seventh day was also mystical, as being the number of perfection of the Sabbath, and of accomplishing a work, as is noted on Gen. ii. 2; Exod. xii. 15; Lev. iv. 6 and so it figured our full

a clean *person* shall sprinkle upon the unclean, in the third day, and in the seventh day; and he shall purify him-*self* in the seventh day, and shall wash his clothes, and bathe (*his flesh*) in water, and shall be clean at evening. ²⁰ And the man that shall be unclean, and shall not purify himself, that soul shall even be cut off from among the church, because he hath defiled the sanctuary of Jehovah; the water of separation hath not been sprinkled upon him, he is unclean. ²¹ And it shall be unto them for a statute *for ever*;

cleansing, and ceasing from our sinful and dead works, after that we are sprinkled with the blood of Jesus, and water of his Spirit, Heb. iv. 9, 10; ix. 13, 14. WASH HIS CLOTHES,] Which was a common rite, for all that were defiled with other uncleanness; whereof see Lev. xi. 25; xiv. 8, 9; i. 55. BATHE HIS FLESH,] In Gr. *wash his body*: the word flesh is expressed before in ver. 7, and it is meant of his whole body, or 'all his flesh,' as Lev. xv. 16. CLEAN AT EVENING,] After the sun is set, at what time a new day beginneth; and so in mystery, a new life to begin. This cleansing of the defiled by the dead, figured Christ's work of grace upon dead and sinful men; of him it is prophesied, 'He shall sprinkle many nations,' Is. lii. 15, and of him doth the apostle open this figure, saying, 'If the blood of bulls and goats, and the ashes of an heifer, sprinkling the unclean, sanctifieth to the purifying of the flesh; how much more shall the blood of Christ, who through the eternal Spirit offered himself without blemish unto God, purge your conscience from dead works to serve the living God?' Heb. ix. 13, 14. The sprinkling of the ashes of the heifer, figured the applying unto us of Christ's death, whereunto 'he was delivered for our offences, and was raised again for our justification,' Rom. iv. 25. The living water wherewith the ashes were mixed, figured the Spirit of God, which they that believe in Christ do receive, John vii. 38, 39, of which he gave this promise, 'Then will I sprinkle clean water upon you, and ye shall be clean,' Ezek. xxxvi. 25. These being applied unto our consciences by faith (as with hyssop) which purifieth the heart, Acts xv. 9, and by the preaching thereof, Gal. iii. 2, do baptize us into Christ's death, that like as he was raised up from the dead, unto the glory of the Father; even so we also should walk 'in newness of life,' Rom. vi. 3, 4. And so we draw near unto God, 'with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water, and our robes washed, and made white in the blood of the Lamb,' Heb. x. 22; Rev. vii. 14, and cleansing ourselves 'from all filthiness of the flesh and spirit,

we perfect holiness in the fear of God,' 2 Cor. vii. 1. Of these mysteries the Heb. doctors, though estranged from the true life and light of Christ, retained some knowledge; for they say, "When the living water is mixed with the ashes, it purifieth the unclean, whereas before that, while the ashes were alone, they defiled all that were employed about them. And behold, the living water signified the water that is on high, which taketh away uncleanness from the ashes, &c. And lo when it is sprinkled on the unclean, the uncleanness fleeth from him, &c. and a clean spirit resteth upon him, and purifieth him," R. Menachem on Num. xix.

VER. 20.—UNCLEAN,] By any of the things aforesaid, about the dead. NOT PURIFY HIMSELF,] Or, *not be purified*, to wit, *by having the water sprinkled upon him*, as the Chald. explaineth it; and the latter part of this verse manifesteth. THAT SOUL,] In Chald. *that man*. CUT OFF,] In Gr. and Chald. *destroyed*. DEFILED THE SANCTUARY,] By coming into it before he hath been purified. For such were shut out of the host, Num. v. 2, how much more out of the sanctuary? Therefore porters were set there at the gates, 'that none which was unclean in any thing should enter in,' 2 Chron. xxxiii. 19. 'An unclean person that cometh into the sanctuary presumptuously, his punishment is cutting off,' Num. xix. 20; 'if ignorantly, then he is to bring the sacrifice appointed,' Lev. vii., Maim. in *Biath hamikdash*, chap. iii. sect. 12. See the annot. on Lev. v. 2, 3.

VER. 21.—WASH HIS CLOTHES,] As being unclean, and so to continue until evening; likewise he that toucheth the water of separation shall wash his clothes, and be unclean until evening. This interpretation Chazkuni here giveth of it, that in the former branch uncleanness is implied until evening; and in the latter branch, the washing of his clothes also is implied, though not expressed. This is one of the mysteries of this law, that a clean man (as he is called in ver. 18, 19,) was made unclean, by sprinkling or touching the holy water, which sanctified those that were unclean, and so it had contrary effects to purify the unclean, and to pollute the clean;

and he that sprinkleth the water of separation, shall wash his clothes; and he that toucheth the water of separation, shall be unclean until the evening. ²² And whatsoever the unclean *person* toucheth, shall be unclean; and the soul that toucheth, shall be unclean until the evening.

as the sun melteth wax, and hardeneth clay. Hereby the Holy Spirit seemeth to signify the imperfection and insufficiency of these legal rites, which in their greatest virtue did but sanctify 'to the purifying of the flesh,' as the apostle saith, Heb. ix. 13, and yet even then also, left the purifier himself in uncleanness, which he had not before. That by consideration of these effects, the people might be led unto Christ and his Spirit, who is able to 'purge the conscience from dead works, and to save them to the uttermost that come unto God by him,' Heb. ix. 14; vii. 25. The Hebs. understand this of such as sprinkled or touched the water, when there was no need as when no unclean person or vessel was to be sprinkled with it, Maim. in *Pharah*, chap. xv.

VER. 22.—WHATSOEVER,] Or, *whomsoever*; Heb. *all*, implying men, vessels, &c. THE UNCLEAN,] To wit, *by the dead*, of whom was spoken before. SHALL BE UNCLEAN,] To wit, *until evening*, as the end of the verse sheweth; and this is an inferior degree of uncleanness; for the man or vessel polluted by the dead, was unclean seven days, ver. 11, 14, but that which such an unclean man or vessel touched, was unclean till the end of that day. So in the Heb. canons, "A man which is defiled by the

dead, and the vessels which that man toucheth, are unclean seven days, as it is said, 'And ye shall wash your clothes in the seventh day, and ye shall be clean,' (Num. xxxi. 24.) But a man that shall touch a man which is defiled by the dead, whether he touch him after that he is separated from the things that defiled him, or touch him while he toucheth the dead, to this second man is unclean till the evening, as it is said, (In Num. xix. 22,) 'And the soul that toucheth, shall be unclean until the evening,' Maim. in *Tumath meth*, chap. v. sect. 2. THE SOUL,] In Chald. *the man*. THAT TOUCHETH,] To wit, *him* that is defiled, as before is noted; or, *it*, the thing which is defiled by the touch of an unclean man. Thus pollution passed from one thing to another, and from that other to a third; whereby God figured the congregation of sin, spreading abroad, and infecting where it goeth; leaving uncleanness till the end of that day, and beginning of a new: then washing ourselves by repentance and faith in the blood of Christ, we are clean. 'For we are buried with him by baptism into death, that like as Christ was raised up from the dead, by the glory of the Father, even so we also should walk in newness of life,' Rom. vi. 4.

CHAP. XX.

1. *The children of Israel came to Zin, where Mary dieth.* 2. *They murmur for want of water.* 7. *The Lord desireth Moses to speak to the rock, and it should give forth water.* 11. *Moses smiteth the rock, and water cometh out.* 12. *The Lord is angry with Moses and Aaron for their unbelief.* 14. *Moses at Kadesh desireth passage through Edom, which is denied him.* 22. *At mount Hor, Aaron resigneth his place to Eleazar his son, and dieth.*

¹ AND the sons of Israel, *even* the whole congregation, came into the wilderness of Zin, in the first month; and the people abode

VER. 1.—THE WHOLE CONGREGATION,] To wit, of the next generation of the Israelites, when their fathers (according to the judgment threatened in Num. xiv. 29, &c.) were for the most part now dead in the wilderness, as appeareth by Deut. ii. 14, 15. ZIN,] Or

Tsin: whereof see the notes on Num. xiii. 21. Between Hazeroth, mentioned in Num. xii. 16; and this place in Zin, where now they camped, there were eighteen other stations or resting places, whither the Israelites had come, Num. xxxiii. 18—36.

in Kadesh, and Mary died there, and was buried there. ² And *there* was no water for the congregation; and they gathered themselves together against Moses and against Aaron. ³ And the peo-

THE FIRST MONTH,] To wit, of the fortieth year, after they were come up out of Egypt, as appeareth by Num. xxxiii. 38; compared with the 28th ver. of this chap., and Deut. ii. 1—7. So this was the last year of Israel's travel in the wilderness: and from the sending of the spies, Num. xiii. unto this time, was about thirty-eight years, Deut. i. 22, 23; ii. 14. In all which space, we see how few things are recorded concerning Israel; and the things that are mentioned, are partly their murmurings and rebellions, by which they provoked God, and for which they were punished: partly the means of grace, reconciliation and sanctification, taught them of the Lord, to be obtained by Jesus Christ, figured by the sacrifices and ordinances which Moses showed them, that it might appear, that 'where sin abounded, grace did much more abound,' Rom. v. 20. ABODE IN KADESH,] About four months they stayed here; then removing to mount Hor, there Aaron died, the first day of the fifth month, Num. xxxiii. 38. This Kadesh (which the Chald. named Rekam,) was either another wilderness, or another place in the wilderness, than that from which the spies were sent, Num. xiii. 26; called 'Kadesh barnea,' Deut. i. 19. Chazkuni here saith, "This is not the Kadesh whereof it is said, 'and ye abode in Kadesh many days,' (Deut. i. 46 :) for that Kadesh is El-Pharan, Gen. xiv. 6; and is called Kadesh-barnea, and from thence the spies were sent; but this Kadesh in Num. xx. is in the wilderness of Zin, in the border of the land of Edom." After the rebellion of the spies, God sent the people back again through the wilderness towards the red sea, Num. xiv. 25; (where they might renew the memorial of their baptism, 1 Cor. x. 2;) and from Eziongaber (which is a port 'on the shore of the red sea,' 1 Kings ix. 26;) they removed next to this Kadesh, Num. xxxiii. 36. So Jephthah saith, Israel 'walked through the wilderness unto the Red sea, and came to Kadesh, Judg. xi. 16. MARY,] Heb. *Miriam*; in Gr. *Mariam*: she was sister to Moses and Aaron, and a prophetess, by whom God guided the Israelites in their travels, as it is written, 'I sent before thee, Moses, Aaron, and Mary, Mic. vi. 4. Of her, see Exod. xv. 20; Num. xii. In this fortieth year of Israel's travel, God took from them by death, Mary their prophetess, in the first month; Aaron their priest, in the fifth month, Num. xxxiii. 38; and Moses their king in the end of the year, Deut. i. 3; and xxxiv. 5. When these three ministers of

the law were deceased, Jesus the son of Nun (a figure of Jesus the son of God) bringeth them into the promised land, Jos. i. 1, 2. &c.; so after the abrogating of the law, our Lord Jesus Christ bringeth us into the kingdom of God, Mark i. 15; Rom. vii. 4, 5, 6. Dan. ix. 24.

VER. 2.—THERE WAS NO WATER,] In the first year, when they were come out of Egypt to Replidim in the wilderness, they wanted water, Exod. xvii; and in this last, the fortieth year, they wanted water again: here God tried the children, as he had done the fathers, and they also rebelled against him. And many things were like in both places. That Replidim was the tenth encamping place or station from Egypt: this in Kadesh was the tenth encamping place before they entered Canaan, as by their rehearsal of their journeys in Num. xxxiii. is to be seen. There the people in their thirst, instead of praying unto God, contended with Moses, and murmured for that he had brought them out of Egypt, Exod. xvii. 2, 3; here they do the same, ver. 3, 4. There Moses cried unto the Lord for the outrage of the people, Exod. xvii. 4; here Moses and Aaron fall down before the Lord, ver. 6. There God promised and gave them water out of the rock, Exod. xvii. 6; here he doth likewise ver. 8. There God willed Moses to take his rod: here also he commandeth him, 'Take the rod.' There the Lord promised to stand before Moses, Exod. xvii. 6; here his glory appeareth unto him and Aaron, ver. 6. There Moses by commandment smiting the rock with his rod, waters came out of it: here he smiting the rock without commandment, waters came out. There the place was named Meribah or Contention, Exod. xvii. 7; here the place is named Meribah, ver. 13. That was the people's sixth rebellion, after they were come out of Egypt, as is noted on Num. xiv. 22; this was their sixth rebellion after they were come from mount Sinai, (if we except the private murmuring of Mary and Aaron against Moses, Num. xii.) For the first was at Taberah, Num. xi. 1, 3; the next at Kibroth hattava, Num. xi. 24; then in the wilderness of Pharan, Num. xiv. 1, 2; after that followed the rebellion of Korah and his company, Num. xvi. and after it, of all the congregation, for the death of those rebels, Num. xvi. 41; now the sixth is in Kadesh.

VER. 3.—CONTENDED,] Chode with bitter and reproachful words, which the Gr. translates, *reviled*; see Exod. xvii. 2. AND

ple contended with Moses; and they said, saying, And oh *that* we had given up the ghost, when our brethren gave up the ghost before Jehovah. ⁴ And why have ye brought the church of Jehovah into this wilderness to die there, we and our cattle? ⁵ And why have ye made us to come up out of Egypt to bring us in, unto this evil place? *it is* no place of seed, or of figs, or vines, or of pomegranates, neither *is there* any water to drink. ⁶ And Moses and Aaron went from the presence of the church unto the door of the tent of the congregation, and they fell upon their faces, and the glory of Jehovah appeared unto them. And Jehovah spake unto Moses, saying, ⁸ Take the rod, and gather together the congre-

on,] Or, *And would God.* The word, *And*, sheweth the passion of mind, out of which they spake abruptly: see the notes on Gen. xxvii. 28; Num. xi. 29. WE HAD GIVEN UP THE GHOST,] In Chald. *we had died*: in Gr. *we had perished in the perdition of our brethren, before the Lord*: whereby they seem specially to mean the pestilence (the last plague wherewith their brethren died, Num. xvi. 49;) which pestilence above other judgments, cometh most immediately from the hand of God, as David acknowledgeth, 2 Sam. xxiv. 14, 15. And this evil they wished, as being easier than to perish with hunger or thirst: as the prophet also complaineth, 'They that be slain with the sword, are better than they that be slain with hunger: for these pine away, stricken through for the fruits of the field, Lam. iv. 9. Wherefore they here use the word *giving up* (or *breathing out*) *the ghost*; which seemeth to mean a more easy kind of death, than that which is by force of sword, or by hunger, or thirst, or other like violent means. So the Heb. explain, *giving up the ghost*, to be a death without pain or long sickness.

VER. 4.—TO DIE THERE,] Understand, that we should die there with thirst; the Gr. translateth, *to kill us and our children*, which words they spake in Exod. xvii. 3.

VER. 5.—OF SEED,] To sow seed in, or to plant fig-trees, vines, &c., for the wilderness was a 'land of deserts and of pits, a land of drought and of the shadow of death, a land that no man passed through, and where no man dwelt,' Jer. ii. 6. Otherwise had there been commodiousness of place, the Israelites might have sown and reaped, planted and gathered fruits in those thirty-eight years, which they abode therein, Deut. ii. 14.

VER. 6.—FROM THE PRESENCE, Or, *from the face*, for fear of them, and because of their outrage; so in Rev. xii. 14; Ps. iii. 1. FELL ON THEIR FACES,] In prayer unto God, whose glory resided in that sanctuary: so in Exod. xvii. 4; 'Moses cried unto the Lord. See Num. xvi. 4. 45. APPEARED,] In the

cloud, as Num. xii. 5; a sign that he heard their prayer, and would save them: see Num. xiv. 10; xvi. 19, 42.

VER. 8.—TAKE THE ROD,] In Gr. *Take thy rod*: so God spake before, in Exod. xvii. 5; but here, some gather from ver. 9. that it was the rod of Aaron which had budded, and was laid up 'before the testimony,' Num. xvii. 10; Chazkuni saith, "This was Aaron's rod, for lo, it is here written (in ver. 9.) And Moses took the rod from before the Lord, and this was the rod of Aaron, as it is written (in Num. xvii. 10.) Bring Aaron's rod again before the testimony, to be kept for a sign against the sons of rebellion: and forasmuch as Aaron's rod was a sign against the sons of rebellion, hereupon Moses said (in ver 10.) Hear now ye rebels." Howbeit Moses rod (which is also called the 'rod of God,' Exod. iv. 20; xvii. 9.) might be kept also in the sanctuary: and after in ver. 11. it is said, Moses smote the rock 'with his rod.' SPEAK YE UNTO THE ROCK,] He saith not, *smite the rock*: yet in ver. 11. Moses 'smote the rock; and in ver. 10. he spake to the people; but it is not said that he spake to the rock, as here he was commanded. Some others think, that God's intention in bidding him, Take the rod, was to smite the rock with it; and that he sinned, not in smiting it, but in unbelief, for which he is blamed in ver. 12. IT SHALL GIVE FORTH HIS WATER,] Or, *the waters of it*; this promise of God, was that whereon the faith of Moses and Aaron should have rested. THOU SHALT BRING FORTH,] God was he that brought forth, and gave water to the people, as is often mentioned to his glory; 'He clave the rock in the wilderness, and gave drink as out of the great deeps, and brought forth streams out of the rock,' &c. Ps. lxxviii. 15, 16. So in Ps. cv. 41; cxiv. 8; Deut. viii. 15. Neh. ix. 15, 20. But that work is here ascribed to Moses ministerially, for that the waters should come out at his speaking. So in other works of grace, the ministers of the word are called *saviours*,

gation, thou and Aaron thy brother, and speak ye unto the rock before their eyes, and it shall give forth his water: and thou shalt give forth to them water out of the rock; and thou shalt give the congregation and their cattle drink. ⁹ And Moses took the rod from before Jehovah, as he commanded him. ¹⁰ And Moses and Aaron gathered together the church before the rock, and he said unto them, Hear now, ye rebels, shall we bring forth water for you out of this rock? ¹¹ And Moses lifted up his hand, and he smote the rock with his rod twice; and much water came out, and the congregation drank, and their cattle.

¹² And Jehovah said unto Moses and unto Aaron, Because ye

Obad. ver. 21; for in the faithful performance of their office, they both save themselves, and those that hear them, 1 Tim. iv. 16.

VER. 9.—FROM BEFORE JEHOVAH,] That is, out of the tabernacle; for so the phrase importeth, as in Num. xvii. 7; Exod. xvi. 13, 34.

VER. 10.—HEAR NOW YE REBELS,] As here he speaketh to the people, who was bidden speak 'to the rock,' ver. 8; so the manner of his speech sheweth great passion of mind, more than at other times: and the scripture noteth, that now the people had 'bitterly provoked his spirit, so that he spake unadvisedly (uttering his anger) with his lips,' Ps. cvi. 33. SHALL WE BRING FORTH WATER,] A speech of doubting and unbelief, both in Moses and Aaron, as in ver. 12. God blameth them because they believed not in him. So before, when Moses said, 'shall the flocks and the herds be slain for them,' &c., he was blamed with this answer, 'Is the Lord's hand waxed short? Num. xi. 22, 23. Moses was sore moved against this latter generation of Israelites, who had seen so many miracles, and their fathers perished for rebellion, and yet they were not bettered: he might fear, lest for their sinning like their fathers, the Lord would leave them, as he after speaketh in Num. xxxii. 14, 15.

VER. 11.—LIFTED UP HIS HAND,] Another sign of indignation, being joined with smiting. TWICE,] the doubling of the stroke showed also the heat of his anger. Sol. Jarchi (on this place) conjectureth, that he smote it twice, "because at first it brought forth but drops, (of water) because God had not bidden him smite it, but speak unto it." MUCH WATER,] Or, many waters. 'He clave the rocks in the wilderness, and gave drink, as out of the great deeps, Ps. lxxviii. 15. The unbelief of man maketh not the faith of God without effect, Rom. iii. 3. Moses and Aaron believed not God, to sanctify him, ver. 12; yet he faithfully kept his promise, and sanctified himself, ver. 13. THE CON-

GREGATION DRANK,] Thus the Lord knew his people 'in the wilderness, in the land of drougths,' Hos. xiii. 5. 'And they thirsted not, when he led them through the deserts; he caused the waters to flow out of the rocks for them: he clave the rocks also, and the waters gushed out, Isa. xlviii. 21. The water out of the rock, besides the refreshing which it gave unto their bodies, was also a 'spiritual drink, from that spiritual rock Christ,' 1 Cor. x. 4; who being smitten for our transgressions, Isa. liii; with the rod of the law, which worketh wrath, Rom. iv. 15; from him proceeds the living water, wherewith the Israel of God may quench their thirst for ever, John iv. 10, 14. For who-so 'believeth in him, out of his belly shall flow rivers of living water,' even the waters of the Holy Spirit, John vii. 38, 39. To these waters, 'every one that thirsteth' is called to come freely, Isa. lv. 1; Rev. xxii. 17. THEIR CATTLE,] That water, which was both a natural and spiritual refreshing to the people, is given also to the beasts for their natural thirst, because the signs and seals of God's grace are such in respect of the use of them, to those unto whom they are sanctified of God for that purpose. So the waters of Jordan were sanctified for baptism, unto repentance, and believing sinners, Mat. iii. 6; which out of that use were common waters. And now, not only the Israelites' cattle, but the wild beasts also of the wilderness, had benefit by this mercy of God to his people; whereunto the Lord hath reference, when he saith by his prophet, 'The beasts of the field shall honour me, the dragons and the owls, because I give waters in the wilderness, rivers in the desert, to give drink to my people, my chosen,' Isa. xliii. 20.

VER. 12.—YE BELIEVED NOT IN ME,] The Chald. expoundeth, ye believed not in my word. Thus unbelief was here the chief sin, and cause of other sins, as before in the people, Num. xiv; so here in Moses and Aaron, who were both partners in the transgression. And this their sin is called a re-

believed not in me, to sanctify me, in the eyes of the sons of Israel, therefore ye shall not bring this church into the land which I have given them. ¹³ This is the water of Meribah, because the sons of Israel contended with Jehovah: and he was sanctified in them.

¹⁴ And Moses sent messengers from Kadesh, unto the king of

bellion against the mouth of the Lord, Num. xxvii. 14; and a transgression, Deut. xxxii. 51; which word, as R. Menachem here noteth, implieth, *falsehood*, as in Lev. vi. 2; it is joined with false denial: and the apostle saith, 'He that believeth not God hath made him a liar,' 1 John v. 10. TO SANCTIFY ME,] Inwardly in the heart by faith, outwardly by obedience, to do that which I commanded; and by both to ascribe unto me the glory of my truth and power. So when it is said, 'Sanctify the Lord of hosts,' Isa. viii. 13; the apostle expoundeth it, 'Sanctify the Lord God in your hearts,' 1 Pet. iii. 15. IN THE EYES,] The Gr. translatheth it, *before* the sons of Israel. This seemeth to be the reason of God's severity at this time against Moses and Aaron, more than before, when Moses bewrayed also his unbelief, in Num. xi. 21—23; because he now publicly dishonoured God before all the people, (which did aggravate the sin) whereas the former time he did it not in their eyes, but in private before the Lord. THEREFORE,] Chazkuni observeth, that this word implieth an oath. Neither indeed could Moses' repentance or prayer get this sentence to be reversed: for when the Lord hath sworn, he will not repent, Ps. cx. 4. YE SHALL NOT BRING,] This chastisement was grievous unto Moses, so that he besought the Lord that he might go over, and see the good land; but the Lord was wroth with him for the people's sakes, and would not hear him, Deut. iii. 23—16. And as God here spake, so it came to pass; for Aaron died in mount Hor, Num. xx. 24—28; and Moses on mount Nebo, after he had seen the land with his eyes, but might not go over thither, Deut. xxxiv. The Psalmist saith, 'Thou wast unto them a God that forgiveth, and taking vengeance on their practices,' Ps. xcix. 8. Moses the minister of the law, though he guided Israel through the wilderness, to the borders of the promised land, yet could not bring the people there-into, but Jesus (or Joshua) his successor, gave them the possession of it; to signify, that the law (which 'worketh wrath,' Rom. iv. 15.) and the works thereof (by 'which no flesh shall be justified, Gal. ii. 16.) cannot bring us into the kingdom of God, but Jesus Christ (who hath loved us, and given himself for us) giveth us by faith the inheritance of the hea-

venly kingdom, Rom. iv. 24, 25; v. 1, 2. &c. Gal. ii. 16; iii. 43, 14. &c.

VER. 13.—OF MERIBAH,] That is, of *contention or strife*; which the Gr. translatheth, *of contradiction*; so called for a memorial of their sin, and for a warning to ages following, not to do the like; whereupon it is said by David, 'Harden not your heart, as in Meribah,' Ps. xcv. 8. The same name was given to the former place in Rephidim, Ex. xvii. 7. To distinguish between them, the scripture calleth this, 'Meribah of Kadesh, in the wilderness of Zin,' Deut. xxxii. 51. CONTENTED WITH JEHOVAH,] In that they contended with Moses, ver. 3. it is accounted as contention against the Lord himself, as he told them before, in Exod. xvi. 8. The Gr. translatheth it, *reviled before the Lord*. HE WAS SANCTIFIED,] Or, *he sanctified himself in them*. Though Moses and Aaron sanctified him not by faith and obedience, yet was he sanctified among the people, by the work of his grace, in giving waters for their thirst. Or, he was sanctified in them, that is, in Moses and Aaron, as Thargum Jonathan explaineth it: for by punishing their rebellion, he sanctified himself in them; as it is written, "That the heathen may know me, when I shall be sanctified in thee, O God, before their eyes;" where it is understood of punishment; as it followeth, 'And I will plead against him with pestilence, and with blood, &c. thus will I magnify myself, and sanctify myself, and I will be known in the eyes of many nations,' Ezek. xxxviii. 16; xxii. 23. See also the annot. on Lev. x. 3. And thus Sol. Jarchi expoundeth it, "in them, for Moses and Aaron died because of them; for when the holy blessed God doth judgment, &c., he sanctifieth himself before his creatures; and so it is said, 'Fearful art thou, O God, out of thy sanctuaries,'" Ps. lxxviii. 36.

VER. 14.—EDOM,] The Edomites, the posterity of Esau, who was surnamed Edom, Gen. xxv. 30; xxxvi. 1. This message which Moses sent unto Edom, and all things about it following, were done by the direction and word of God, as appeareth by Deut. ii. 1, 2, 4, &c. THY BROTHER, ISRAEL,] So the whole nation is called, because Jacob, whose name was called Israel, Gen. xxxii. 28, was natural brother to Esau; and this title of brotherhood continued long after, as

Edom: thus saith thy brother Israel; thou knowest all the travel that hath found us. ¹⁵ And our fathers went down into Egypt, and we have dwelt in Egypt many days, and the Egyptians did evil to us, and to our fathers. ¹⁶ And we cried out unto Jehovah, and he heard our voice, and sent an angel, and hath brought us forth out of Egypt; and behold, *we are* in Kadesh, a city *in* the uttermost of thy border. ¹⁷ Let us pass, I pray thee, through thy country; we will not pass through the fields, or through the vineyards, neither will we drink *of* the water of the well: we will go *by* the king's way, we will not turn aside, *to* the right *hand* or *to* the left, until we have passed thy border. ¹⁸ And Edom said unto him, Thou shalt not pass through me, lest I come out against thee with the sword. ¹⁹ And the sons of Israel said unto him, We will go up by the high-way; and if we drink of thy water, I and my cattle, then I will give the price of it; only without *doing* any thing *else*, I will pass through on my feet. ²⁰ And he said, Thou shalt

in Obad. ver. 10, 12. Also the law saith, 'Thou shalt not abhor an Edomite, for he is thy brother,' Deut. xxiii. 7. TRAVEL THAT HATH FOUND US,] *The wearisome molestation that hath befallen us.* See the like phrase in Exod. xviii. 8; Neh. ix. 32.

VER. 15.—INTO EGYPT,] The history hereof is in Gen. xli. DWELT,] Heb. *sitten*, that is, *continued*; in Gr. *sojourned*. MANY DAYS,] see Exod. xii. 40. DID EVIL,] Afflicted with rigorous bondage, and other cruelty, see Exod. i, &c.

VER. 16.—WE CRIED OUT,] As is recorded in Exod. ii. 23. AN ANGEL,] This was Christ: see Exod. iii. 2; xiv. 19; xxiii. 20, with the annot. Some of the Hebs. understand it of Moses, because the prophets are called Angels or Messengers, as in Judg. ii. 1; 2 Chron. xxxvi. 15, 16; Hag. i. 13. IN KADESH, A CITY,] Or, *by Kadesh*, to wit, in the wilderness lying near, and having the name of Kadesh the city, Num. xxxiii. 36. The Chald. here and usually nameth it *Rekam*.

VER. 17.—THROUGH THY COUNTRY,] Because it was the nearest way: therefore when Edom refused to let them go through, they 'turned and passed by the way of the wilderness of Moab,' Deut. ii. 8; Judg. xi. 17, 18. THE VINEYARDS,] *To rob, or make spoil of any man's goods.* WATER OF THE WELL,] That is, *of the wells*, or, *of any well*: the Gr. translateth, *of thy well*: meaning either that they would not drink without paying for it, as in ver. 19; or, that they would drink of the rivers which were common, not of wells which were private, and digged of men for their own use. THE KING'S WAY,] That is, *the high way*, which is common for all to

pass by, ver. 19. So again in Num. xxi. 22.

VER. 18.—NOT PASS THROUGH ME,] That is, *through my country*, ver. 17, as the Chald. explaineth it, *through my border*. See the like phrase in Deut. ii. 30; Rom. xv. 28. LEST I COME,] it is a threatening which the Gr. explaineth, *otherwise I will come*: see the annot. on Gen. iii. 3. WITH THE SWORD,] The Chald. expoundeth it, *with them that kill with the sword*; the Gr. *in war*. It had been the duty of Edom, to have met their brother Israel 'with bread and with water in the way,' as God speaketh of the Moabites, Deut. xxiii. 4; but by this unkindness the Lord would have his people to see, how all worldly friends and kindred after the flesh will fail them, yea, and oppose them, that their hope and strength may be in him alone, Mat. x. 21, 22.

VER. 19.—THE HIGH WAY,] Or *causeway*; that which before was called 'the king's way,' ver. 17; the Gr. here translateth it, *the mountain*. THE PRICE,] Heb. *the sale*; which both Gr. and Chald. translate, *the price*. This was so commanded of God, 'Ye shall buy meat of them for money, that ye may eat: and ye shall also buy water of them for money, that ye may drink. For Jehovah thy God hath blessed thee in all the work of thine hand,' Deut. ii. 6, 7. WITHOUT DOING ANY THING ELSE,] Heb. *without a word*, that is, *without any thing*; which the Chald. explaineth, *any evil thing, (or word.)*

VER. 20.—WITH MUCH PEOPLE,] Heb. *with an heavy people*; which the Chald. expoundeth, *a great army*. The scripture confirmeth this, as that which in 1 Kings iii. 9. is written 'an heavy (or weighty) people, is

not pass through: and Edom came out against him with much people, and with a strong hand. ²¹ And Edom refused to give Israel, to pass through his border; and Israel turned aside from him.

²² And they journeyed from Kadesh, and the sons of Israel, *even* the whole congregation, came unto mount Hor. ²³ And Jehovah said unto Moses and Aaron, in mount Hor, by the border of the land of Edom, saying. ²⁴ Aaron shall be gathered unto his people, for he shall not enter into the land which I have given unto the sons of Israel, because ye rebelled against my mouth at the water of Meribah.

²⁵ Take Aaron and Eleazar his son, and bring them up unto mount Hor. ²⁶ And strip Aaron of his garments, and put them

in 2 Chron. i. 40, expounded 'a great people.' This coming out was to resist Israel by force and strong hand, for Edom was afraid of them, Deut. ii. 4, and trusted not their words.

VER. 21.—TO GIVE,] That is, *to suffer*, or *to give Israel leave to pass*, as the Chald. expoundeth it. Notwithstanding, as they went along their coast, the Edomites suffered them to buy victuals of them, as appeareth by Deut. ii. 28, 29. TURNED ASIDE,] And went along through the wilderness, and compassed the land of Edom, Judg. xi. 18. 'For the Lord had charged them that they should not meddle with the sons of Esau, or their possession,' Deut. ii. 4, 5. So Thargum Jonathan here paraphraseth, "they were commanded by the word of (the God of) heaven, that they should not wage war with them, because the time was not yet come, when he would execute vengeance on Edom by their hands." Thus Israel suffered patiently the unkindness of Edom, and obeyed the Lord herein, though the way which they after went through the wilderness, was very grievous unto them, and their souls were discouraged because of the same, Num. xxi. 4, 5.

VER. 22.—MOUNT HOR,] A mount in the edge of the land of Edom, and the next resting place which they came unto from Kadesh, Num. xxxiii. 37. The name itself signifieth a mount, for Har in Heb. is a mountain; and Sol. Jarchi here explaineth it, "a mountain upon a mountain;" Thargum Jonathan nameth it, "mount Omanos."

VER. 24.—GATHERED UNTO HIS PEOPLE,] That is, die, and be buried, and his soul be among 'the spirits of just men made perfect,' as Heb. xii. 23. Gathering signifieth here taking away by death, as in ver. 26, and in Isa. lvii. 1, 'merciful men are gathered, that is, taken away:' and that which is gathered, is the spirit of man, as in Ps. civ. 20, thou gatherest their spirit, they give up the ghost,

and return unto their dust. The people mean the fathers deceased, as is spoken of David in Acts xiii. 36, and in Judg. ii. 20, all that generation were gathered unto their fathers. So his people here, are Aaron's godly forefathers: as David desireth the contrary, 'Gather not my soul with sinners,' Ps. xxvi. 9. See the annot. on Gen. xxv. 8. REBELLED AGAINST MY MOUTH,] That is, *against my word*, as the Chald. expoundeth it: the Gr. saith, *ye provoked me*. See before on ver. 12.

VER. 26.—STRIP AARON,] Or, disarray Aaron of his garments, meaning of his priestly robes, the garments of holiness, which Moses had made him 'for honour; and for beautiful glory,' Exod. xxviii. 2, and which at his consecration to the priesthood Moses had put upon him, Lev. viii. 7—9. So Thargum Jonathan expoundeth it, "strip Aaron of the honourable garments of the priesthood." The taking off of these garments, and putting them upon Eleazar, signified the taking away of his office and dignity, and giving the same to another: as by a like similitude God said unto Shebna the treasurer, 'I will drive thee from thy station, and from thy state shall he pull thee down. And it shall be in that day, that I will call my servant Eliakim, the son of Hilkiah, and I will clothe him with thy robe, and strengthen him with thy girdle, and I will commit thy government unto his hand, and he shall be a father to the inhabitants of Jerusalem,' &c. Is. xxii. 15, 19—21. As by Aaron's offering for his own sins first, and then for the sins of the people, Lev. xvi. 6, 11, 15, the Holy Spirit showed the inability of the legal priesthood (in comparison with Christ's) to reconcile men unto God, Heb. vii. 26—28, so by this disarraying and death of Aaron, he signified the disannulling of that priesthood, 'for the weakness and unprofitableness thereof,' Heb. vii. 11—18. When therefore the same hands of Moses,

upon Eleazar his son, and Aaron shall be gathered and shall die there. ²⁷ And Moses did as Jehovah commanded, and they went up into mount Hor, in the eyes of all the congregation.

²⁸ And Moses stripped Aaron of his garments, and put them upon

which had put on the garments, did pull them off, and now at this time for the sin which the high priest had committed, ver. 12, Deut. xxxii. 50, 51, they and all the people were taught to expect a better priesthood of the Son of God, 'who is perfected for evermore,' Heb. vii. 28. ELEAZAR HIS SON,] This was a comfort to all, especially to Aaron the father, that the priestly function ended not with the death of the priest, but was derived to his posterity, and so continued through all ages, till Christ came, who is 'a priest for ever, after the order of Melchisedek the true Eleazar, that is, the help of God; who is made, not after the law of a carnal commandment, but after the power of an endless life,' Heb. vii. 11, 16. Wherefore to signify the continuance of his grace and love to the church, God promised that 'the priests the Levites should not want a man before him, to offer burnt-offerings and to kindle meat-offerings, and to do sacrifice continually,' Jer. xxxiii. 18. So Aaron did behold in the clothing of his son, a type of his own, and of all Israel's salvation, that his death might not be bitter unto him, but he might depart in peace, because his eyes did see (though as afar off) the salvation of God, as Luke ii. 29, 30. SHALL BE GATHERED,] Unto his peoples, ver. 24. AND SHALL DIE,] He that before in the work of his priesthood, 'made atonement for the people, and stood between the dead and the living, and the plague was stayed,' Num. xvi. 47, 48, now dieth himself, for his own sin: an evident demonstration of the insufficiency of the Levitical priesthood. Whereupon the apostle teacheth, that 'they were many priests, because they were not suffered to continue by reason of death. But Christ, because he continueth ever, hath a priesthood which passeth not from one to another: wherefore he is able also to save them to the uttermost, that come unto God by him, seeing he ever liveth to make intercession for them,' Heb. vii. 23—25.

VER. 28.—MOSES STRIPPED AARON,] The actions of Moses signified the effects of his ministry and law, 2 Cor. iii. 13. Whereas therefore he unvested Aaron, by reason of sin and death which was to ensue, it showed that no priest who was a sinner, and under the power of death, could satisfy the justice of the law, and avoid the wrath of God: so the legal priesthood now might say, 'He hath stript me of my glory, and taken the

crown from my head,' Job xix. 9. Again in putting the priestly garments upon Eleazar (who was before this, 'the prince of the princes of the Levites,' Num. iii. 32,) he signified, that 'the law had a shadow of good things to come, Heb. x. 1, and therefore the blessings figured thereby, should not be frustrated, but continue under hope by succession, till He should come unto whom the right of the high priesthood belonged, even 'the branch that should build the temple of the Lord, and should bear the glory, and sit and rule upon his throne, and should be a priest upon his throne, and the counsel of peace be between them both,' Zach. vi. 12, 13; Jer. xxxiii. 18. Thus the law was a 'schoolmaster unto Christ,' Gal. iii. 24. It may also be observed, how among the Gentiles, their prophets and prophetesses, who did wear some ornaments and ensigns of their dignity, used solemnly to put them off before their death, as resigning them up unto God, and judging it an unmeet thing to die in them, as appeareth by the example of Cassandra, in the Greek poet Æschylus, and of Amphiareus the prophet, in Statius Papinius, Thebaid. 7. TOP OF THE MOUNTAIN,] Things that were very memorable and significative, are often noted in scripture to be done on mountains, as being conspicuous, remarkable, and implying high and heavenly mysteries. So the ark of Noah rested on mount Ararat, Gen. viii. 4. Abraham sacrificed his son on mount Moriah, Gen. xxii. 2, &c.; as the Son of God was sacrificed on Calvary, Luke xxiii. 33. The law of Moses was given upon mount Sinai, Exod. xix.; the law of Christ came from mount Zion, Mic. iv. 1, 2; and on a mountain he preached the gospel, and expounded the law, Matt. v. 1, &c. Ezekiel in a vision was showed the city called 'The Lord is there, upon a very high mountain,' Ezek. xlii. &c.; xlviii. 35. John was also showed the same city upon a great high mountain, Rev. xxi. 10, &c. Moses himself on the mountain of Nebo, viewed all the promised land, and died there, Deut. xxxiv. 1—5, and was with Christ when he was transfigured, and spake of his death, upon an high mountain, Matt. xvii. 1—3; Luke ix. 30, 31, and now he was with Aaron at his death, and translation of the priesthood from him unto Eleazar, where he also beheld the Levitical priesthood afar off, and so the translation of it, and of the law thereof, unto Christ, whose day he desired, Heb. xi. 12.

Eleazar his son ; and Aaron died there in the top of the mountain : and Moses and Eleazar came down from the mountain. ²⁹ And all the congregation saw that Aaron had given up the ghost : and they wept for Aaron thirty days, *even* all the house of Israel.

VER. 29.—SAW THAT AARON HAD GIVEN UP THE GHOST,] *seeing* is here for *perceiving* by knowledge and understanding, as by the relation of Moses and Eleazar, as also that Aaron came not down with them. 'So Jacob saw that there was corn in Egypt, when he heard thereof,' Gen. xlii. 1; Acts vii. 12. 'The people 'saw the voices,' Exod. xx. 18, and sundry the like. Here also they might see the hand of God, chastising their sin upon Aaron, who died not only for his own transgression, but for their sakes,' as Moses after speaketh of himself, 'The Lord was wroth with me for your sakes,' Deut. iii. 26, yet in beholding his priesthood continued in his son, they might also behold God's mercy towards them in Christ, who should perfectly reconcile them unto God, when the priesthood of the law, which now began to die away, should utterly be abolished. THEY

WEPT,] That is, *they mourned*. For public persons, the whole congregation mourned, as here for Aaron, so for the death of his sons, Lev. x. 6, and for the death of Moses, Deut. xxxiv. 8. THIRTY DAYS,] See the annot. on Gen. i. 10. Mourning for the dead is honourable, and here the people mourn for Aaron thirty days, whom they had dishonoured by rebelling against him forty years. So long also they wept for Moses, Deut. xxxiv. 8, and it is the lot of many of the servants of God, to have more honour after their death, than in their life. As Mary the sister, the prophetess of Israel, died in the first month, ver. 1, so Aaron the high priest died 'in the first day of the fifth month, in the fortieth year after their coming out of Egypt, when he was 123 years old,' Num. xxxiii. 38, 39. His burial also (though here omitted) is spoken of in Deut. x. 6.

CHAP. XXI.

1. *The Canaanites fight with Israel, and take some of them captive ; but Israel by a vow, obtain help of God, and destroy them and their cities.* 4. *The people murmuring because of their wants in the way, are plagued with fiery serpents.* 7. *They repenting, are healed by a brazen serpent.* 10. *Sundry journeys of the Israelites.* 16. *Their song at Beer, for water, which God gave them.* 21. *They requesting passage through the Amorites' country are denied it.* 24. *Israel vanquisheth them, and Sihon their king, and possesseth their cities.* 27. *Proverbs or prophecies of Sihon's overthrow.* 33. *Og, king of Bashan, fighteth against Israel, and is also vanquished, and Israel possesseth his land.*

¹ AND the Canaanite the king of Arad, which dwelt in the south, heard that Israel came the way of the spies : and he fought

VER. 1.—KING OF ARAD,] Arad seemeth to be the name of the city where the king reigned, as in Jos. xii. 14, and so the Chald. here explain it. IN THE SOUTH,] The south part in the land of Canaan, Num. xxxiii. 40. THE WAY OF THE SPIES,] Or, *the way of Atharim*, as the Gr. version retaineth the Heb. name, as proper ; and it might be a way so called, and well known in that time. But the Chald. translateth it, *the way of the spies*; meaning that they came towards Canaan, after they had been turned back to-

wards the Red sea, Num. xiv. 25, and had been at Ezion-gaber, Num. xxxiii. 35, they returned towards Canaan again, along by Edom's coast, to come unto the land which the spies had searched, Num. xiii. A CAPTIVITY,] That is, *some captives*, or *prisoners*. So *captivity* is used for *captives*, or people taken in war, Num. xxxi. 12; Judg. v. 12; 2 Chron. xxviii. 5, and often: as 'poverty,' for a company of poor people, 2 Kings xxiv. 10; and 'spoil,' for spoiled people, Amos v. 9; 'thanksgivings,' for a company of thanks-

against Israel, and took captive of them, a captivity: ² And Israel vowed a vow unto Jehovah, and said, If giving thou wilt give this people into my hand, then I will utterly destroy their cities. ³ And Jehovah hearkened to the voice of Israel, and gave up the Canaanite, and they utterly destroyed them and their cities: and he called the name of the place Hormah.

⁴ And they journeyed from mount Hor, *by* the way of the red

givers, Neh. xii. 31; and many the like. The Canaanites having heard of the overthrow which was given Israel, thirty-eight years before, Num. xiv. 45; and of the hand of God against them so long in the wilderness, were hardened and emboldened to encounter them now when they heard again of their coming; and Satan endeavoured hereby to discourage Israel, that as their fathers through unbelief being afraid, entered not into the promised land, Deut. i. 27, 32, 35; so the children also might be deprived. And God, for a chastisement of their sins, and for the trial of their faith, suffereth the enemy at first to prevail, that his people might know that they should not conquer the land by their own strength or for their own worthiness, Ps. xlv. 3, 4; Deut. ix. 4.

VER. 2.—VOWED A VOW,] calling upon God for help, and religiously promising to devote unto him their enemies and all their substance. See the annot. on Gen. xxviii. 20. IF GIVING THOU WILT GIVE,] That is, *if thou wilt indeed give*; and it implieth a prayer, which often is uttered after this manner: as, 'Jabez called on the God of Israel, saying, If blessing thou wilt bless me,' &c. 1 Chron. iv. 10. UTTERLY DESTROY,] Or, *devote*; in Gr. *anathematize*; things devoted after this manner, the persons were to die, their goods confiscate to the Lord, Lev. xxvii. 28, 29. So when Jericho was devoted, the people and beasts were killed, the city burnt, the goods carried into the Lord's treasury, Jos. vi. 17, 19, 21, 24.

VER. 3.—HEARKENED TO THE VOICE,] That is, as the Chald. explaineth it, *received the prayer of Israel*. GAVE UP THE CANAANITE,] To wit, *into their hand*, as the Gr. here repeateth from ver. 2. THEY UTTERLY DESTROYED] Heb. *he utterly destroyed or devoted*, speaking of Israel, as of one body. But how could they, being so far off in the wilderness, destroy their cities, lying within Canaan, Num. xxxiii. 40; into which they came not, till after Moses' death? It seemeth the accomplishment of this vow was performed long after, when they were come into the land. For the king of Arad is reckoned for one of those that Joshua conquered, Jos. xii. 14. See also Judg. i. 16, 17. They now conquered the Canaanite's army that

came out against them, and devoted the spoils which they took; and when their cities came into their possession, they utterly destroyed and devoted them, and so paid their vow, which now they promised. HE CALLED,] Or, *they called*, meaning Israel, unless it be applied in special to Moses. The Gr. translatheth; *they called*. HORMAH,] Or *Chormah*; in Gr. *Anathema*, that is, *devotement*, or *utter destruction*. By this name they both set up a memorial of God's mercy, who gave their enemies into their hand; and of their duty, to keep the vow which they had promised.

VER. 4.—TO COMPASS THE LAND,] Because Edom had denied them passage through it, Num. xx. 18, 21, by reason whereof their travel was increased. SOUL OF THE PEOPLE WAS SHORTENED,] Or, *was straitened*, that is, *was grieved, or discouraged*. This word, when it is applied to the hand, signifieth inability, as in Num. xi. 23; Isa. xxxvii. 27; 2 Kings xix. 26, unto the soul (as in this place) it meaneth grief, vexation, or discomfort; so in Judg. xvi. 16. Samson's soul was shortened, (that is, *weared*) unto death; and in Judg. x. 16, the Lord's soul was shortened, (that is, *grieved*) for the misery of Israel: and sometimes it is with a kind of lothing, as in Zach. xi. 8; 'my soul was shortened for them,' that is, *lothed them*. A like phrase is of the shortness of the spirit, which also signifieth anguish, trouble and vexation, as in Exod. vi. 6; Job xxi. 4; and want of power, as in Mic. ii. 7. The Gr. here translatheth, *the people were feeble-minded, or of small soul*, or courage. BECAUSE OF THE WAY,] Or, *in the way*: but *in* often noteth the cause of a thing; as, the Lord's 'soul was grieved in (that is, *for*, or *because of*) the misery of Israel,' Judg. x. 16, or according to the like phrase in Zach. xi. 8; their soul lothed the way, both for the longsomeness of it, and for the many wants and troubles that they found therein, as in ver. 5. So the Gr. interpreteth it, *for the way*: and Sol. Jarchi in like manner, saying, "Because it was heard unto them, they said, we were now near to enter into the land, and we turned backward: so our fathers turned, and lingered thirty-nine years unto this day; therefore their soul was short-

sea, to compass the land of Edom; and the soul of the people was shortened, because of the way. ⁵ And the people spake against God, and against Moses, Wherefore have ye brought us up out of Egypt, to die in the wilderness? for *there is no bread, neither is there water*, and our soul lotheth *this* light bread. ⁶ And Jehovah sent among the people fiery serpents, and they bit

ened for the afflictions of the way." This way into the land of promise, figured the way into the kingdom of God, through the wilderness of this world, 'the wilderness of peoples,' as in Ezek. xv. 35; into which kingdom we cannot enter, but 'through much tribulation,' Acts xiv. 22; 'because the gate is strait, and the way is narrow that leadeth unto life,' Mat. vii. 14; and we are to go 'through fire and through water,' Ps. lxxi. 12. The discouragement of this people, sheweth human frailty and infirmity, through want of faith and patience: for as they erred in heart, and knew not the Lord's ways, Ps. xcv. 10, so many, 'when tribulation or persecution ariseth because of the word, by and by they are offended,' Mat. xiii. 21.

VER. 5.—*SPAKE AGAINST GOD.*] The Chald. expoundeth it, *murmured before the Lord, and contended with Moses*, and so in ver. 7. This was their wonted carriage, in their tentations: see Exod. xiv. 11; xv. 24; xvi. 2, 3; xvii. 2, 3; Num. xi. 1, 4, 5; xvi. 13, 14; xx. 3—5. By *God* here is meant *Christ*, the Angel of God's face or presence, in whom his name was, Exod. xxiii. 20, 21; Isa. lxiii. 9; as the apostle openeth this place, saying, 'Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents,' 1 Cor. x. 9. *THIS LIGHT BREAD.*] Meaning manna; as the Chald. explaineth it, *this manna the light meat*: in Gr. *this vain (or empty) bread*. So they call it, either because it was light of digestion, that they felt it not in their hot stomachs; or in contempt, counting it base and vile, in comparison with other meats: See Num. xi. 5, 6, 8. This manna being rained upon them from heaven, Ps. lxxviii. 23, 24, was both corporal and spiritual food unto them, a figure of the hidden manna, which Christ feedeth his people with, unto life eternal, Rev. ii. 17; Job vi. 48—51. So the contempt thereof, was the contempt of Christ and his grace: and into this sin do all they fall, that lothe and leave Christ and his gospel, for the momentary pleasures of this life; 'the enemies of the cross of Christ, whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things,' Phil. iii. 18, 19.

VER. 6.—*FIERY SERPENTS.*] Or, *burning serpents*, as the Chald. translateth: the Gr. in this place calleth them *deadly (or killing)*

serpents. In the Heb. they are named *seraphim*, that is, *burners*, because when they bite a man, he burneth with extreme heat and thirst. it may be also in respect of their colour, for some serpents are of a fiery colour; Nicander in *Theriakis*. Of the Heb. *saraph*, the Gr. by changing the order of letters, have borrowed the name *prester*, which is a kind of venomous serpent, called also *dipsas*, and *causon*; of which it is reported, that who is stung therewith, he hath such a vehement thirst, "that he cannot be satisfied, but is tormented with it continually, and though he drink never so largely, yet is he presently as thirsty as before. And again, that the bitings of these serpents were left of the most ancient (physicians) as altogether incurable," Dioscorid. lib. vi. cap. 38, 40. They are said to be like unto vipers, but their biting more hurtful; for the heart of a man is inflamed with their biting, and his lips are parched and dry with thirst, as Nicander writeth of them. Sol. Jarchi saith, "they are called seraphim (burners) because they burned men with the venom of their teeth." The prophet Isaiah mentioneth 'the flying fiery serpent,' in Is. xiv. 29; xxx. 6, whereby it seemeth to be a kind of serpent with wings. With these and other serpents, the wilderness through which they went, did abound, as Moses sheweth in Deut. viii. 15, but God, who guided them through it, kept them from hurting his people, till now for their sin, he gave them power to bite and kill them: as he saith elsewhere, 'I will command the serpent, and he shall bite them,' Amos iii. 9. Here also there was a remembrance of the first sin that came into mankind by the serpent, and the death that followed thereupon, Gen. iii.; for as the venom of the serpents killeth the body, so the venom of satan, which is sin, killeth both body and soul: and as the serpent biting any one part, the venom and contagion spreadeth over all the body, and killeth the whole man, so the poison of sin, which entered by one man, hath infected and killed all the lump of mankind, Rom. v. 15—18. *DIED.*] The judgments of God are both inevitable and incurable of man, Jer. viii. 17; Amos v. 19—23; ix. 1—3; Deut. xxviii. 27. And as no salve or medicine could heal the bodies of those that were bitten: so can no work of man cure the biting of that old serpent or

the people, and much people of Israel died. ⁷ And the people came to Moses, and said, We have sinned: for we have spoken against Jehovah, and against thee; Pray unto Jehovah, that he take away the serpents from us; and Moses prayed for the people. ⁸ And

sting of sin, but the venom thereof rageth and reigneth, tormenting the conscience unto death, Rom. v. 12, 14, 21; iii. 20.

VER. 7.—WE HAVE SINNED,] The afflictions which God layeth upon his people, are a mean (through his grace) to bring them to the sight and acknowledgment of their sins, and seeking unto him, as it is said, 'When he slew them, then they sought him: and they returned, and inquired early after God,' Ps. lxxviii. 34. Yea, the wicked are often forced hereby, to confess and seek help of God, as did Pharaoh, Exod. ix. 27, 28. THAT HE TAKE AWAY,] Or, and let him take away the serpents; in Heb. *the serpent*, put for the multitude of them; as in Exod. viii. 6, *the frog*, is for *frogs*, and in Exod. viii. 17, *the louse*, for *lice*, and many the like. They desire the removing of the punishment, after repentance and confession of sin; without which, plagues are not only continued, but increased, Lev. xxvi. 21, 23, 24, 28. Howbeit God did not presently take away the serpents, but gave a remedy for such as were bitten, ver. 8, 9. MOSES PRAYED,] As at other times, so still he sheweth himself an example of meekness, unmindfulness of injuries, and readiness to forgive the wrongs done unto him. Thus Samuel also did in like case, and said, 'Far be it that I should sin against the Lord, in ceasing to pray for you; but I will teach you the good and the right way,' 1 Sam. xii. 19, 23.

VER. 8.—MAKE THEE A FIERY SERPENT,] Or, a burning serpent, Heb. *saraph*, which the Gr. translatheth, *a serpent*: hereby is meant, 'a serpent of brass,' ver. 9, a similitude of one of those fiery serpents, a figure of Christ, as himself hath opened it, saying, 'As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up,' John iii. 14. For as this had the similitude of a serpent, but had no venom; so Christ had the similitude of a sinful man, 'yet without sin,' Heb. iv. 15. UPON A POLE,] Or, for a sign; the original *nes* signifieth an *ensign* or *banner* lifted up on high, and is here by the Gr. and Chald. translated a *sign*, meaning a *pole* or *perch*, which is usually set up for a sign or signification of something. And hereupon our Saviour useth the word of 'lifting up,' or 'setting on high,' in John iii. 14, meaning of his cross, upon which he was lifted up at his death, or of the preaching of him crucified: as elsewhere he likewise saith, 'When ye have lifted up the

Son of man,' John viii. 28; and again, when he signified 'what death he should die,' he said, 'And I, if I be lifted up from the earth, will draw all men unto me,' John xii. 32. So the setting of this serpent on a pole or sign, was a figure unto them of Christ to be crucified, and preached unto the world for salvation. WHEN HE LOOKETH UPON IT, SHALL LIVE,] Or, then he shall see (or look upon) it, and he shall live; so implying both a commandment and a promise. And this was the reason of the putting it upon a pole, that the people which were far off might presently see it, every man from his place. As the serpent lifted up, was a figure of Christ; so the looking upon it signified faith in Christ, as it is written, 'At that day shall a man look to his Maker, and his eyes shall have respect to the holy One of Israel,' Is. xvii. 7. And thus our Lord himself expoundeth it, 'As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up; that whosoever believeth in him should not perish, but have eternal life,' John iii. 14, 15. Likewise among the Hebs. Thargum Jonathan explaineth it thus, "He shall look upon it and live, if his heart be attent unto the name of the word of the Lord." And Sol. Jarchi saith, "when they submitted their heart unto their Father which is in heaven, they were healed, otherwise they perished." SHALL LIVE,] That is, shall be healed, and have his life and health continued; as in Is. xxxviii. 21, 'he shall live,' that is, shall recover, or be cured. And by this recovery and continuance of natural life, was figured life eternal to all that believed in Christ, John iii. 15, who is 'the root of Jesse, standing up for an ensign of the people, whereunto the nations should seek,' Is. xi. 10. And the work of grace was hereby lively signified. As they that were bitten with these serpents, if they looked upon their sores, and not to the sign erected of God, they died: so they that are bitten with sin, if they fix their eyes thereon, though with repentance, and look not unto Christ, do despair and die, Matt. xxvii. 3—5. As they, if they sought to surgeons or physicians, or used salves or medicines of their own or others, perished: so whosoever seeketh to any but Christ, or endeavoureth by his own works or sufferings to have life with God, dieth in his sins, John viii. 24; Gal. v. 4. As the brazen serpent was an unlikely thing in human reason, to heal such deadly

Jehovah said unto Moses, Make thee a fiery serpent, and put it upon a pole; and it shall be, that every one that is bitten, when he looketh upon it, shall live.

⁹ And Moses made a serpent of brass, and put it upon a pole; and it was, *that if* a serpent had bitten a man, when he beheld the serpent of brass, he lived.

¹⁰ And the sons of Israel journeyed, and encamped in Oboth.

¹¹ And they journeyed from Oboth, and encamped in Ije Abarim, in the wilderness which is before Moab, toward the sun-rising.

wounds: so 'Christ crucified, is unto the Jews a stumbling-block, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ is the power of God, and the wisdom of God,' 1 Cor. i. 23, 24.

VER. 9.—A SERPENT OF BRASS,] Which metal, besides that it is of a fiery colour, Ezek. i. 7; Rev. i. 15, and so might resemble the colour of the serpents; it is also strong and durable, and in that respect might figure out the strength of Christ, who was enabled by the power of the Godhead to endure and overcome all his tribulations, otherwise than any man could: whereupon Job saith in his sorrows, 'Is my strength the strength of stones? or is my flesh of brass?' Job vi. 12. But unto the prophet Christ showed himself 'a man, whose appearance was like the appearance of brass,' Ezek. xl. 3. UPON A POLE,] Or, *for a sign*, as in ver. 8. This was the work of Moses; whereupon it is said, 'As Moses lifted up the serpent in the wilderness,' John iii. 14, and it signified how 'Moses' law was our schoolmaster unto Christ, that we might be justified by faith,' Gal. iii. 24, by his writings, Christ is lifted up as an ensign unto all peoples, for he wrote of Christ, John v. 46, and by the rigour of his law, which urgeth satisfaction for sin, and curseth all transgressors, Christ was lifted up upon the cross, 'God sending his own Son in the likeness of sinful flesh,' who by his sacrifice 'for sin, condemned sin in the flesh,' Gal. iii. 10—13; Rom. viii. 3. IF A SERPENT,] Or, as the Gr. translateth, *when a serpent bit a man*; so that the serpents were not taken away from the people, as they desired, in ver. 7, but continued still as a chastisement, to nurture the disobedient people: only God provideth a remedy to heal the repentant and believing sinners. Wherefore also the brazen serpent was not left standing in that place, but they carried it along through the wilderness, even into the land of Canaan, where it continued many years, 2 Kings xviii. 4. Such is the work of grace towards us in this life, for neither are our sins utterly taken from us in this life, but

we have forgiveness of them by the blood of Christ, 1 John i. 7—10; Jam. iii. 2: neither are our tentations and afflictions wholly removed, though we beseech the Lord therefore; but we receive grace from him, which is sufficient for us, and his 'strength is made perfect in weakness,' 2 Cor. xii. 7—9. WHEN HE BEHELD,] Or, *and if he beheld (or looked unto) the serpent of brass, then he lived*: where Thargum Jonathan addeth again, "and directed his heart to the name of the word of the Lord, then he lived." And the author of the Book of Wisdom, speaking of this serpent, (which he calleth 'a sign of salvation') saith, 'He that turned himself towards it, was not saved by the thing that he saw, but by thee [O God] that art the Saviour of all,' Wisdom xvi. 6, 7. This sheweth the truth of God's promises and signs, that they give life to them that obey and believe in Christ: and when God promiseth to pour out the Spirit of grace upon his people, it is with these words, 'They shall look upon me whom they have pierced,' Zech. xii. 10. Thus 'the just shall live by his faith,' Hab. ii. 4, and he that heareth the word of Christ, and believeth on him that sent him, 'hath everlasting life, and shall not come into condemnation, but is passed from death unto life,' John v. 24. 'For the wages of sin is death; but the gift of God is eternal life, through Jesus Christ our Lord,' Rom. vi. 23.

VER. 10.—OBOTH,] Of these places and journeys, see Num. xxxiii., where they are reckoned in order; for here some are named, and others omitted.

VER. 11.—BEFORE MOAB,] Before the Moabites' country. The posterity of Moab and Ammon the sons of Lot, Gen. xix. 36—38, had vanquished the giants (called Emims and Zamzummims) which before dwelt in those parts, and succeeded them, and dwelt in their stead, Deut. ii. 10, 11, 20, 21. Through the wilderness, along by their coasts did Israel pass, but were forbidden to war with them, or with the Edomites, Deut. ii. 5, 9, 19.

¹² From thence they journeyed, and camped in the valley of Zared.

¹³ From thence they journeyed, and camped on the other side of Arnon, which is in the wilderness, which cometh out of the border of the Amorite; for Arnon is the border of Moab, between Moab and the Amorite.

¹⁴ Wherefore it is said in the book of the wars of Jehovah, Vaheb in a whirlwind, and the brooks of Arnon. ¹⁵ And the stream of the brooks which declineth to the situation of Ar, and leaneth upon the border of Moab. ¹⁶ And from thence to Beer, that is, the

VER. 12.—THE VALLEY OF ZARED,] Or, the bourn of Zared, or Zered: which word *bourn* (as also the Heb. *nachal*) is both a valley, and a river running through a valley: and so this Zared was a river or brook also, over which Israel passed: see Deut. ii. 13.

VER. 14.—IT IS SAID,] Heb. *it shall be said*. The time to come, noteth a continued or common saying; so he speaketh as of a known speech. THE BOOK,] Or, the narration, (the rehearsal) of the wars of Jehovah: what book this was, is uncertain; whether some writing of Israel, not now extant; or, some writing of the Amorites, which contained songs and triumphs of their king Sihon's victories; out of which Moses may cite this testimony, as Paul sometimes doth out of heathen poets, Acts xvii. 28; Tit. i. 12. VAHEB,] This is thought by some to be the name of the king of Moab, whom Sihon vanquished, ver. 26, by others, to be the name of a place or city. The Gr. interpreters here mistaking a Z for a V (which in Heb. are one like another) read it Zoob, and give this sense, "Therefore it is said in the book, The war of the Lord hath set on fire (or burned) Zoob, and the brooks of Arnon."

The Chald. paraphrast (whom others also follow) taketh it for no proper name, but expoundeth it thus: "The wars that the Lord did at the Red sea, and the mighty works at the brooks of Arnon." IN A WHIRLWIND,] Or, with a tempest; understand, the Lord (by the war of Sihon against Moab) hath consumed Vaheb in a whirlwind, or with a tempest. So wars are often set forth by the similitude of fire, tempest, whirlwinds, and the like; as, 'I will kindle a fire in the wall of Rahab, and it shall devour the palaces thereof, with shouting in the day of battle, with a tempest in the day of the whirlwind,' Amos i. 14, and, 'Thou shalt be visited of the Lord of hosts with thunder, &c. with whirlwind and tempest, and the flame of devouring fire,' Is. xxix. 6, and again, 'The Lord will come with fire, and with chariots like a whirlwind,' Is. lxvi. 15. So in Nah. i. 3; Is. v. 28; Jer. iv. 13. And thus the Gr. explaineth it, "The war of the Lord hath set Zoob on fire." Some take the Heb. *suphah* (which

usually signifieth *whirlwind* or *storm*) to be here the name of a place, the same that is called *suph* in Deut. i. 1, which also is the name of the Red sea, as is noted on Exod. x. 9, so the Chald. interpreteth it, *the Red sea*. AND THE BROOKS,] Or, the bourns of Arnon, to wit, the Lord hath consumed, or (as in ver. 28,) the flame hath consumed the bourns of Arnon. It may also be expounded, "The Lord warred with Vaheb in a whirlwind, and with the brooks of Arnon." Moses intendeth by this testimony, to show how the Israelites had right to this country: for it being sometimes Moab's land, with whom Israel might not meddle, Deut. ii. 9, the Lord had before Israel's coming, stirred up the spirit of Sihon king of the Amorites, to fight against the king of Moab, and to take this part of his country from him, as is after mentioned, Num. xxi. 28, 29. Then Israel coming, and being commanded of God to war against the Amorites, Deut. ii. 24, took it again out of Sihon's hand, and so became lawful possessor of this land by conquest. This right Jephthah defended for Israel, when after many years the Ammonites (brethren to Moab) required these lands to be restored again: see the story in Judg. xi. 12, 13—27. For the Moabites and Ammonites were neighbours; and Chazkuni noteth on Num. xxi. 23, that, "As Sihon had taken the land of Moab on the south side, from Jordan unto the river Arnon; so he had taken on the north-side, the land of the sons of Ammon unto Jabbok: and for this cause it was unlawful for Israel (to possess it:) and this is that which our doctors have said, Moab and Ammon were purified by Sihon."

VER. 15.—AND THE STREAM,] Or, the shedding the effusion of the brooks. This ver. seemeth to be a continuance of the former testimony out of the book of the wars of Jehovah, to show the limits and bounds of this country which Sihon had won, and how it was distinguished from Moab's land. AR,] A city of Moab, ver. 28, called in Gr. *Er*. LEANETH UPON THE BORDER,] That is, as the Gr. explaineth it, *lieth by, or is adjoined to the borders of Moab*.

VER. 16.—FROM THENCE TO BEER,] Or,

well whereof Jehovah said unto Moses, Gather together the people, and I will give them water.

¹⁷ Then sang Israel this song, Spring up, O well; answer ye unto it. ¹⁸ The well, the princes digged it, the nobles of the people

to the well; for so Beer signifieth; and the Gr. translateth it, *from thence the well* (or *pit*.) Some understand here, from thence they journeyed to Beer: the Chald. paraphrast expoundeth it, "from thence was given unto them the well." Of this Beer there is no mention among the journeys of the people in Num. xxxiii. I WILL GIVE THEM WATER,] The Gr. addeth, *water to drink*. The Lord who before had suffered the people to thirst, and gave them water when they murmured against him, Exod. xvii.; Num. xx.; doth now of his grace give them a well of water, when they murmured not, to teach them to depend upon him by faith, for 'they that seek the Lord shall not want any good thing,' Ps. xxxiv. 10. Wherefore the people were to be assembled, that all might behold the goodness of God, and sing his praise. And this water of the well had also a like spiritual signification, as the waters of the rock; for as 'the rock was Christ,' 1 Cor. x. 4; so the well figured him, who is 'the fountain of the gardens, the well of living waters.' Song iv. 15; and the waters signified 'the Spirit, which they that believe on him shall receive,' John vii. 38, 39; Is. xlv. 3; of which water, 'whosoever drinketh, shall never thirst, but the water that Christ shall give him, shall be in him a well of water springing up into everlasting life,' John iv. 14. This grace he promised of old to his people, saying, 'the poor and needy seek water, and there is none; their tongue faileth for thirst: I Jehovah will hear them, I the God of Israel will not forsake them. I will open rivers in high places, and fountains in the midst of the valleys; I will make the wilderness a pool of water, and the dry land springs of water, &c. That they may see, and know, and consider, and understand together, that the hand of Jehovah hath done this, and the Holy One of Israel hath created it,' Is. xli. 17, 18, 20. And again, 'a fountain shall come forth of the house of the Lord, and shall water the valley of Shittim,' Joel iii. 18.

VER. 17.—THEN SANG ISRAEL,] Singing here was in them a sign of mirth and joy, as in Jam. v. 13; and of belief in God, and thankfulness, as in Ps. cvi. 12; and typified the spiritual joy which the faithful have in Christ: concerning which it is prophesied, 'with joy shall ye draw water out of the wells of salvation. And in that day shall ye say, Praise Jehovah, call upon his name, de-

clare his doings among the people,' &c. Is. xii. 3, 4. SPRING UP,] Or, *ascend O well*. ANSWER YE TO IT,] That is, *sing* (or *shout*) *ye to it, or sing ye of it*. The word *answer*, here meaneth to sing one after another, as when they sung at the Red sea, Mary answered them, that is, sung after the men, Exod. xv. 21; and in 1 Sam. xviii. 7, 'the women answered one another,' as they played on instruments and sung the victory. So in Ps. cxlvii. 7, 'answer ye (that is, sing ye) to Jehovah with confession.' And the order of the words may be thus, 'answer (or sing ye unto it,) spring up, O well.' A like phrase is in Is. xxvii. 2, 'a vineyard of red wine, answer ye unto her; or, answer (that is, sing) ye unto her, a vineyard of red wine.' For the Scripture itself often changeth the order of words and sentences; as, 'I will put my laws into their mind, and write them on their heart,' Heb. viii. 10; or, 'put them into their heart, and write them on their mind,' Heb. x. 16. So in Is. vi. 1, compared with Rom. x. 20; and Deut. v. 16, with Eph. vi. 2; Matt. xxi. 13, with Mark xii. 8; and many the like. See the notes on Gen. v. 6. By this song they celebrate the miracle and memory of the well which God gave them: and if they sung it at first when they assembled to dig it, it showed also their faith in the promise of God, who had said, he would give them water; and so they speak unto the well (as Moses was ordered to speak to the rock, Num. xx. 8;) that it should ascend or spring up, according to the word of the Lord. Thus Thargum Jonathán explaineth it, "ascend O well, ascend O well, did they sing unto it, and it ascended." Or if they sang it after, it is a memorial and celebration of God's goodness and faithfulness, as he had spoken unto them; ascend O well, that is, come up into our heart or memory; answer (or sing) ye of it, that it may never be forgotten. And ascending or coming up, is often used in this sense, as in Jer. iii. 16, 'neither shall it ascend (or come up) on the heart, neither shall they remember it;' and in Jer. li. 50, 'remember the Lord afar off, and let Jerusalem ascend upon your heart,' that is, come into your mind.

VER. 18.—THE WELL, THE PRINCES DIGGED IT,] Or, *O well, which the princes digged, which the nobles of the people delved*: where digged and delved are two words of the same meaning, as in the Heb. *Caphar* and *Carah*. The princes and nobles of Israel

delved it, with the lawgiver, with their staves. And from the wilderness (*they journeyed*) to Mattanah; ¹⁹ And from Mattanah to Nahaliel; and from Nahaliel to Bamoth; ²⁰ And from Bamoth to the valley which is in the field of Moab, the head of Pisgah, and it looketh toward Jeshimon.

digging this well, and the memory thereof, thus celebrated by the song of Israel, setteth forth the glory of this gracious gift of God unto his people, and figured the labours and industry of the governors of the church, to bring forth the waters of the Spirit, by the preaching of the word, and opening of the scriptures, 2 Chron. xvii. 7—9; Gal. iii. 2; 1 Tim. v. 17, 18; Heb. xiii. 7, 17; 1 Pet. i. 10—12. So in ages following, this well was renowned, being called Beer Elim, that is, ‘the well of the mighty ones, Is. xv. 8. WITH THE LAWGIVER,] Or, *by the lawgiver*, that is, together with him, and by his direction, as in ver. 16, understanding by the lawgiver, Moses, as in Deut. xxxiii. 21; or God himself, as in Is. xxxiii. 22, ‘the Lord is our lawgiver,’ and the lawgiver in Israel was a figure of Christ, Gen. xlix. 10; James iv. 12. The Chald. taketh one here to be used for many, and translateth it the *scribes*, as Ezra the priest is called ‘a scribe of the words of the commandment of the Lord, and of his statutes to Israel,’ Ezra vii. 11. WITH THEIR STAVES,] A staff or rod in the hand of governors, was a sign of their power and authority from God; wherefore the scripture useth these words for such signification, Num. xvii. 2, 3, &c.; Ps. xxiii. 4; ex. 2; Jer. xlviii. 17; 1 Cor. iv. 21. So the Gr. translateth this here, When they ruled over them. The Hebs. have feigned many things of this well, of the springing and running of it from place to place, and of the mysteries of it concerning Israel: but our Saviour is the best expositor, who hath taught us to apply the brazen serpent fore-spoken of, to himself and his dying for the people, John iii. 14; and this well of water (which was the next token of grace to Israel in the wilderness) to the waters of the Spirit, which is a well springing up to eternal life, in such as believe in him, John iv. 10—14; vii. 37—39. Also the Hebs. themselves do thus far testify in *Midrash Kohleth*, on Eccl. i. 9; ‘as the first Redeemer (Moses) brought down manna,’ Exod. xvi.; ‘so the last Redeemer (Christ) shall do,’ Ps. lxxii. 16. ‘And as the first Redeemer caused a well to spring up: so the last Redeemer shall cause waters to spring up; as it is said, And a fountain shall come forth of the house of the Lord, and shall water the valley of Shittim,’ Joel iii. 18. TO MATTANAH,] Which is by interpretation *a gift*, and is

likely to be the name of a place, (as the Gr. version also confirmeth) though neither it, nor those that here follow, are rehearsed by these names in Num. xxxiii. where all their journeys are told: neither is it here expressed by Moses that they journeyed to these places; but such words may well be understood. Chazkuni (on this scripture) saith, “this is added to that before (in ver. 13.) They camped on the other side of Arnon, which is in the wilderness, &c., and from that other side which is in the wilderness, which (in Num. xxxiii. 46,) is Almon Diblathaim, they came to Mattanah, called in Num. xxxiii. 47, the mounts of Abarim before Nebo, the name of a place on the north side of the river Arnon, in the beginning of the land of Sihon; and it is called Mattanah (a gift) because there began the gift of the land unto Israel,” (Deut. ii. 24, 31.) But afterward he sheweth another interpretation, that “from the wilderness, a place of drought, water was given them for a gift:” and so the Chald. interpreteth it, “from the wilderness it was given unto thee:” and Thargum Jonathan, “from the wilderness it was given them for a gift.”

VER. 19.—TO NAHALIEL,] By interpretation, *the valley* (or *burn*) of God: the Gr. calleth it *Naadiei*. Chazkuni saith, “this is that which in Num. xxxiii. 48, is called the plains of Moab.” TO BAMOTH,] By interpretation *high places*: that is, called Beth Jesimoth (saith Chazkuni) in Num. xxxiii. 49.

VER. 20.—IN THE FIELD,] That is, *in the country of Moab*. This valley, as Chazkuni saith, is called in Num. xxxiii. 49, Abel Shittim in the plains of Moab. THE HEAD OF PISGAH,] By *head* may be understood the *top* of the mount *Pisgah*, or the beginning of the same: the Gr. translateth it *from the top*. Chazkuni expoundeth it thus, “that Samah (or high place) which is in the field of Moab, is the head of Pisgah (or of the hill) that looketh toward Jeshimon, which is a great wilderness.” AND IT LOOKETH,] That is, the hill Pisgah looketh; and so the Gr. version referreth it thereto. And Sol. Jarchi saith, “that Pisgah looketh toward the place named Jeshimon, which signifieth a wilderness because it is desolate. JESHIMON,] In Gr. *the wilderness*, and so the word is used for a wilderness, in Deut. xxxiii. 10; Ps.

²¹ And Israel sent messengers unto Sihon king of the Amorites, saying, ²² Let me pass through thy land: we will not turn aside into field or into vineyard; we will not drink of the waters of the well; we will go in the king's way until we be past thy border. ²³ And Sihon *would* not grant Israel to pass through his border: but Sihon gathered together all his people, and went out against Israel into the wilderness: and he came to Jahaz, and fought against Israel. ²⁴ And Israel smote him with the edge of the sword, and possessed his land, from Arnon unto Jabbok, even unto the sons of Ammon: for the border of the sons of Ammon *was* strong. ²⁵ And

lxxviii. 8; lxxviii. 40, and elsewhere. All these places are by the Chald. paraphrast referred to the well aforesaid, thus; "and from (the place) where it was given unto them, it descended with them to the valleys, and from the valleys it ascended with them to the high places, and from the high places to the valley that is in the field of Moab," &c. So Thargum Jonathan to the like, and others.

VER. 21.—ISRAEL SENT MESSENGERS,] In Gr. *Moses sent messengers*: which seemeth to be taken from Deut. ii. 26; where Moses saith, 'I sent messengers.' For it is very frequent, when things are done by a multitude where one is chief, that the action is ascribed either to the multitude, or to him that is chief, indifferently: as, 'they made peace with David, and served him,' 1 Chron. xix. 19; or, 'they made peace with Israel, and served them,' as another prophet recordeth it, 2 Sam. x. 19. So 'Jehoiada, he brought forth the king's son, and he put the crown upon him,' 2 Kings xi. 12; or, 'they brought forth the king's son, and they put upon him the crown,' 2 Chron. xxiii. 11; and 'they offered burnt-offerings,' 1 Chron. xvi. 1; or, 'David offered burnt-offerings,' 2 Sam. vi. 17; and many the like. The occasion of this message now sent by Israel, was the commandment of God, who willed them to go war against Sihon, and to possess his land, Deut. ii. 24, 25. SIHON.] Or *Sichon*; in Gr. *Seon*, king of the Amorites; his chief city was Heshbon, Deut. ii. 26. SAYING,] The Gr. version addeth (from Deut. ii. 26,) 'with peaceable words, saying.'

VER. 22.—LET ME PASS,] In Gr. *let us pass*: which phrases are often used indifferently, when they are spoken of a multitude: and so the scripture setteth it down both ways, 'let me pass,' as here, and in Deut. ii. 27; and, 'let us pass,' Judges xi. 19. THROUGH THY LAND,] That so I may come into the land of 'Canaan, unto my place,' Judg. xi. 19; Deut. ii. 29. WE WILL NOT TURN,] In Deut. ii. 27, 'I will not turn,' speaking of the multitude as of one man. INTO FIELD, OR INTO VINEYARD,] *To the right hand*

or to the left, Deut. ii. 27. See Num. xx. 17. OF THE WELL,] In Gr. *of thy well*, meaning of any of his wells for nought; but they would buy their water of him for money, Deut. ii. 28. THE KING'S WAY,] The high way common for all, which in Deut. ii. 27, is set down thus, 'by the way, by the way.' See also Num. xx. 17.

VER. 23.—WOULD NOT GRANT,] Heb. *granted* (or *gave*) *not*: that is, would not give or suffer: as where it is said, 'David removed not the ark,' 1 Chron. xiii. 13; another prophet openeth it thus, 'David would not remove the ark,' 2 Sam. vi. 10. And so Moses explains this in Deut. ii. 30, 'But Sihon king of Heshbon, would not let us pass through him.' The cause why he would not, was fear and distrust, as it is written, 'but Sihon trusted not Israel to pass through his coast,' Judg. xi. 20; but chiefly it was of the Lord, who purposed to destroy the Amorites, as Moses saith, 'for Jehovah thy God hardened his spirit, and made his heart strong, that he might give him into thine hand,' Deut. ii. 30. JAHAZ,] Or, *Jahats*; in Gr. *Jassa*; in Lat. *Jasa*; the name of a city mentioned also in Deut. ii. 32; Judges xi. 20; Is. xv. 4; Jer. iv. 21, 34.

VER. 24.—ISRAEL SMOTE HIM,] For, 'Jehovah the God of Israel, delivered Sihon and all his people into Israel's hand,' Judg. xi. 21; Deut. ii. 23. Therefore the glory of this victory is ascribed unto God, in Ps. cxxxv. 10, 11; cxxxvi. 17—19. And in Amos ii. 9, God saith, 'I destroyed the Amorite before them, whose height was like the height of the cedars, and he was strong as the oaks; yet I destroyed his fruit from above, and his roots from beneath.' WAS STRONG,] By reason that it was fenced with Jabbok, which was a river, and by mountains and cities on them, Deut. ii. 37; therefore the Ammonites held their territories beyond Jabbok, so that Sihon took them not from them: and as for Israel, they might not war against the Ammonites, Deut. ii. 19.

VER. 25.—TOOK ALL THESE CITIES,] Utterly destroying men, women, and children,

Israel took all these cities, and Israel dwelt in all the cities of the Amorite, in Heshbon, and in all the daughters thereof. ²⁶ For Heshbon was the city of Sihon the king of the Amorites, and he had fought against the former king of Moab, and taken all his land out of his hand, even unto Arnon. ²⁷ Wherefore they that speak in proverbs, say, Come into Heshbon, let the city of Sihon be built and prepared.

²⁸ For a fire is gone out from Heshbon, a flame from the city of Sihon; it hath consumed Ar of Moab, the lords of the high

of every city, but the cattle and spoil of the cities they took also, Deut. ii. 31, 35. THE DAUGHTERS,] That is, as the Chald. explaineth it, the *towns* or *villages* thereof: for the chief cities are counted as mothers, the villages about them as daughters, throughout the scriptures, Ezek. xvi. 44—46, 48, 53. Therefore, as here it is said, Heshbon and her daughters: so elsewhere we read, Heshbon and all her cities, Josh. xiii. 17. And that which is called 'a city and a mother in Israel,' 2 Sam. xx. 19; is in the Gr. interpreted, 'a city and a mother city (metropolis) in Israel. These daughters Moses calleth 'unwalled cities,' Deut. iii. 5.

VER. 27.—THAT SPEAK IN PROVERBS,] Or, *that speak parables*; in Gr. *Ænigmatists*, they that speak riddles: such in Israel were the prophets, they used to speak by parables, as Ezek. xvii. 2; xx. 49. But it is also used for proverbs and bye-words, to the reproach of persons that are brought down from high estate to misery; as Deut. xxviii. 37; 2 Chron. vii. 20; Jer. xxiv. 9; liab. ii. 6; and so it is meant in this place. The Hebs. Tanchuma, and Sol. Jarchi, expound these that spake in proverbs, to be Balaam and Beor his father, (as we read that Balaam took up his parable against Amalek and others, when he prophesied their destruction, Num. xxiv. 20—23.) Jarchi saith, that "Sihon was not able to subdue them, and he went and hired Balaam to curse them; and hereupon Balak said unto him, (in Num. xxii. 6,) I know that he whom thou bledest is blessed," &c. But this is an uncertainty, and it may be also understood of the Israelites, that they used these parables in rehearsing the works and wars of the Lord. COME INTO HESHBON,] Or, into *Chesbon*; in Gr. *Esebon*. Chazkuni expoundeth it, "come to dwell in Heshbon, for now it shall be established, after that Sihon hath the dominion of it: for so long as it was in the hand of the king of Moab, they were afraid to dwell within it, because the king was weak." LET THE CITY OF SIHON,] In Gr. thus, *that the city of Seon may be built*: by which it appeareth, that this proverb was first taken up after

Sihon had won Heshbon out of Moab's hand. PREPARED,] Or, *firmly established*; meaning more than in former times it had been; or, as Jarchi saith, "prepared in Sihon's name for to be his city."

VER. 28.—A FIRE,] By *fire* and *flame* wars that consume are usually meant, as in Is. xlvii. 14; Dan. xi. 33; Amos i. 7, 10, 12, 14; ii. 2, 5; Obad. i. 18; Ps. lxxviii. 63. So this is spoken of Sihon's wars against the Moabites. The Chald. expoundeth it, "a strong eastwind like fire, and warriors like a flame:" and the Jerusalem Targum thus, "a people strong and burning like fire, and warriors like a flame of fire." FROM THE CITY OF SIHON,] *From the city which now is Sihon's*, as Chazkuni explaineth it. These parables are after by Jeremiah applied against the Moabites, 'they that fled, stood under the shadow of Heshbon, because of the force (of the enemy): but a fire is gone out of Heshbon, and a flame from the midst of Sihon, [that is, of the city of Sihon] and hath consumed the corner of Moab,' &c., Jer. xlviii. 45. CONSUMED AR,] Or, *eaten up* (*devoured*) Ar of Moab. The Chald. explaineth it, "hath killed the people of Lechajath of Moab." And this seemeth to be right, that the people was destroyed, and not the city or country. For Ar (which the Chald. calleth Lechajath) remained still the possession of the Moabites, Deut. ii. 9, 18, 29; Is. xv. 1. Instead of this, Jeremiah saith, 'the corner of Moab,' Jer. xlviii. 45. "Ar is the name of that country in the Hebrew; and in Syriac it is called Lecajath," saith Sol. Jarchi on Num. 21. THE LORDS,] Or, *the masters patrons of the high places of Arnon*. These the Chald. expoundeth *Chemarims* (or *priests*) which served in the God's house (or temple) of the high place of Arnon: the Gr. translateth it, *the pillars of Arnon*. The prophet calleth them, 'the crown of the head, (that is, the chief or principal) of the sons of tumult,' Jer. xlviii. 45. HIGH PLACES,] Where they used to serve their God; as appeareth also by the prophet, saying, 'I will cause to cease in Moab, saith Jehovah, him that offereth in the high place,

places of Arnon. ²⁹ Wo to thee, Moab, thou art perished, O people of Chemosh: he hath given his sons that escaped, and his daughters into captivity, unto Sihon the king of the Amorites. ³⁰ And their lamp is perished from Heshbon, even unto Dibon; and we have laid them waste even unto Nophah, which *reacheth* unto Medeba. ³¹ And Israel dwelt in the land of the Amorite. ³² And

and him that burneth incense to his God,' Jer. xlviii. 35. So Thargum Jerusalem expoundeth this place of Moses thus; "killed the priests that sacrificed before their idols in Arnon."

VER. 29.—WO TO THEE, MOAB,] In Chald. *wo to you, Moabites*. It is a continuance of the parable taken up against them. PEOPLE OF CHEMOSH,] In Gr. of *Chamos*; which the Chald. explaineth, *people that serve Chemosh*. So in Jer. xlviii. 46, "Wo to thee, Moab, the people of Chemosh is perished." This 'Chemosh was the god of the Moabites,' 1 Kings i. 33; and it seemeth also of the Ammonites, Judg. xi. 24; for their service of which idol, they are called the people of Chemosh, as the Israelites are usually called the people of Jehovah. HE HATH GIVEN,] That is, *Chemosh* hath given, or suffered his sons that escaped the sword to be taken captives. Thus Moab's idolatry is here upbraided as the cause of their ruin: and so Jeremiah after saith of them, 'Moab shall be ashamed of Chemosh, as the house of Israel was ashamed of Bethel their confidence,' Jer. xlviii. 13. And again, 'Chemosh shall go forth into captivity, with his priests and his princes together,' Jer. xlviii. 7. Likewise, another prophet saith, 'when it is seen that Moab is weary on his high place, he shall come to his sanctuary to pray, but he shall not prevail,' Is. xvi. 12. And though Chemosh was an idol, and so nothing in the world, as the apostle saith, 1 Cor. viii. 4; and therefore could not do evil, neither was it in him to do good, Jer. x. 5; yet thus it is spoken of him, he hath given according to the speech and opinion of the idolaters; as Jephthah also said to the king of Ammon, 'wilt not thou possess that which Chemosh thy god giveth thee to possess?' Judg. xi. 24. But indeed the God of Israel was he that brought this judgment upon the Moabites for their idolatry, Jer. xlviii. 12, 13.

VER. 30.—THEIR LAMP IS PERISHED,] *their light is lost*, that is, as the Gr. translateth it, *their seed is perished*; by seed, meaning such as should inherit the kingdom; and so the Chald. paraphrast explaineth it, "the kingdom is ceased from Heshbon;" and Thargum Jerusalem giveth the same exposition, "the kingdom is ceased from Heshbon, and ruler from Dibon." The like metaphor is

also used; as, 'and unto his son will I give one tribe, that David my servant may have a lamp alway before me in Jerusalem,' that is, a seed or son to reign in Jerusalem, 1 Kings xi. 36. So in 1 Kings xv. 4, 'for David's sake did the Lord his God give him a lamp in Jerusalem, to set up his sons after him;' where the lamp is expounded "his son." Thus the Hebs. here also expound it, "their lamp is perished," that is, saith Jarchi, "their kingdom is perished." And Chazkuni thus, "the city Heshbon hath lost her heir, from over all the land unto Dibon, so that no heir of Moab shall inherit it any more;" a lamp meaneth an heir, as in 1 Kings xi. 36. To this sense the old Lat. saith, "their yoke is perished from Heshbon;" for a yoke signifieth dominion, as in Jer. xxvii. 8, 11; xxviii. 2, 14. "A lamp signifieth a kingdom, and a yoke, and dominion," saith Sol. Jarchi. It may also be translated, "and we have shot at them;" so it agreeth with that which followeth; 'and we have laid them waste;' and they are the words of Sihon and his favourites, triumphing for their conquest over Moab. DIBON,] One of the high places and cities in Moab's country, Is. xv. 2; Jer. xlviii. 18, 22. The Chald. expoundeth it, "the dominion is departed from Dibon. WHICH REACHETH UNTO MEDEBA,] [The Chald. saith, *which is adjoined unto Medeba*, that was another city in Moab's land, Is. xii. 2. The word *which*, (in Heb. *asher*,) is noted extraordinarily in the Heb. with pricks over it, for some hidden meaning. Baalhaturim saith of it thus; "R (in asher) is pricked, and there remaineth (that letter being taken away) ash, (that is, fire,) because it was burnt with fire, and the R of it is taken away." The Gr. favoureth this, for it translateth, "yet they kindled fire upon Moab."

VER. 31.—THE LAND OF THE AMORITE,] In Gr. *all the cities of the Amorites*. This country, which before had been the Moabites, was conquered by the Amorites, and so became sometime the Moabites', Jer. xlviii. 32; but now the Amorites'; the land about it was goodly pasture ground, and it was after given to the tribe of Gad, Num. xxxiii. 1, 3, 34,

VER. 32.—JAZER,] A city also that had been sometime the Moabites', Jer. xlviii. 32; but now the Amorites'; the land about it was goodly pasture ground, and it was after given to the tribe of Gad, Num. xxxiii. 1, 3, 34,

Moses sent to spy out Jazer, and they took the daughters thereof, and drove out the Amorite that *was* there. ³³ And they turned and went up the way of Bashan; and Og the king of Bashan went out against them, he, and all his people, to the battle *at* Edrei. ³¹ And Jehovah said unto Moses, Fear him not, for into thy hand have I given him, and all his people, and his land; and thou shalt do unto him as thou didst unto Sihon king of the Amorites, which dwelt in Heshbon. ³⁵ And they smote him, and his sons, and all his people, until there was none left him remaining, and they possessed his land.

35. DAUGHTERS,] That is, *the towns or villages*, as the Gr. and Chald. explain it: see ver. 25.

VER. 33.—THE WAY OF BASHAN,] That is, as the Gr. translateth, *the way which leadeth unto Bashan*. This *Bashan* (which the Chald. calleth *Matnan*) was a goodly soil, the pastures nourished strong and fat cattle, whereto the Scripture hath often reference, as in Deut. xxxii. 14; Amos iv. 1; Mic. vii. 14; Jer. l. 19. Og,] Another king of the Amorites, a giant of great stature: see Deut. iii.; where this history is repeated and enlarged.

VER. 35.—THEY POSSESSED,] Or, *they inherited his land*. These countries God gave unto Israel, as the first-fruits of their inheritance, after their wearisome travels and troubles in the wilderness; by which they were to be encouraged against the residue of their enemies beyond the river, as Moses afterward saith, ‘thine eyes have seen all that Jeho-

vah your God hath done unto these two kings’ so will Jehovah do unto all the kingdoms whither thou passest: ye shall not fear them, for Jehovah your God he will fight for you. And Jehovah will do unto them as he did to Sihon and to Og, kings of the Amorites, and the land of them whom he destroyed,’ Deut. iii. 21, 22; xxxi. 4. For which also they were to be thankful unto God, and sing his praises, as David after teacheth them, saying, ‘confess ye to Jehovah, for he is good, for his mercy endureth for ever. To him which smote great kings, for his mercy endureth for ever. And slew famous kings, for his mercy endureth for ever. Sihon king of the Amorites, for his mercy endureth for ever. And Og the king of Bashan, for his mercy endureth for ever. And gave their land for an heritage, for his mercy endureth for ever. Even an heritage unto Israel his servant, for his mercy endureth for ever, Ps. cxxxvi. 1, 17—22.

CHAP. XXII.

1. *Balak king of Moab, sendeth for Balaam a prophet, to curse Israel.* 8. *Balaam consulting with the Lord, is forbidden to go.* 15. *Balak sendeth the second time, and Balaam asking again of the Lord, is permitted to go.* 22. *An angel would have slain him, if his ass had not turned aside, which dumb beast speaking with man’s voice, forbade the prophet’s foolishness.* 31. *Balaam’s eyes being opened, seeth the angel, confesseth his sin, and offereth to turn back, but is suffered to go forward.* 36. *Balak goeth forth to meet Balaam, and entertaineth him royally.*

¹ AND the sons of Israel set forward and encamped in the plains of Moab, on this side Jordan, *by* Jericho.

SET FORWARD,] Removed their camp ‘from the mountains of Abarim, Num. xxxiii. 48. THE PLAINS OF MOAB,] Or, *champagne country*, which sometime had

been Moab’s, afterward the Amorites’, and now Israel’s by conquest. These plains reached unto the river Jordan, in that part which was near to, or over against Jericho,

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² And Balak the son of Zippor, saw all that Israel had done to the Amorites. ³ And Moab was sore afraid of the people, because they were many, and Moab was irked because of the sons of Israel. ⁴ And Moab said unto the elders of Midian, Now will *this*

(the first city which they conquered in Canaan, Joshua vi.) and therefore it is called 'Jordan of Jericho:' and here they remained till Moses died, encamping in these plains 'from Bethjesimoth unto Abelshittim,' Num. xxxiii. 49. Here many notable things occurred, even all that are recorded from this place to the end of Deut., and in the beginning of Joshua; their deliverance from Balaam's curse, their mustering for the inheritance of Canaan, their victory over the Midianites, the addition of sundry divine ordinances, especially the repeating and explaining of the whole law, and renewing of the covenant between God and them, by Moses in Deut., and the like: whereupon God saith unto their posterity, 'O my people, remember now what Balak king of Moab consulted, and what Balaam the son of Beor answered him, from Shittim unto Gilgal, [that is, the many good things which fell out between Shittim where now they were, and Gilgal where Joshua circumcised them, Joshua v.] that ye may know the righteousness of the Lord,' Mic. vi. 5.

□ □ □ Here beginneth the fortieth lecture of the law, as it was divided to be read in the Jewish synagogues: see Gen. vi. 9.

VER. 2.—BALAK THE SON OF ZIPPOR,] in Gr. *the son of Sepphor*. This Balak was now king of Moab, ver. 4, a man of note, both for policy and power, Mic. vi. 5; Judg. xi. 23; 'he saw all that Israel had done, but with an evil eye, and looked not upon it to receive instruction, as do the wise,' Prov. xxiv. 32.

VER. 3.—AFRAID OF THE PEOPLE,] Or, *because of the people*. Thus the prophecy was fulfilled, 'The mighty men of Moab trembling, shall take hold upon them,' Exod. xv. 15. MOAB WAS IRKED,] That is, *grieved, distressed* in themselves, pricked in their hearts with a loathing of this people. The same is spoken of the Egyptians, 'they were irked because of the sons of Israel,' Exod. i. 12. There was no cause for the Moabites thus to fret: for Israel passed by them in peace, and touched not their border, being forbidden of God, Deut. ii. 9. They had also by the slaughter of the Amorites, freed them from evil neighbours, which had before taken away a part of their land, and were likely in time to have taken more, Num. xxi. 26. And they were allied unto Israel, for Moab was the posterity of Lot,

unto whom Abraham the father of Israel was uncle, and whom Abraham had rescued out of captivity, Gen. xix. 36, 37; xiv. 12, 16. But being now degenerate from the faith of their father Lot, and fallen to idolatry, Num. xxi. 29; they feared (as do the wicked) 'where no fear was,' Ps. liii. 5; and do lothe the people of the God of Abraham and Lot their father.

VER. 4.—ELDERS OF MIDIAN,] In Gr. *the senate of Madiam*. These elders were senators, such as governed the state, called afterwards 'princes,' ver. 7, 8; and the Midianites were by nature the children of Abraham, Gen. xxv. 1, 2; and so brethren unto Israel; but now conspired against them; being also fallen from Abraham's faith to idolatry with Baal-Pehor, Num. xxv. 17, 18. They were neighbours to the Moabites, and as it seemeth had been confederates with them in former wars; as when Hadad king of Edom smote Midian in the field of Moab, 1 Chron. i. 46. These were not the people against whom Israel should war; neither had they occasion to be offended at the Amorites' overthrow, who held them in subjection: for the five kings of Midian that combined with Moab, and perished for the same, Num. xxxi. 8, are called 'the dukes of Sihon,' Jos. xiii. 21. They had cause therefore, to have been thankful unto Israel, who freed them from Sihon's tyrannical yoke, and to have rejoiced with the joy, and for the prosperity of their brethren. THIS COMPANY,] Or, *the church*; in Gr. *this synagogue or congregation*. LICK UP,] That is, *devour, or consume*, as the Chald. explaineth it. So fire that consumeth, is said to lick up in 1 Kings xviii. 38; but here the similitude is taken from oxen that lick up the grass as they feed. And not unfitly doth Moab hereby, as it were, prophesy of their own destruction: for the strength and beauty of Israel may well be likened hereto, as Joseph's was by Moses to his first-horn bullock, Deut. xxxiii. 17; and the wicked are as grass, and shall soon be cut down, and wither as the green herbs, Ps. xlvii. 2. And though at this time Israel might not meddle with Moab, (for they had other enemies to prey upon, and the ox loveth not when he hath fodder, Job vi. 5;) yet Balaam their prophet foretold of a star and sceptre that should rise out of Israel, 'and smite the corners of Moab,' Num. xxiv. 17; which was fulfilled in part

company lick up all *that are* round about us, as the ox licketh up the green grass of the field: and Balak the son of Zippor, was king of Moab at that time. ⁵ And he sent messengers unto Balaam the son of Beor, to Pethor, which is by the river of the land of the sons of his people, to call him, saying, Behold a people is

by David, who smote Moah, and they became his servants, 1 Chron. xviii. 2. And God further prophesieth their destruction afterward, 'I have broken Moab like a vessel wherein is no pleasure, saith the Lord.' Jer. xlviii. 38.

VER. 5.—BALAAM,] So written after the Gr. and the New Tes. Rev. ii. 14; in Heb. *Bilghnam*. He was a diviner, or soothsayer, as is said in Jos. xiii. 22. Balaam 'also the son of Beor, the diviner, did the sons of Israel slay with the sword:' where the name diviner, (or soothsayer) is to be understood of the son Balaam, not of the father Beor, as the like phrase in Isa. xxxvii. 2, sheweth, where it is said, Unto Esaias the son of Amos the prophet: which another scripture explaineth thus, Unto Esaias the the prophet, the son of Amos, 2 Kings xix. 2. And that Balaam was indeed such a kind of man, is after showed by Moses, in Num. xxiv. 1. The apostle calleth him a prophet, 2 Pet. ii. 16; and false prophets are called diviners, Jer. xxvii. 9; and their prophesying divination, Ezek. xiii. 6, 7, 23. What a diviner was, is showed on Deut. xviii. SON OF BEOR,] So the Gr. here writeth that which in Heb. is *Beghnor*: but the apostle Peter writing from Babylon, 1 Pet. v. 13, calleth him the son of Bosor, 2 Pet. ii. 15. For in the Babylonian or Chald. language, the Heb. letter *y Ghnafn*, is often pronounced like *S*, whereupon the Gr. interpreters sometime put *S* instead thereof; as *Gnammiud*, Num. i. 10; is in Gr. *Semioud*, and in Jer. xlv. 17. *Saon heghnebir*, the interpreters (taking it for a proper name) express it in Gr. thus, *Sao neesbeie*: so 'Jehojadangh,' in Jer. xxix. 26, is in Gr. *jodese*; 'Hosheangh,' in Num. xiii. 8, is *Auses*; and 'Jeshuangh,' Ezra ii. 2, is *Jesus*, and many the like. PETHOR,] In Gr. *Phathourra*; it was a city in Mesopotamia, or Aram, Num. xxiii. 7; Deut. xxiii. 4; the country where Abraham first dwelt, Acts vii. 2; Gen. xxiv. 4, 10; and there he served strange gods, Jos. xxiv. 2. In this country all the patriarchs (except Benjamin) the heads of the tribes of Israel were born and brought up, Gen. xxxv. 26; till Jacob their father fled the land, after he had there served for a wife, and for a wife had kept sheep, Hos. xii. 12; Gen. xxxi. 21. Jacob's posterity hereupon professed their father to be an Aramite, or Syrian, Deut. xxvi. 5; and from Aram is

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Balaam now sent for to curse them. And as it was in the east country, Num. xxiii. 7; so the eastern land was infamous for divination and such like arts: see Isa. ii. 6. BY THE RIVER,] To wit, Euphrates, called the river by excellency, because it was the greatest, Gen. xv. 18; so in Jos. xxiv. 2, 15; 2 Sam. x. 16; 1 Kings iv. 24; 1 Chron. xix. 16. And thus the Chald. here explaineth it, *to Pethor of Aram, which is by Euphrates*. THEY COVER,] Heb. *it covereth*, speaking of the people as of one. The scripture useth the singular or plural number indifferently, as is noted on Gen. xxii. 19. THE EYE,] That is, *the face*, or *sight*, (as the Gr. translatheth) *of the land* (or *earth*.) See the like phrase in Exod. x. 5, 15. ABIDE,] *Sit*, or *dwell over against me*. These words implied reasons to persuade Balaam to come; for their coming out of Egypt, intimateth that they, being strangers, had no right to invade the land; their covering the face of the land, showed their number to be great; and they having subdued the Amorites, and filled their land, could not easily be resisted; their abiding over against Moab, was a sign (as they thought) that Israel would next invade their country. But in all this the truth of Israel's case and carriage was concealed, for there is no mention how God had of old promised them the land of Canaan, Gen. xv. 18; or, how the Canaanites' wickedness was grown so great, that their land should spue them out, Lev. xviii. 24, 25; neither speaketh he of their wrongful oppression and bondage in Egypt, and miraculous deliverance from thence, Exod. i. &c., nor how Israel being come, had not harmed either Edom or Moab, but passed by them in peace, Deut. ii. 4, 8, 9, 13; and warred only with the cursed Canaanites devoted unto destruction. Though Moab could not but know these things as well as Edom, Num. xx. 14, 15, &c. yet would he mention none of them; neither was he content that his brother Israel should do to the Canaanites, as Moab himself, and Edom, and Ammon had done before to the Emims, Horims, and Zamzummims, whom they had cast out of their inheritances, and dwelt in their steads, Deut. ii. 9, 10, 12, 20, 21. For this conspiracy with Balaam, and his endeavour to destroy God's people, it is said, 'Balak arose and warred against Israel,' Jos. xxiv. 9.

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come out of Egypt, behold they cover the eye of the land, and they abide over against me. ⁶ Now therefore come I pray thee,

VER. 6.—NOW THEREFORE COME,] Heb. *And now come.* His purpose being by a curse upon them, to bereave them of God's favour and protection, he would have him to come, that by nearness of his person, and by beholding them, his speech might have more vehemency of spirit, and better effect, as he supposed. So Elisha the prophet turned back and looked on the children whom he cursed in the name of the Lord, 2 Kings ii. 24. And on the contrary, when Isaac would bless his son, he called him near and kissed him, and smelling the savour of his garments, he uttered a more powerful blessing, Gen. xxvii. 26, 27; and so did Jacob to Joseph's children, Gen. xlviii. 9, 10, &c. And for this cause Balak led Balaam (when he was come) unto high mountains, from whence he might view them whom he was to curse, Num. xxii. 41; xxiii. 9, 14, 28. CURSE ME THIS,] Or, *curse for me this people.* The curse was first laid upon the creatures by God himself for sin, Gen. iii.; and heavy effects followed thereof: the earth cursed, brought forth thorns and briars instead of wholesome fruits, Gen. iii. 17, 18; and cursed again for Cain's wickedness, it yielded no more the strength thereof, Gen. iv. 12; the fig-tree cursed by Christ, suddenly withered, Mark xi. 21. And when the curse is duly pronounced by prophets, and men of God, it wanted not effect; as the curse bringing water of jealousy, which should cause the belly of the polluted to swell, and her thigh to rot, Num. v. 21, 22, 27; and the children cursed by Elisha, were rent in pieces of bears, 2 Kings ii. 24. Wherefore the plot which Balak laid, was most dangerous and wicked, and the most likely course to obtain his desire. For those whom God blesseth, their enemies flee, and fall before them, Deut. xxviii. 7; but they whom he curseth, are exposed to all misery, and made a prey unto their enemies, Deut. xxviii. 25, 33. And if now the king could have obtained from God a curse upon Israel, he might soon have vanquished them, 'for they that are cursed of him shall be cut off,' Ps. xxxvii. 22. How curses were pronounced by the prophets of God, may be seen in Gen. ix. 25; Ps. cix. 6, 20; Jos. vi. 26; Jer. xvii. 5, 6. THEY ARE MIGHTIER,] Heb. *it is mightier than I;* meaning both in number and strength, and so too mighty for him to encounter with. This was upon Israel a fruit of God's blessing, who had promised that Abraham should be a mighty nation, Gen. xviii. 18; and performed it, whiles in the land of their affliction, 'he made them

mightier than their enemies,' Ps. cv. 24. as their enemy himself acknowledged, Exod. i. 9. And Balak here confessing himself unable to match them in might, seeketh therefore to weaken them first by magical execrations. PERADVENTURE,] Or, *if so be;* or, as the Gr. translatheth it, *if perhaps;* which phrase Peter useth in Acts viii. 22; 'if perhaps the thought of thine heart may be forgiven thee.' It is a word that implieth difficulty in a thing but with good hope to be attained. See the Notes on Exod. xxxii. 30. I SHALL BE ABLE TO SMITE THEM,] Or, *I shall prevail, and we shall smite them, and I shall drive them,* &c. The Gr. translatheth, *I shall be able to smite of them, and cast them out.* In ver. 11, it is repeated thus, 'I shall be able to fight against them, (or, overcome them in battle;)' and so the Chald. explaineth it here, *I shall be able to fight against them.* Wars were wont to be taken in hand holily; and the Lord useth this phrase, 'Sanctify war against her,' Jer. vi. 4; he commandeth that the camp of his people should be holy, and no uncleanness in it, Deut. xxiii. 9, 10, 14; he appointed priests with holy instruments, and silver trumpets, to sound an alarm, Num. x. 9; xxxi. 6; and they were to fight 'the battles of the Lord,' 1 Sam. xxv. 28; and he was with them as their captain, as it is said, 'And behold, God is with us for our captain, and his priests with sounding trumpets, to carry alarm against you: O children of Israel, fight ye not against Jehovah the God of your fathers, for ye shall not prosper,' 2 Chron. xiii. 12. Hereupon his people were wont to ask counsel of him and to have his direction in their wars, Judg. i. 1; xx. 18, 27, 28; 1 Chron. xiv. 10, 14, 15, 16. And after victories they used to praise the Lord with songs, Judg. v; Ps. xviii; and to honour him with the spoils of their enemies, consecrated to his house and service, Num. xxxi. 50; 1 Chron. xxvi. 26, 27. And this the nations of the world after a sort practised, save that instead of seeking to the Lord according to his word, they sought by divination and nlawful arts, as Balak now did by Balaam the soothsayer; Nebuchadnezzar by divination consulting with teraphims, and looking in the liver and entrails of beasts, Ezek. xxi. 21. Agamemnon by sacrifice to Jupiter and praying to him for victory over the Trojans, Homer, Iliad ii. and other the like. Moreover, as Balak sought to turn the favour of God from Israel, and to bring his curse upon them by Balaam's means: so other nations are said to use, before they warred against any peo-

curse me this people, for they *are* mightier than I, peradventure I shall be able to smite them, and shall drive them out of the land: for I know *that* he whom thou blessest *is* blessed, and he whom thou cursest *is* cursed. ⁷ And the elders of Moab, and the elders of Midian went, and divinations in their hand, and they came unto Balaam, and spake unto him the words of Balak. ⁸ And he said

ple, to endeavour by prayers, sacrifices and enchantments, to turn the favour of God from them. Before the heathen Romans besieged any city, their priests called out the god, under whose tutelage the city was, and promised him more ample honour or place among them, Plin. Nat. Hist. l. 28. c. 2. The same is also testified by others; and the manner of doing it is recorded to be first with a supplication to the gods, and that god specially which had taken upon him the defence of the city, that he would forsake the people, city, places, temples, and holy things; and having stricken a fear and forgetfulness in that people and city, would come into Rome to accept of them, their places, temples, holy things, and city, and to be provost unto them, their people and soldiers, vowing if so he would do, to honour him with temples and games. When thus they did, they offered also sacrifices, and looked for divination in the entrails of beasts. And having thus called out the gods, the dictator or emperor devoted (or cursed) the enemy's city and army, that they might be filled with flight, fear, terror; and that whosoever of them carried arms against their legions or army, might both they, their countries, fields, cities, &c., be deprived of light from above, and reputed for devoted and consecrated, as any the greatest enemies whosoever, &c. Macrob. Saturnal. lib. 3. cap. 9. Hereupon their poets, when countries were conquered, ascribed it to the departure of their gods from them; as in Virgil, *Æneid* 2.

"Excessere omnes, aditis, arisque relictis,
Dii quibus imperium hoc steterat."

In which heathenish opinions and practises, there may some footsteps be seen of the ancient true religion: for when God would deliver up Jerusalem into the hands of the Chaldeans, he first by a sign to his prophets, signified his departure from, and forsaking of his temple that stood herein, Ezek. x. 1, 4, 18, 19; xi. 22, 23. When Caleb and Joshua would encourage the people to war against the Canaanites, they used this argument, 'They are but bread for us, their shadow (meaning God their defence) is departed from them, and Jehovah is with us, fear them not, Num. xiv. 9. So when the heathens carried images and idols with them

in their armies (as the Philistines did their gods, which David burnt with fire, 1 Chron. xiv. 12.) they foolishly imitated God's people, who sometimes carried the ark of his covenant (the token of his presence,) before them in their battles, 1 Sam. iv. 3, 4, 8; Num. xiv. 44. HE WHOM THOU BLESSEST,] Or, *whom thou shalt bless*; the Gr. translateth it plurally, *they whom thou blessest, are blessed; and they whom thou cursest, are cursed*. By this it appeareth of how great reputation Balaam was among men, as Simon Magus in Samaria was esteemed 'The great power of God,' Acts viii. 10. But the Lord doth curse the blessings, and bless the curses of his own priests and people, when they do them amiss, Mal. ii. 2; Ps. cix. 28; how much more when they are done by soothsayers and profane. 'The curse causeless shall not come,' Prov. xxvi. 2; and if Balaam had cursed Israel without the Lord, it had no more prevailed than Goliath's words, who before he fought, cursed David by his gods, 1 Sam. xvii. 43.

VER. 7.—DIVINATIONS,] That is, the wages or reward of divinations was in their hand; 'the wages of unrighteousness,' as the apostle calleth it, 2 Pet. ii. 15; being for a wicked art, and to an unrighteous end; so Thargum Jonathan expoundeth it, "the fruits of divination sealed in their hand." And thus, 'Besorah,' i. e. good tidings, is used for the reward of good tidings, in 2 Sam. iv. 10. In Israel, when the heads judged for reward, the priests taught for hire, and the prophets divined for money; the Lord threateneth that for their sake Zion should be ploughed as a field, and Jerusalem become heaps, Micah iii. 11, 12. Balaamites see their reward in this world in the hands of men, and that they follow; but the people of God walk by faith, not by sight; and their reward is in heaven hid with God, not in the hands of man, 2 Cor. v. 7; Matt. v. 11, 12.

VER. 8.—I WILL BRING YOU WORD AGAIN,] Or, *I will return you word*; which the Gr. explaineth, *I will answer you the things which the Lord shall speak unto me*. He would have them lodge there that night, because he would ask counsel of God, who used to speak to the prophets by dreams and visions of the night, Num. xii. 6; Job iv. 13; xxxiii. 14, 15; Jer. xxiii. 25, 28. He consulteth with Jehovah the true God, whose prophet

unto them, Lodge here *this* night, and I will bring you word again, as Jehovah shall speak unto me : and the princes of Moab abode with Balaam. ⁹ And God came unto Balaam, and said, What men *are* these with thee? ¹⁰ And Balaam said unto God, Balak the son of Zippor, king of Moab hath sent unto me. ¹¹ Behold, a people is come out from Egypt, and covereth the eye of the land : now come, curse me them, peradventure I shall be able to fight against them, and shall drive them out. ¹² And God said unto Balaam, Thou shalt not go with them, thou shalt not curse the people, for they *are* blessed. ¹³ And Balaam rose up in the morning, and said unto the princes of Balak, Go you into your land, for

he would seem to be, and calleth him his God, ver. 18; and because the business concerned the people of Jehovah, of him he was to inquire. But his promise to bring them word what Jehovah said, he performed not faithfully, as appeareth by comparing ver. 13, with ver. 12. THE PRINCES OF MOAB,] And also of Midian, which are here to be understood from ver. 7; where they were called elders.

VER. 9.—GOD CAME,] To wit, *by night*, as in ver. 20; which the Chald. expoundeth, *word came from before the Lord*. So ‘God came to Abimelech in a dream by night,’ Gen. xx. 3; and ‘God came to Laban the Syrian in a dream by night,’ Gen. xxxi. 24. Sometimes for his people’s sake, and sometimes for their own, God revealed his counsels of old unto men that were wicked, Gen. xli. 25; Dan. ii. 45; iv. 21, 22. So still he giveth gifts of knowledge and understanding in his word, to men that are none of his, Matt. vii. 22, 23; xxiv. 24; 2 Tim. iii. 8. THE EYE,] The face, as ver. 5. CURSE ME THEN,] The word *curse* here, is another word in the original, than that before used in ver. 6; but of the same signification, as appeareth also after in Num. xxiii. 7, 8. It meaneth a piercing or striking through with evil speeches, and so is used for cursing or blaspheming: see the notes on Lev. xxiv. 11. BE ABLE TO FIGHT,] Or, *prevail in fighting (or warring) against them*, as the word is used for prevailing, in Is. vii. 1; see before on ver. 6. Here Balaam having to deal with God that knoweth all things, would not corrupt their speech, but fully related the message sent unto him: but in his answer to the princes he dealeth otherwise, ver. 13.

VER. 12.—NOT CURSE,] As the message had two branches, to *go*, and to *curse*; so God answereth unto, and forbiddeth both, adding a reason, because they were blessed. And as he forbade him to go to any other place, so he forbade him to curse them in any place, or where now he was. So that

Balaam here might know the whole will of God about this business, and needed not to inquire what the Lord would speak unto him more, as he did in ver. 19. And though Israel had often provoked the Lord by their sins in the wilderness, yet would he not suffer the wicked to curse them, but made them heirs of that blessedness, which belongeth to those ‘whose iniquities are forgiven, and whose sins are covered,’ Rom. iv. 6, 7. ARE BLESSED,] And therefore may not be cursed of any; ‘for the gifts and calling of God are without repentance,’ Rom. xi. 29. And when Jacob the father of this people had got the blessing of Isaac unawares, Esau could not get him to reverse it, but Isaac said, ‘I have blessed him, yea, and he shall be blessed,’ Gen. xxvii. 33; neither could Balaam, with all his altars and sacrifices, procure God to change, but was himself forced also to bless them three times, Num. xxiv. 10. Wherefore they are after put in mind of this mercy, ‘the Lord thy God would not hearken unto Balaam, but the Lord thy God turned the curse into a blessing unto thee, because the Lord thy God loved thee,’ Deut. xxiii. 5.

VER. 13.—JEHOVAH REFUSETH TO GIVE ME,] The Chald. explaineth it, *it pleaseth not the Lord to suffer me*; and in Gr. *God permitteth me not*. Here Balaam telleth them but the first part of God’s speech, concealing the other, and the reason which God gave, wherein the weight of the answer lay. If he had faithfully showed them the whole counsel of God, it might have stayed this evil enterprise, and cut off all occasion of further sending. But as a man loth to displease, and loving the proffered gain, he useth a faint and favourable speech, as if he should have said, I could be content and glad to gratify the king herein, but God will not suffer me at this time to go; the fault is not mine, therefore I pray thee have me excused. The contrary duty is showed in Jer. xxiii. 28. ‘The prophet that hath the dream, let him tell the dream; and he that hath my word, let him

Jehovah refuseth to give me *leave* to go with you. ¹¹ And the princes of Moab rose up and came unto Balak, and said, Balaam refuseth to come with us. ¹⁵ And Balak yet again sent princes more and *more* honourable than they. ¹⁶ And they came to Balaam, and said to him, Thus saith Balak, the son of Zippor, Be not thou letted, I pray thee, from coming unto me. ¹⁷ For honouring I will honour thee very greatly: and whatsoever thou shalt say unto me, I will do: come, therefore, I pray thee, curse me this people. ¹⁸ And Balaam answered, and said unto the servants of Balak, If Balak would give me his house full of silver and gold, I can-

not speak my word faithfully,' &c.; and in the apostles' practice, who saith, 'I have not shunned to declare unto you all the counsel of God,' Acts xx. 27.

VER. 14.—BALAAM REFUSETH TO COME,] In Gr. *Balaam will not come*. Observe Satan's practice against God's word, seeking to lessen the same, and that by degrees from hand to hand, till either he bring it to nothing, or, at least pervert it to a wrong purpose. Balaam told the princes less than God spake to him; and they relate to Balak less than Balaam told them; that when the answer came to the king, it was not now the word of God, but of man: it was only Balaam refuseth to come; as if God had not forbidden or hindered this action, but only there wanted a will in the prophet; there being no word brought either of the Lord's will touching his people, or of their blessed state, as was signified in ver. 12. Hereupon grew occasion for this mischief to be further followed; and Balaam was the second time solicited with stronger temptations than before, ver. 15, 16, &c.

VER. 15.—MORE AND MORE HONOURABLE,] Or, *greater and more honourable*. Of the Hebs. Sol. Jarchi gathereth from Balaam's words, 'to go with you,' ver. 13, that he being haughty and of a proud spirit, insinuated thereby, as if with them he might not go, but with other greater than they might: but this is uncertain. The Holy Spirit sheweth rather, how Balaam's word (as it was related) was so far from causing the king to leave off his wicked purpose, that it was as a whetstone to sharpen it; and caused him to attempt it afresh, with stronger assaults both in persous and proffers.

VER. 16.—BE NOT LETTED,] Or, *be not forbidden or withholden*; the Gr. translateth, *I pray thee delay not (or slack not) to come unto me*: which phrase is used in Acts ix. 38, where the disciples send to 'Peter, desiring him that he would not delay to come to them.' It meaneth here, that Balaam neither of his own will, nor by any other

means would be stayed or hindered from coming.

VER. 17.—HONOURING I WILL HONOUR THEE,] That is, I will surely and highly honour thee, which the Gr. explaineth, *I will honourably honour thee*. This offer, as it agreed with the majesty of the king, so with the ambition and covetousness of the prophet: and Satan so carried the matter between them, as made most for his advantage. By this bait he allured the woman to eat of the forbidden fruit, promising unto her opening of eyes, and likeness unto God, Gen. iii.; and by it he hoped to have taken Christ himself, when he promised to give him 'all the kingdoms of the world, and the glory of them,' Matt. iv. 8, 9; and now with it he prevaileth over Balaam, and still doth over prophets of Balaam's spirit. I WILL DO,] In Gr. *I will do unto thee*. The kings of the earth, if they may have their desires fulfilled, will honour their prophets, and do all that they say. Thus the prophets of Baal were fed at Jezebel's table, when the prophets of the Lord were fed in caves 'with bread and water,' 1 Kings xviii. 13, 19; and the witnesses of Christ prophesy in sackcloth, Rev. xi. 3.

VER. 18.—I CANNOT GO BEYOND,] Or, *I may not transgress*. The word signifieth sometimes inability, whereby a man cannot; somes unlawfulness, whereby one may not, and consequently will not do a thing; as in Gen. xxxiv. 14; xliii. 32; xlv. 26. Balaam's speech here, seemeth to imply all; for as he might not lawfully, being forbidden of God; so neither could he, being restrained of God, who would not suffer him to curse Israel. But for Balaam's will, it was corrupt, being in love with 'the wages of unrighteousness,' 1 Pet. ii. 15; therefore he sought of God that he might have done it, Num. xxiii. 1, 14; but the Lord would not hear him, Deut. xxiii. 5. THE MOUTH,] That is, as the Gr. openeth it, *the word*; in Chald. *the decree of the word of the Lord*. JEHOVAH MY GOD,] By this it appeareth, that

not go beyond the mouth of Jehovah my God, to do less or more.
¹⁹ And now, I pray you, tarry you also here *this* night, that I may know what Jehovah will speak unto me more. ²⁰ And God came unto Balaam *by* night, and said unto him, If the men be come to call thee, rise up, go with them: but yet the word which I shall speak unto thee, that shalt thou do. ²¹ And Balaam rose up in the morning, and saddled his ass, and went with the princes of

Balaam the Syrian (and so the people to whom he was a prophet,) did know and worship the true God, though corruptly, and it may be other gods also with him. And that other peoples, as the Temanites, Shuhites, Naamathites, and Buzites, kept the knowledge and service of the true God, is manifest by Job's history, Job ii. 11; xxxii. 2; xlii. 7—9. Also the name of God, Jehovah, was both known and pronounced by Balaam, and other people, together with the Hebrews, who now many ages since have abstained from pronouncing of it, as is noted on Num. vi. 24. LESS OR MORE,] Or, *little or great*: understand *little thing or great*, (as the phrase is more fully expressed in 1 Sam. xx. 2; xxii. 15; xxv. 36;) meaning *any thing at all*; to which the Gr. addeth, *of mine own mind*. In Balaam here is a picture of covetous hypocrites, which pretend they would not do against the word of God for an house full of gold, when they will do it for an handful: as this prophet laboured with all his might to do the thing which God had forbidden him.

VER. 19.—THAT I MAY KNOW,] Or, *and I will know*, (that is, inquire,) *what Jehovah will add to speak with me*, that is, will speak more unto me. Here he beginneth to discover himself and his love to Balak's wages, in that he rested not in God's will, plainly revealed to him before: and that he tempteth God by this second consultation, as if he were changeable like himself, and would respect the person of the king or prophet, to speak otherwise than he had done. For where he pretended to know more, he intended and desired to hear otherwise, and contrary to that which he knew to be the mind of God. But God's people should rest in that which they know to be his word and will: and if any teach otherwise, let him be accursed, Gal. i. 8, 9.

VER. 20.—IF THE MEN BE COME,] That is, *forasmuch as*, or *seeing the men are come*. So the word *if*, meaneth also in Song i. 8. GO WITH THEM,] God's permitting of Balaam to go with these second ambassadors, when he had forbidden him to go with the first, was in wrath against the prophet, who stood not in the Lord's first counsel; and therefore he was in danger to have died by the sword

of the angel, ver. 33; and was indeed slain by the sword of Israel, Josh. xiii. 22. In the meantime, both he and the king had hope that they might effect their evil purpose, seeing that God himself seemed to change his mind: so being hardened, they went on with altars and sacrifices, to procure leave from God to curse his people, Num. xxiii. 1. For when men will not hearken to the voice of the Lord, he withdraweth his grace, and giveth them up to the perverse intentions of their own heart, and suffers them to walk 'in their own counsels,' Ps. lxxxi. 12, 13. BUT YET,] Or, *but surely the word*, &c. By this restraint, God signifieth the continuance of his good will towards Israel, though in such words, as Balaam might still conceive hope to obtain his desire: for the first answer was plain, 'thou shalt not curse the people' ver. 12; in which he not resting, hath now a darker oracle, 'thou shalt do the word that I shall speak unto thee,' when he knew not what God would speak. Thus, when the will of God is known and not regarded, he taketh from men the certainty of their knowledge, and causeth his word to be dark and doubtful unto them, so that 'they stumble at it,' 1 Pet. ii. 8; the sun goeth down over the prophets, and the day is dark over them, Mic. iii. 6. Balaam thought he should have heard more from God, but heareth less, and loseth that which he had learned before. THAT SHALT THOU DO,] This both taught Balaam his duty, that he ought to do it willingly, and closely signified that that he should do, though against his will. For, 'the Lord bringeth to nought the counsel of the heathen, he maketh of none effect the devices of the people: but the counsel of the Lord standeth for ever,' Ps. xxxiii. 10, 11. And he restraineth the wicked of their will, putting his hook in their nose, and his bridle in their lips, Is. xxxvii. 29; even Satan himself is limited, (as in Job's case, Job i. 12; ii. 6;) and cannot hurt the very swine, without leave from the Lord, Matt. viii. 31, 32.

VER. 21.—IN THE MORNING,] As Abraham being spoken to of God to sacrifice his son, 'rose early in the morning and saddled his ass, and took two of his young men with him,' &c., Gen. xxii. 3; showing his readiness to obey the will of the Lord, though with

Moab. ²² And God's anger was kindled because he went, and the angel of Jehovah set himself in the way for an adversary against him : and he was riding upon his ass, and two of his young men *were* with him. ²³ And the ass saw the angel of Jehovah standing in the way, and his sword drawn in his hand, and the ass turned aside out of the way and went into the field : and Balaam smote the

the loss of his only son whom he loved; so Balaam here ' riseth early in the morning, saddlETH his ass, and taketh two of his young men with him,' ver. 22 ; showing his greediness to get preferment, and the wages of iniquity which he loved, though with the loss of the favour of God. and (in the end) of his own life, God's children run not so fast in ' the way of his commandments,' when he enlargeth their heart, Ps. cxix. 32 ; but the children of Satan run as fast ' to evil, and make haste to shed innocent blood,' Is. lix. 7. ' They turn and prepare themselves without iniquity in God's people,' Ps. lix. 4, 5 : ' So are the ways of every one that is greedy of gain, which taketh away the life of the owners thereof,' Prov. i. 16, 19.

VER. 22.—GOD'S ANGER WAS KINDLED,] In Gr. *God was angry in wrath*. The judgments of God are ' a great depth,' Ps. xxxvi. 7 ; he is often offended, and that justly, when men do that which he saith do, because they do it not with that mind, and to that end which he requireth, Is. x. 6, 7 ; and his word or leave, is in displeasure against sinners that have no love to the truth. The young prophets of Jericho would have leave to send fifty men to seek Elijah's body, but Elisha forbade them : after by their importunacy he said, Send. They sent, and sought, but found him not : then Elisha gave them this reproof, ' did not I say unto you, Go not, 2 Kings ii. 16—18. As they ought to have rested in the prophet's first word, so should Balaam have done here in the first answer of God ; and for not doing it wrath from the Lord was upon him. THE ANGEL OF JEHOVAH,] This angel speaketh as the Lord himself, ' only the word that I shall speak unto thee, that shalt thou speak,' ver. 35. Wherefore this seemeth to be Christ, ' the angel which redeemed Jacob from all evil,' Gen. xlviii. 16 ; and now cometh to redeem Jacob's children from the curse intended against them, the angel that was sent before Israel, to keep them in their way, in whom Jehovah's name was, Exod. xxiii. 20, 21 ; even Michael the great prince, which standeth for his people, Dan. x. 21 ; xii. 1. AN ADVERSARY,] In Heb. *Satan*, which name when it is used for an adversary to God's people, usually meaneth the devil, Job i. 6 ; Matt. iv. 10 ; Rev. ii. 9 : xx. 2 ; but here being spoken of an

adversary to the wicked, and defender of the church, is applied to an holy angel, or to the prince of angels and men. And here the love of God unto Israel appeareth, that when he giveth a wicked man leave to go out against them, forthwith he sendeth his angel to resist him, and to stand for the help of his chosen ; as ' all the angels are ministering spirits, sent forth to minister for them who shall be heirs of salvation,' Heb. i. 14. TWO OF HIS YOUNG MEN,] That is, of his servants : see the notes on Exod. xxxiii. 11. So Abraham went with two of his young men,' Gen. xxii. 3.

VER. 23.—THE ASS SAW THE ANGEL,] It pleaseth God to confound the wisdom of the wise and arrogant, by base and contemptible means, ' for the foolishness of God is wiser than (the wisdom of) men,' 1 Cor. i. 25. Balaam was a great prophet, accustomed to visions and revelations, yet saw not with his eyes, neither knew with all his skill (ver. 34,) that the angel stood against him, whom his ass, a rude and silly beast, did see and avoid to the safety of his master : and he that could advertise others of things that should befall them, Num. xxiv. 14, could not advertise himself of the danger of death which was before him. So God ' destroyeth the wisdom of the wise, and bringeth to nought the understanding of the prudent,' 1 Cor. i. 19. When visions appeared, the prophets were wont to see them, and others in their company saw them not, as in Dan. x. 7 ; Acts ix. 7 ; here the prophet seeth nothing, but the beast under him hath the eyes opened to see the appearance. HIS SWORD DRAWN,] A sign of wrath and vengeance ; so David saw the angel that plagued Israel with ' a drawn sword in his hand,' 1 Chron. xxi. 16 ; and Joshua the like in that angel's hand, who, as captain of the Lord's host, was to destroy the Canaanites, Josh. v. 13, 14. Balaam went with a purpose to curse Israel, and after to have them killed with the sword : his curses would have been ' like the piercings of a sword,' Prov. xii. 18 ; he had whetted his ' tongue as a sword, and bent his arrow, even a bitter word,' Ps. lxiv. 4 ; the Lord to reward him according to his works, sendeth out a sword against him. THE ASS TURNED ASIDE,] The beasts, and fowls, and other brutish creatures, are often taken to teach and

ass to turn her *into* the way. ²⁴ And the angel of Jehovah stood in a path of the vineyards, a wall *being* on this *side*, and a wall on that *side*. ²⁵ And the ass saw the angel of Jehovah, and she thrust herself unto the wall, and thrust Balaam's foot against the wall: and he smote her again. ²⁶ And the angel of Jehovah went further and stood in a narrow place, where *was* no way to turn aside, *to* the right hand or *to* the left. ²⁷ And the ass saw the angel of Jehovah, and she fell down under Balaam; and Balaam's anger was kindled, and he smote the ass with a staff. ²⁸ And Jehovah opened the mouth of the ass, and she said unto Balaam, What have I done unto thee, that thou hast smitten me

convince men, Job xii. 7, 8; Is. i. 3; Jer. viii. 7; and Balaam's folly was reproved here by the action of this dumb beast, as after it was by words, Num. xxii. 28, 30; 2 Pet. ii. 16. Balaam's way was perverse before the Lord, ver. 32; he had forsaken the right way, and went astray, 2 Pet. ii. 15; the ass turning aside out of the way, might have taught him to have desisted from his evil course. The ass avoideth the danger and evil before his eyes; the master being blinded with ambition and covetousness, seeth it not, but would go on to destruction, ver. 33. SMOTE THE ASS,] The Gr. here addeth, *with his rod* (or *staff*), which is taken from ver. 27. As he that judgeth another, condemneth himself doing the same things, Rom. ii. 1; so the prophet in smiting his beast, showed himself to be worthy of more stripes, doing much worse than it. 'A whip for the horse, a bridle for the ass, and a rod for the fool's back,' Prov. xxvi. 3.

VER. 24.—AND A WALL,] In Chald. *and another wall*. The angel needed not have chosen such places; but these things happened unto Balaam for ensamples, and are written for our admonition; for when men go on in a way not good, if they escape one peril, they fall into another greater, and at last into inevitable danger; as the prophet signifieth by 'fear, and pit, and snare'; he that sleeth from the fear shall fall into the pit; and he that getteth up out of the pit shall be taken in the snare,' Jer. xlviii. 43, 44.

VER. 25.—AND THRUST BALAAM'S FOOT,] Or *pressed, crushed his foot*. This word is used in 2 Kings vi. 32, where the king's messenger, who was sent to take away Elisha's head, was 'pressed (or crushed) in the door.' God by this second sign came nearer unto Balaam, who went on in his perverse way, and withal discovereth the vanity of his art, who, being a diviner, could not presage the evil that should befall him, though such things as these happened in his way, which, in the opinion of vain men, are signs of ill luck: and therefore by the grounds of his own craft, should have turned him back, or

made him to suspect at least, that this journey should be unfortunate: see 1 Sam. vi. 2, 3, 9. But God 'taketh the wise in their own craftiness, and the counsel of the forward is carried headlong: they meet with darkness in the day time, and grope in the noon day, as in the night. But he saveth the poor from the sword, from their mouth, and from the hand of the mighty,' Job v. 13—15. The children of God have the angels to keep them in all their ways, and to bear them up, lest they dash their foot against a stone, Ps. xci. 11, 12. But Balaam tempting the Lord, hath his angel to withstand him, whereby his foot is crushed against the wall: yet maketh he no good use thereof.

VER. 26.—NO WAY TO TURN ASIDE,] In this carriage of the angel, the Lord would have us see the proceeding of his judgments against sinners; first more mildly, shaking his rod at them, but letting them go untouched; then coming nearer, he toucheth them with an easy correction, as it were wringing their foot against a wall; but bringing them at last to such a strait, as they can no way escape his hand, but must fall before him.

VER. 27.—BALAAM'S ANGER WAS KINDLED,] 'The wrath of man worketh not the righteousness of God,' James i. 20; 'but a furious man aboundeth in transgression,' Prov. xxix. 22. Balaam learned no good by this strange carriage of his beast, but is more enraged and smiteth it, not knowing that by means of it his own life was saved, ver. 33. This foolishness of the prophet the dumb beast reproveth, ver. 28, &c. and in him God would let us see the nature of wicked men, which make no good use of his works, neither see his providence in the creatures, the service whereof he lendeth unto them.

VER. 28.—OPENED THE MOUTH OF THE ASS,] That 'the dumb ass spake with man's voice,' 2 Pet. ii. 16, by which miracle the prophet had not only a rebuke, but a cause of fear and astonishment, yet hardened he himself against it also, and pleaded for to maintain his folly, ver. 29, so no works, signs or

these three times? ²⁹ And Balaam said unto the ass, Because thou hast mocked me; I would there were a sword in mine hand, for now I would kill thee. ³⁰ And the ass said unto Balaam, *Am not I thine ass which thou hast ridden upon ever since I was thine unto this day, was I ever wont to do so unto thee?* ³¹ And he said, Nay. And Jehovah uncovered the eyes of Balaam, and he saw the angel of Jehovah standing in the way, and his sword drawn in his hand, and he bended down the head, and bowed himself down on his face. ³² And the angel of Jehovah said unto him, Wherefore hast thou smitten thine ass these three times? Behold, I came out

miracles, are able to change the hardness of man's heart, but grace from God only, John xii. 37, 38. And here we may observe how the devil, to draw into sin, chose the serpent for his instrument, the most subtle beast of the field, Gen. iii. 1, but God to rebuke and convince the wicked, useth the ass, the most silly of all beasts: showing as in a figure, how satan's continual practice is to corrupt men's minds from the simplicity that is in Christ, 'by deceitful workers, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive,' 2 Cor. xi. 3, 13; Eph. iv. 14, while Christ sendeth men to preach the gospel, 'not with wisdom of words,' but with the plain demonstration of the truth, and chooseth 'the foolish things of the world to confound the wise, the weak things of the world to confound the mighty, and base things of the world, and things despised, yea and things which are not, to bring to nought things that are,' 1 Cor. i. 17, 27, 28. 'For the children of this world are in their generation wiser than the children of light,' Luke xvi. 8.

VER. 29.—I WOULD KILL THEE.] The prophet is neither dismayed with the speaking of his dumb beast, nor abated from his wrath, but increaseth in evil, who before he knew or inquired of the cause, would presently kill the ass that saved his life. 'A righteous man regardeth the life of his beast, but the bowels of the wicked are cruel,' Prov. xii. 10. If Balaam looked for such good service of the brute beast, and would not be mocked or abused thereby, he being a reasonable creature, and wiser than many, should much less have mocked with God, and resisted his counsel: but by his own words against his ass, he condemneth himself, being guilty of death for his sin against God, as the angel sheweth in ver. 32, 33.

VER. 30.—EVER SINCE I WAS THINE,] Or, *since thou hast had me*: the Gr. translateth it, *from thy youth*: the Chald. *since thou hast been*: and the Heb. phrase sometime so meaneth, as in Gen. xlviii. 15, 'since I was;' where the Gr. also expoundeth

it, *from my youth*. WAS I EVER WONT,] Or, *have I accustomed been accustomed?* By this demand, the beast convinceth the prophet's foolishness, who should have gathered that some extraordinary cause moved it thus to do, seeing it had never done so before: and teacheth us, that when the creatures depart from their kind and customed obedience unto us, we should look for the cause thereof in ourselves: for our sins against God occasion the creatures to rebel against us, Lev. xxvi. 20—22.

VER. 31.—UNCOVERED THE EYES,] Opened them to see the angel as the ass did before him, ver. 23, signifying, that as men cannot see the marvellous things of his law, unless he uncover their eyes, Ps. cxix. 18, so neither can they behold the deaths and dangers that are to come on them for the transgression of his law, unless he reveal them, Is. xlvii. 11. 'The way of the wicked is as darkness, they know not at what they stumble,' Prov. iv. 19. BOWED HIMSELF DOWN ON HIS FACE,] Or, *to his face*; as the Gr. translateth, *he bowed down to his face*, that is, worshipped the face or person of the angel.

VER. 32.—WHEREFORE HAST THOU SMITTEN, &c.] The angel rebuketh the misuse of his beast, which ought not to be smitten without cause; how much less then might he smite innocent men with the curse of his tongue? And God, who 'saveth man and beast,' Ps. xxxvi. 7, and commanded that the beasts also should rest from their toil on the Sabbath day, Deut. v. 14, and defendeth their innocency against their cruel masters, will much more defend the cause of his people against their wrongful oppressors, Exod. xxii. 23. THY WAY IS PERVERSE,] Or, *the way which thou goest is perverse*, that is, thy purpose and intent in going this journey, is contrary to my will which I first revealed unto thee, ver. 12. The Chald. paraphraseth thus, "because it is manifest before me, that thou wouldest go in a way against me." The apostle openeth and applieth it against the Balaamites of his time, in these words; 'an heart they have exercised with covetous

to be an adversary, because *thy* way is perverse before me. ³³ And the ass saw me, and turned aside before me these three times: unless she had turned aside from me, surely now also I had slain thee and saved her alive. ³⁴ And Balaam said unto the angel of Jehovah, I have sinned, for I knew not that thou stoodst against me in the way: and now if *it be* evil in thine eyes, I will get me back again. ³⁵ And the angel of Jehovah said unto Balaam, Go with the men, but only the word that I shall speak unto thee, that shalt thou speak: and Balaam went with the princes of Balak. ³⁶ And Balak heard that Balaam was come, and he went out to meet him, unto a city of Moab which *is* by the border of Arnon, which *is* in the utmost of the border. ³⁷ And Balak said unto Balaam, Did not I sending send unto thee to call thee? Wherefore camest thou

practices, children of the curse, which have forsaken the right way, and are gone astray, following the way of Balaam (the son) of Bo-or, who loved the wages of unrighteousness, 2 Pet. ii. 14, 15. The apostle Jude (in ver. 11.) calleth it 'the error of Balaam.'

VER. 33.—TURNED ASIDE BEFORE ME,] Or, *at my face or presence*: so after, *turned aside from me*, or, *from my face or presence*. I HAD SLAIN THEE,] Or, *killed thee*: in the angel's former words the justice of his judgment is implied; for if Balaam did smite his ass, for turning aside out of the way, ver. 23, and would have killed her for falling down under him, though thereby his life was saved, ver. 29, how much more deserved he himself to be smitten and killed, for departing out of the Lord's way, and following his own crooked ways, with a purpose to destroy the lives of his people Israel. Therefore a *wo* is pronounced on those that run greedily after Balaam's error for reward, Jude ver. 11. SAVED HER ALIVE,] As we have an example in the prophet, who being disobedient unto the mouth of the Lord, 'a lion met him by the way and slew him, but the ass whereon he rode was not torn,' 1 Kings xiii. 23, 24, 26, 28.

VER. 34.—I HAVE SINNED,] This seemeth to be acknowledged, for his smiting of the ass, and his reason following so sheweth: but the sin that lay hid in his heart, his wicked purpose and covetousness, he dissembleth, and prosecuteth still unto the end. IF IT BE EVIL IN THINE EYES,] That is, as the Gr. translateth, *if it please thee not*; meaning, that he should go on his journey. He could not be ignorant, that his evil intent to curse God's people for his own promotion, was most evil in the Lord's eyes, and the cause why the angel came out against him; but concealing that, he speaketh of his outward actions, and faintly offereth to turn back, with an 'if it were evil.' His love to the

wages of unrighteousness caused him thus to speak, together with the leave which God had given him, in ver. 20, fain he would go, but if necessity constrain him he will turn back.

VER. 35.—GO WITH THE MEN,] When neither the first words of God who forbade him, ver. 12, nor the signs and dangers which met him by the way, could turn his heart, or deliver him from his error, the Lord again biddeth him go on, so giving him up to his own lusts; which he followed to his destruction. See the notes on ver. 20. So Jarchi explaineth these words, "Go with the men, for thy portion is with them, and thine end to perish out of the world."

VER. 36.—HE WENT OUT TO MEET HIM,] For to welcome him, and entertain him with honour; as Moses to like end, went out to meet his father-in-law, Exod. xviii. 7, and Joseph went out to meet Israel his father, Gen. xli. 29, and the kings of Sodom and of Salem, to meet Abraham, Gen. xiv. 17, 18; Heb. vii. 1. It sheweth how greatly Balaam was respected of the king, as false prophets have always been of wicked rulers, because they serve their lusts. It had been Moab's duty to have met their brother Israel with bread and water in the way when they came out of Egypt: but lo the king of Moab goeth out (even to the utmost border of his land) to meet this soothsayer, whom he had hired to curse Israel; therefore God commandeth his people not to seek their peace or good for ever, Deut. xxiii. 3—6. ARNON,] The border between Moab and the Amorites, Num. xxi. 13, 26.

VER. 37.—DID NOT I SENDING SEND,] That is, *earnestly send unto thee*. AM I NOT ABLE INDEED,] A vain boast, and such as had no effect; for he was not able indeed to honour Balaam in the end, but sent him away in wrath, and with disgrace, confessing that the Lord had kept him back from hon-

not unto me? Am I not able indeed to honour thee? ³⁵ And Balaam said unto Balak, Lo I am come unto thee; now am I able at all to speak any thing? the word that God shall put in my mouth, that shall I speak. ³⁹ And Balaam went with Balak, and they came unto Kirjath-huzoth. ⁴⁰ And Balak slew oxen and sheep, and sent to Balaam, and the princes that were with him. ⁴¹ And it was in the morning that Balak took Balaam, and brought him up into the high places of Baal, that he might see from thence the utmost part of the people.

our, Num. xxiv. 10, 11. But as satan himself proudly offereth the kingdoms and glory of the world to those that will worship him, Matt. iv. 8, 9, so wicked princes do offer promotion to false prophets and flatterers, which oftentimes God suffereth them not to perform; and they turn the edge of their sword against the Israel of God, which they are often forced to put up empty into the sheath, the Lord turning their intended curse into a blessing.

VER. 38.—[AM I ABLE AT ALL,] The word is doubled for more vehemency, *canning can I speak*; that is, surely I cannot in any wise. He speaketh to excuse himself, signifying his willingness to gratify the king, as appeared by his coming to him, but showing withal his inability to do ought against God or his people. For the Lord their redeemer, he 'frustrateth the tokens of the liars, and maketh diviners mad; he turneth wise men backward, and maketh their knowledge foolish, Is. xlv. 25.

VER. 39.—[KIRJATH-HUZOTH,] Which is by interpretation, *the city of the outmost parts, or the city of streets*. It is the name of a city, of the situation in the utmost part of the land; as the Chald. interpreteth it, *the city of his borders*; and the old Lat. version calleth it, "the city which was in the utmost borders of his kingdom:" which some think to be Ar, forementioned in Num. xxi. 28, called 'the corner of Moab,' in Jer. xlviii. 45. Sol. Jarchi in his annot. on this place expoundeth it, "a city full of streets, men, and children in the outer parts of it."

VER. 40.—[BALAK SLEW OXEN,] Either for sacrifice, (as the word is often used for sacrificing) or for a feast to welcome Balaam, or for both; as the Moabites used such idolatrous feasts whereof the people did eat, Num. xxv. 1, 2. Thus Balak rejoiced at the coming of his friend, and received him with all royal solemnity. Wherein as we see the entertainment that this wicked prophet had, that his honour and good cheer might make him to forget the perils which he had passed, and might again fall into by the hand of God: so may we observe the contrary dealing of the

Lord, and of this king. The angel of the Lord came out as an adversary to withstand him; the king as a friend to welcome him. The king blameth him for coming no sooner; the angel for going so soon. The angel met him with a sword, to signify that that should be his end if he went on in his wickedness: the king receiveth him with a banquet, and all honourable entertainment, that by it, and hope of more gain and preferment, he might be encouraged to go on with his wicked enterprise. Between these two, Balaam chooseth the worse part for the honour of this world, though even that also was taken away from him. 'As the partridge sitteth on eggs, and hatcheth them not; so he that getteth riches and not by right, shall leave them in the midst of his days, and at his end shall be a fool,' Jer. xvii. 11.

VER. 41.—[IN THE MORNING,] That is, *the next day early after the feast*. Thus Balak delayeth no time to accomplish his evil purpose, beginning the day with mischief. David was diligent in the mornings to destroy all the wicked of the land, Ps. ci. 8. Balak riseth early to destroy the people of God, and is of them whose 'feet run to evil, and they make haste to shed blood,' Prov. i. 16. THE HIGH PLACES OF BAAL,] In Gr. *the pillar of Baal*; the Chald. expoundeth it, *the high place of his fear*, meaning of his god or idol whom he feared, (as God is called 'the fear,' in Ps. lxxvi. 12,) and Thargum Jonathan nameth it "the fear (or idol) of Peor;" whereof see Num. xxv. 3. Baal (by interpretation, *a lord, master or patron*) is a name given to the idols of many nations, which they used to worship on high places, hills or mountains, Dent. xii. 2. And here do Balak and Balaam build altars and offer sacrifices, Num. xxiii. 1, that they might curse Israel; for as God sendeth his people help from his sanctuary, and supporteth them out of Zion, Ps. xx. 2, and cometh unto them to bless them, in all places where he putteth the memorial of his name, Exod. xx. 24, so the idolators thought of their high places, that they were the fittest to obtain their requests in, from the hand of God,

though it were to curse his people. **THAT HE MIGHT SEE,**] Or, *and he saw*, meaning Balaam: the Gr. translateth, *and he* (to wit, Balak) *showed him a part of the people*, to

wit, of Israel: whom he would have him to behold, that his curse might be the more powerful and effectual. See Num. xxiii. 13.

CHAP. XXIII.

1. *Balaam and Balak offer sacrifices.* 4. *God meeteth Balaam, and putteth in his mouth a blessing, which offendeth Balak.* 13. *They come to another place to curse the people of the Lord, and there again they offer sacrifices.* 16. *God meeteth Balaam, and putteth in his mouth a more ample blessing.* 26. *Balak being more offended, bringeth Balaam to a third place, where also they sacrifice.*

¹ AND Balaam said unto Balak, Build me here seven altars, and prepare me here seven bullocks, and seven rams. ² And Balak did

VER. 1.—**BUILD ME HERE,**] Or, *build for me in this place seven altars.* Balaam here bewrayeth his impiety, when instead of dissuading the king from his evil enterprise, by the word of God, who had forbidden him to curse Israel, Num. xxii. 12, he attempteth together with him, to effect his wicked purpose; and that (which is worst of all) under the colour of religious actions, building altars, and offering sacrifices to God, hereby to intreat and obtain leave of him to curse his people. For it was the manner in those days to seek the Lord, and obtain his favour by sacrifice, Gen. xlv. 1, 2, &c.; 1 Sam. xiii. 9, 12; Hos. v. 6. Thus Balaam had soon forgotten the oracle of God, the sword of the angel, and dangers that he so hardly escaped by the way, and greedily runneth after the error of his evil heart, fulfilling the saying of the prophet, 'Let favour be shewed to the wicked, yet will he not learn righteousness,' Is. xxvi. 10. **PREPARE ME,**] Or, *prepare for me.* As Balak said, 'Curse me Jacob, and defy Israel:' so Balaam saith, 'Build me altars, and prepare me sacrifices;' his intent being not to honour God, but to curse his people. Thus religion is made a cloak of wickedness. 'The sacrifice of the wicked is abomination: how much more when he bringeth it with a wicked mind,' Prov. xxi. 27. God desireth 'mercy and not sacrifice,' Hos. vi. 6. But Balaam was of their religion which 'think that gain is godliness,' 1 Tim. vi. 5, and for the wages of iniquity, abuseth the ordinances of the blessed God, unto cursing and cruelty. **SEVEN BULLOCKS,**] As bullocks and rams were sacrifices which God himself required in the law, Lev. i., and which the patriarchs had learned from God of old, Gen. xv. 9, so seven was a number

sanctified of God for many mysteries, (as is noted on Lev. iv. 6,) and particularly in sacrifices, as he said to Job's friends, 'Take unto you now seven bullocks and seven rams, and go to my servant Job, and offer up for yourselves a burnt-offering,' Job xlii. 8. So at the bringing up of the ark, David and the elders of Israel 'offered seven bullocks and seven rams,' 1 Chron. xv. 26, and Ezekias with the rulers 'brought seven bullocks, and seven rams, and seven lambs, and seven he-goats for a sin-offering for the kingdom,' &c. 2 Chron. xxix. 21. Wherefore the Aramites, Moabites, and other nations, having learned from their ancestors the manner of sacrificing unto God, retained it till Moses' time, and long after, though corrupted with their own superstitions, and abused to much impiety. Hereupon Balaam sacrificeth to the Lord in this sort, to purchase favour of him, and vainly boasteth unto God himself of his good work, ver. 4. And according to this number, it is seven times said of Balaam, that 'he took up his parable,' Num. xxiii. 7, 18; xxiv. 3, 15, 20, 21, 23.

VER. 2.—**BALAK DID,**] Though Chemosh was Balak's god, Num. xxi. 29, yet now by Balaam's counsel he sacrificeth to Jehovah, the God of Israel, ver. 3, 17, as unstable men in hope to obtain their purposes are easily drawn to communicate with all religions true or false, and to make a sinful mixture of them, 2 Kings xvii. 28, 29—33; Ezra iv. 1, 2; Acts xvii. 23. **ON AN ALTAR,**] That is, as the Chald. explaineth it, *on every altar.* The altar being an holy ordinance, which sanctifieth the offering, Matt. xxiii. 19, and a figure of Christ, Heb. xiii. 10: Job xvii. 19, they, for the more sanctification, offer their gifts on several altars. Wherein they add

as Balaam had spoken, and Balak and Balaam offered a bullock and a ram on an altar. ³ And Balaam said unto Balak; Stand by thy burnt-offering, and I will go, peradventure Jehovah will come to meet me, and what word *soever* he sheweth me, I will tell thee: and he went to an high place. ⁴ And God met Balaam, and he said unto him, I have prepared seven altars, and I have offered a bullock and a ram on an altar. ⁵ And Jehovah put a word in Balaam's mouth, and said, Return unto Balak, and thus thou shalt speak. ⁶ And he returned unto him, and lo he stood by his burnt-offering; he, and all the princes of Moab. ⁷ And he took up his parable, and said, Balak the king of Moab hath brought

superstition to the religion received from the fathers: for holy men used one altar in a place, though many sacrifices, Gen. viii. 20; xii. 7; xiii. 4, 18; xxvi. 25; xxxiii. 20; xxxv. 3; Exod. xvii. 15; xxiv. 4, but idolators accustomed themselves to many altars, 2 Kings xviii. 22; Jer. xi. 13; Hos. x. 1; xii. 11; Amos iii. 14; Isa. xvii. 8, such many altars were multiplied to sin, Hos. viii. 11.

VER. 3.—STAND,] Or, *present thyself*, to wit, unto God, here *by thy burnt-offering*, and go not with me, as they were wont to stand by their sacrifices whilst they burned, and present themselves there unto the Lord, who first had respect unto the offerer, and then unto the gift, Gen. iv. 4, 5. So Balak and his princes were to stay there, if perhaps God would respect their persons. PERADVENTURE JEHOVAH WILL COME,] Or, as the Gr. translateth, *if perhaps the Lord will appear*. Balaam went now to meet with enchantments, or signs of good luck, Num. xxiv. 1, which after the manner of false prophets he coloureth with the name of the Lord. WHAT WORD,] Or, *what thing soever*. TO AN HIGH PLACE,] To a *clift* of the rock: or *solitary*, to a *solitary place*; and thus the Chald. expounds it, *he went alone*. He went as soothsayers were wont, to an high and solitary place, to make his prayers, and to observe signs if any should appear.

VER. 4.—GOD MET BALAAM,] In Gr. *God appeared to Balaam*; in Chald. *the word from before the Lord met (or came unto) Balaam*: and so again in ver. 16. Though he sought the Lord both by an unlawful means of enchantment, Num. xxiv. 1; Deut. xviii. 10, and to a wicked end that he might curse Israel, Deut. xxiii. 4, 5, yet the Lord meeteth with him, and putteth his word in his mouth, for the good of his people. So when Nebuchadnezzar used divinations, and consulted with idols, being unresolved whether he should first war against the Jews or the Ammonites, the Lord so disposed of it, that

he first fell upon the Jews, and signified the same to his prophet, Ezek. xxi. 19—23. HE SAID,] That is, as the Gr. explaineth it, *Balaam said. I HAVE PREPARED,*] Or, *I have ordered*. He vainly glorieth of his religious works before God, supposing that he would be pleased with his many altars and sacrifices wherewith he honoured him, and withal implying his request that he might have leave to curse Israel: but the Lord 'would not hear Balaam,' Deut. xxiii. 5, for he hath not so great delight in burnt-offerings and sacrifices, as in obedience to his voice, 1 Sam. xv. 22. 'To do justice and judgment is more acceptable to the Lord, than sacrifice,' Prov. xxi. 3.

VER. 5.—PUT A WORD IN BALAAM'S MOUTH,] The Lord giveth no answer to Balaam's boasting speech, nor sheweth any regard of his altars and sacrifices, which were an abomination unto him, Prov. xv. 8, but sendeth him back with a blessing upon his people, contrary to his own and the king's desire and expectation. 'The preparations of the heart in man, and the answer of the tongue, is from the Lord,' Prov. xvi. 1.

VER. 7.—HE TOOK UP HIS PARABLE,] "The parable of his prophecy," saith Thargum Jonathan. By *taking up*, is meant a pronouncing with an high voice; so God would have them all take knowledge of his word against them, and for his people. By a parable or proverb, is meant a grave speech, which groweth into common use among men. And it is used both in the good part, for excellent matter of doctrine and comfort, as Job xxxvii. 1; xxix. 1; Prov. i. 1, and in the evil part, for proverbs of reproach and reprehension, as in Deut. xxviii. 37; Isa. xiv. 4. Parables also are opposed to plain and familiar speeches easy to be understood, Ezek. xx. 49; Job xvi. 25, so now God speaketh by Balaam to the wicked Moabites, but in parables; 'that seeing they might not see; and hearing they might not understand,' as in Luke viii. 10. BROUGHT ME FROM ARAM,] To

me from Aram from the mountains of the east, (*saying*,) Come curse me Jacob, and come defy Israel. ⁸ How shall I curse *whom* God hath not cursed, and how shall I defy *whom* Jehovah hath not defied? ⁹ For from the top of the rocks I see him, and from the hills I behold him; lo the people shall dwell alone, and shall not be reckoned among the nations. ¹⁰ Who *can* count the dust

wit, from Aram rather *Ajam*, or *Mesopotamia*, as Moses sheweth in Deut. xxiii. 4, and so the Gr. here translateth, *sent for me out of Mesopotamia*, and Thargum Jonathan explaineth it, "Aram which is by Euphrates." See the notes on Gen. xxiv. 10; Num. xxii. 5. OF THE EAST,] Situate eastward from Moab's and Israel's land, that country was infamous for sorcery and divination, Isa. ii. 6. DEFY,] Or, detest with angry threats, and hateful indignation, as the word signifieth in Dan. xi. 30. The Gr. translateth it, *Accurse*.

VER. 8.—WHOM GOD HATH NOT CURSED,] Thus the Gr. also readeth, adding the word *whom*, such wants the scripture sometimes supplieth; as *this house is high*, 1 Kings ix. 8, for *this house which is high*, 2 Chron. vii. 21. Otherwise it may be translated, *How shall I curse? God hath not cursed*. Thargum Jonathan explaineth it, "How shall I curse, when the word of the Lord blessed them?" Here God by Balaam's own mouth reproveth the error of the king, who had sent so far twice to fetch him, that of himself was able to do nothing in this business; and taxeth the vanity of this art of magic or divination, which is not able either to help or hurt any without leave from God. So the Babylonian is convinced by the prophet, saying, 'Stand now with thine enchantments, and with the multitude of thy sorceries, wherein thou hast laboured from thy youth, if so be thou shalt be able to profit, if so be thou mayest prevail. Thou art wearied in the multitude of thy counsels, let now the astrologers, the stargazers, the monthly prognosticators, stand up, and save thee from these things that shall come upon thee. Behold, they shall be as stubble, the fire shall burn them,' &c, Isa. xlvii. 12—14.

VER. 9.—FOR FROM THE TOP,] Or, *when from the top*, (Heb. *the head*) *of the rocks*, I see him, meaning the people, spoken of as one body. I BEHOLD HIM,] In Gr. I consider him, speaking again of the people: as Thargum Jonathan explaineth it, "I consider this people." Balak brought him to the mountains, that seeing the people from thence, he might the more easily curse them: but the sight of them did so amaze him, as he blessed them. Thus, all occasions and circumstances which the wicked chose for their

advantage, God turneth against them, and for the accomplishment of his own will. SHALL DWELL ALONE,] *Separated from other people*. And this further signifieth, how they should be sufficiently provided for of God; having neither need nor fear of other people; for so dwelling alone, implieth a security from evil; as in Jer. xlix. 31. And thus Moses blessing them said, 'Israel shall dwell in confident safety alone,' Deut. xxxiii. 28. SHALL NOT BE RECKONED,] Or, *shall not reckon themselves*: this respecteth their faith in God and service of him, whereby they were his peculiar, and separated from other people, as Exod. xix. 5; Lev. xx. 24, 26; Ezra ix. 2. So Christ hath chosen his church out of the world, John xv. 19; 1 Pet. ii. 9, and this grace the faithful apply unto themselves, as it is said, 'We know that we are of God, and the whole world lieth in wickedness,' 1 John v. 19.

VER. 10.—WHO CAN COUNT,] That is, *none can count, they are so many*, Heb. *Who counteth*; which the Chald. expoundeth, *who am* (or, *is able to*) *count*. And thus the scripture sometime explaineth itself; as, 'Not that which goeth into the mouth, defileth a man,' Matt. xv. 11, that is, 'can defile him,' Mark vii. 15. See the annot. on Gen. xiii. 6. So after in ver. 20. THE DUST OF JACOB,] That is, *the children of Jacob*; as the Gr. translateth it, *the seed of Jacob*. Here Balaam's mouth confirmeth the promise which God made of old unto Jacob, saying, 'Thy seed shall be as the dust of the earth,' Gen. xxviii. 14, and the like was before unto Abraham, 'I will multiply thy seed as the stars of heaven, and as the sand which is upon the sea-shore,' Gen. ii. 17. And thus the Chald. here expoundeth it, "Who can count the little ones of the house of Jacob, of whom it was said, they shall be multiplied as the dust of the earth." OF THE FOURTH PART,] Or, *of a quarter*, as the Chald. explaineth it, *of one of the four camps of Israel*: for they camped about the tabernacle in four quarters, Num. ii. Whereas, the promise of the blessing to Abraham consisted of two branches; 1. That God would give the land of Canaan to him and to his seed for ever: 2. And that he would make his seed as the dust of the earth, Gen. xiii. 15, 16, under which, spiritual graces in Christ

of Jacob, and the number of the fourth *part* of Israel? Let my soul die the death of the righteous *men*, and let my last end be like his.

¹¹ And Balak said unto Balaam, What hast thou done unto me? I took thee to curse mine enemies; and behold, blessing thou hast blessed *them*. ¹² And he answered, and said, Must I not take heed to speak that which Jehovah hath put in my mouth?

¹³ And Balak said unto him, Come, I pray thee with me unto

were also comprehended: the Lord causeth Balaam here to ratify them, both for their dwelling alone in the land, and for their innumerable increase. And whereas Balak envied their multitude, and would therefore have them cursed that they might be diminished, Num. xxii. 3, 5, 6. Balaam is here forced to utter a blessing for their further increase. Thus God resisteth him in all his counsels and enterprises. LET MY SOUL DIE,] That is, *Let me die*: an Heb. phrase, whereby the soul is put for the person, I, thou, or he; and death is the departure of the soul from the body, Gen. xxxv. 18. 'Then dust returneth unto the earth as it was, and the soul returns to God who gave it,' Eccl. xii. 7. So Samson said, 'Let my soul die with the Philistines,' Judg. xvi. 30. THE DEATH OF THE RIGHTEOUS MEN,] The Gr. translath, *with the souls of the just men*; meaning the righteous of Israel, as the Chald. explaineth it, *the death of the just men thereof*, that is, of that people. Balaam, who lived the life of the wicked, desireth (as many do) to die the death of the righteous: but as he lived, so he died among the enemies of God, by the sword of Israel, Num. xxxi. 8. Howbeit, he pronomeeth here a greater blessing upon Israel, as they that were happy not only in life, but in death, For, 'righteousness which is by faith in Christ,' Phil. iii. 9; 'delivereth from death: but when a wicked man dieth, his expectation perisheth,' Prov. xi. 4, 7. Here also Balaam testifieth of the soul's immortality; and different case of good and bad: for otherwise what were the death of the righteous better than of the wicked? LET MY LAST END,] Or, *let my posterity*. The original word sometimes signifieth *the end*, opposed to the beginning, as in Deut. xi. 12; Prov. xix. 20, and so the Chald. translatheth it here, *let my end be like theirs*: sometimes it is, *the posterity*, or children which come after, as in Dan. xi. 4; Amos v. 2; Psal. cix. 13, and in this sense the Gr. interpreters understood it here, saying, *and let my seed be like their seed*: thus Balaam prophesieth a blessing also to the seed of every righteous Israelite according to the promise made unto Abraham and his seed after him, Gen. xvii. 7. And farther, this word *end* is often used for reward, which is after

labours, Prov. xxiii. 15; xxiv. 20; 1 Pet. i. 19, which also may be implied here, of a blessed reward which the righteous have after this life in heaven, Matt. v. 12. But Balaam being a minister of satan, though transformed as a minister of righteousness, his end was according to his works, as the apostle telleth us of all such, 2 Cor. xi. 15.

VER. 11.—I TOOK THEE TO CURSE MINE ENEMIES,] Balak who had before builded altars and offered sacrifices, as to serve the Lord with great devotion, being now crossed in his purpose, manifesteth his hypocrisy, pride, malice, and notorious profanation of religious exercises; in that he regarded not, nor rested in the answer of God by Balaam, but opposed his own will, as that which the prophet should have fulfilled; unjustly calleth the Israelites his enemies, who passed by him in peace; repineth against their blessing, and blameth the prophet for pronouncing it.

VER. 12.—MUST I NOT TAKE HEED TO SPEAK,] Or, *Shall I not observe to speak*. Though Balaam's will was bent to curse Israel for Balak's wages, yet could he not, because God restrained him; wherefore he bare his blame at the king's hand. And now to excuse himself, he signifieth not only the necessity laid upon him by the Lord, but a pretended care and observance in himself to speak his word only: thus the hypocrites mocked one with another; and he that sitteth in the heavens, laughed; the Lord had them both in derision, Ps. ii. 4.

VER. 13.—SEE BUT THE UTMOST PART OF THEM,] Or, *but a part of him, and shall not see him all*: speaking of Israel, as one body. The king gathered from Balaam's words, in ver. 9, that by seeing the whole multitude, he was dismayed; (so looking to the secondary cause, not to God the principal:) wherefore though he failed of his purpose at the first he secondeth it in another place, with hope to prevail; as the Syrians being foiled by Israel in the mountains, would 'fight against them in the plain, hoping there to be stronger than they,' 1 Kings xx. 20—23. And when he could not have the whole people cursed, he bringeth Balaam to see a part of them: as when the dragon could not hunt the woman (the church) that

another place, that thou mayest see them from thence ; thou shalt see but the utmost part of them, and shalt not see them all, and curse me them from thence.

¹⁴ And he took him to the field of Zophim, to the top of Pisgah, and he built seven altars, and offered a bullock and a ram on an altar. ¹⁵ And he said unto Balak, Stand here by thy burnt-offering, and I will meet yonder. ¹⁶ And Jehovah met Balaam, and put a word in his mouth, and said, Return unto Balak, and thus thou shalt speak. ¹⁷ And he came unto him, and lo, he stood by his burnt-offering, and the princes of Moab with him, and Balak said unto him, What hath Jehovah spoken ? ¹⁸ And he took up his parable, and said, Rise up Balak, and hear, hearken unto me, thou son of Zippor. ¹⁹ God is not a man that he should lie, or the son of Adam that he should repent : hath he said, and shall he not do ? and hath he spoken, and shall he not confirm it ? ²⁰ Behold I have received to bless, and he hath blessed, and I *can* not reverse it.

escaped his persecution with her eagles' wings; he being wroth, 'went to make war with the remnant of her seed,' Rev. xii. 13—17; and as Amalek, 'who smote the hindmost of Israel, even all that were feeble behind them,' Deut. xxv. 17, 18.

VER. 14.—FIELD OF ZOPHIM,] That is, by interpretation, *of the spies*, (or *scout-watchers*;) and the Gr. interpreteth it, *the scout-watch of the field*; it seemeth to be a place where they kept the watch of the country against enemies; as Sol. Jarchi here saith, 'It was an high place, where the spy stood to watch whether any forces came against the city. OF PISGAH,] *Of of the hill*, which the Chald. expoundeth *of the high place*. Such hills and high places idolaters used to sacrifice upon, Deut. xii. 2. And Balak thought them lucky to achieve his purposes, but all in vain; as it is written, 'truly in vain is salvation hoped for from the hills, and from the multitude of mountains: truly in Jehovah our God is the salvation of Israel,' Jer. iii. 23. SEVEN ALTARS,] So prosecuting their wickedness still, under colour of religion: see the notes on ver. 1, 2.

VER. 15.—I WILL MEET YONDER,] To wit, with Jehovah; and so the Greek explaineth it, *I will go to enquire of God*. See before in ver. 3, 4, &c.

VER. 18.—RISE UP BALAK,] To hear the word of God with reverence; for at it even kings were wont to rise up, when it was spoken: as afterward Eglon king of Moab also did, in Judg. iii. 20. HEARKEN UNTO ME,] That is, as the Chald. explaineth it, *unto my word*.

VER. 19.—GOD IS NOT A MAN, &c.,] The Chald. paraphraseth thus, "the word of God

is not like the speeches of the sons of man; for the sons of man do say and lie." By lying, is failing in the performance of that which is spoken, as in Hab. ii. 3; Ps. lxxxix. 35, 36; 2 Kings iv. 16. THAT HE SHOULD REPENT,] The like testimony Samuel heareth of God before king Saul, 'the strength of of Israel will not lie nor repent; for he is not a man that he should repent,' 1 Sam. xv. 25. Though the scripture speaketh sometime of God, that he repenteth, as in Amos vii. 3, 6; Jer. xviii. 8; yet that is spoken of him, according to our capacity, because his work is changed, when he himself continueth unchangeable, for with him is 'no variableness, neither shadow of turning,' James i. 17. See the notes on Gen. vi. 6. In this speech of Balaam there is a reproof of Balak's error, who thought by his endeavours to turn God's affection from Israel, and therefore rested not in the word before revealed, but struggled against it still, as if God were false or variable. SHALL HE NOT CONFIRM IT ?] Meaning, he will doubtless confirm and stablish it; as the Chald. expoundeth it, "he confirmeth all his words." The Gr. translateth "shall he speak, and shall he not continue?" that is, constantly perform it? So to confirm a thing, is by the Holy Spirit expounded, 'to continue to do it,' Gal. iii. 10; from Deut. xxvii. 26.

VER. 20.—I HAVE RECEIVED TO BLESS,] Understand, *received a commandment to bless*. See the annot. on Gen. xxiv. 33. AND I CANNOT REVERSE IT,] Or, *shall not turn it away*; which the Chald. explaineth, 'and I shall not turn my blessing from them.' The Gr. translateth, 'I shall bless, and shall not reverse.' Here Balaam preacheth the sta-

²¹ He hath not beheld iniquity in Jacob, neither hath he seen perverseness in Israel; Jehovah his God is with him, and the shout of a king is among them. ²² God brought them forth out of Egypt;

bleness of God's love unto his people; and how all powers and potentates, all magical enchantments and divinations, and what things else soever, are not able to separate God's people from his love and blessing in Christ.

VER. 21.—HE HATH NOT BEHELD,] Or, *he* (that is, *God*) *beholdeth not iniquity*. Here Balaam blesseth Israel the second time, pronouncing first their justification in the sight of God, even that blessedness which they have, 'whose iniquities are forgiven, and whose sins are covered,' Rom. iv. 7. For not to behold, or see iniquity in sinful men, is (as David speaketh) to hide his face from their sins, and to blot out all their iniquities, Ps. li. 11, the contrary whereof is, when God setteth men's iniquities before him, and to the light of his face, Ps. xc. 8; cix. 14, 15. And this is opened by the prophet, when the Lord saith, 'The iniquity of Israel shall be sought for, and there shall be none; and the sins of Judah, and they shall not be found: for I will pardon them whom I reserve, Jer. i. 20. INIQUITY,] This word, in Heb. *aven*, is of large signification, applied to all kind of sin, which causeth pain, sorrow, and misery; and in particular to idolatry, 1 Sam. xv. 22, and *Aven* is an idol, in Is. lxvi. 3, and to this the Chald. here referreth it, saying, "no servers of idols in the house of Jacob;" so doth Thargum Jonatham likewise; and the old Lat. version saith; "There is no idol in Jacob," meaning among the Israelites, the posterity of Jacob. But the word being more general, implieth this and all other iniquity, original or actual, all which God in mercy pardoned to his people, that it was no more seen of him, to be imputed unto them. And as iniquity is often used for the punishment of the same, so is this word *Aven* in Ps. xc. 10; Hab. i. 3, in which meaning the Gr. interpreters translate it here, *there shall be no painfulness* (or *misery*) *in Jacob*. PERVERSENESS,] Or, *molestation*: a word which signifieth both sin and affliction for sin, Ps. xciv. 20; xxv. 18; lxxiii. 5. The Chald. taketh it in the first sense, for them *that do falsehood*; and this is most fit: but the Gr. translateth it *pain*. HIS GOD IS WITH HIM,] This the Chald. expoundeth, "the word of the Lord their God is for their help." Hereby is signified the cause and author of their former blessedness, to be God himself in the midst of them; as Moses said, 'Let the Lord now go amongst us; for it is a stiff-necked people; and pardon thou our iniquity and our sin,' &c. Exod. xxxiv. 9.

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And his presence with them was a sign of their estate in grace, otherwise they could have had no communion with him, 1 John i. 6, 7, as himself said, whilst they were in their sins, 'I will not go up in the midst of thee, for thou art a stiff-necked people, lest I consume thee in the way,' Exod. xxxiii. 3, and by his being with them, they were secured both from Balaam's curse, and from all fear of evil, Ps. xxiii. 4; xci. 15. THE SHOUT OF A KING,] Or, *the alarm* (the *sounding shout*) *of a king*, that is, *of God*. He hath reference to the silver trumpets which Israel used in their wars, by the ordinance of God, who also promised, that they should be remembered before the Lord their God, and saved from their enemies, Num. x. 9. Whereupon Abijah said, 'Behold, God is with us for a captain, and his priests with sounding trumpets to cry alarm against you: O sons of Israel, fight ye not against the Lord the God of your fathers, for ye shall not prosper,' 2 Chron. xiii. 12. So by the shout or alarm of this king among his people, they now were saved from the evils that Balak and Balaam conspired against them. Here-with also may be compared the sounding of trumpets, and shout at the siege of Jericho, Josh. vi. 16, 20, and in the battle of Gideon, Judg. vii. 20. And thus Jesus Christ, the king and defender of the church, causeth continual joy and triumph in the hearts of his people, justifying, sanctifying, and preserving them in peace with God, who always causeth them to triumph in Christ, 2 Cor. ii. 14, and giveth them salvation from the hands of their enemies. Wherein they rejoice and say, 'Who shall lay any thing to the charge of God's elect? It is God that justifieth: who is he that condemneth?' Rom. viii. 33, 34. AMONG THEM,] Heb. *in him*, that is, *in Jacob*: which phrase may also signify the faith that his people have in God their king. The Chald. expoundeth it, *the presence* (or *habitation*) *of their king is among them*.

VER. 22.—GOD BROUGHT THEM,] Or, *God the bringer of them*. This answereth Balak's complaint, there is 'a people come out of Egypt,' Num. xxii. 5. Balaam telleth him, they came not of themselves, (as he imputed unto them for evil,) but they were brought up of God. So again in Num. xxiv. 8. HE HATH,] Or, *to him is*. It may be understood first of God, and then of Israel, unto whom God giveth strength, Ps. lxxviii. 36. THE STRENGTHS OF AN UNICORN,] Or, as the Gr. translateth it, *the glory of an*

he hath as the strengths of an unicorn. ²³ Surely *there is* no enchantment against Jacob, nor divination against Israel; according to *this* time, it shall be said of Jacob, and of Israel, What hath God wrought? ²⁴ Behold, the people shall rise up as a courageous

unicorn. The unicorn is a beast commended in the scripture for the excellency of his horn: whereupon the prophet saith, 'My horn shall be exalted as the unicorn's,' Ps. xcii. 11, and for his strength; as it is said, 'Wilt thou trust him, because his strength is great?' Job xxxix. 11. Therefore the prowess of a people against their enemies is set forth by this similitude; as Moses saith of Joseph 'His horns, the horns of an unicorn, with them he shall push the peoples together,' Deut. xxxiii. 17. And in this sense Balaam speaketh here of Israel, as in his third blessing he explaineth it, 'He hath as the strengths of an unicorn, he shall eat up the nations his enemies, and shall break their bones,' &c. Num. xxiv. 8. And Christ being delivered from the power of his enemies, saith, 'Thou hast answered me from the horns of unicorns,' Ps. xxii. 21. And God himself sheweth the nature of this beast to be such, as he will not be tamed, or made serviceable to man, nor bide by the crib, nor plough, or harrow, or bring home the seed into the barn, Job xxxix. 9, 10, 12. The original word of strengths here used, (which the Gr. translateth *glory*, the Chald. *strength*;) is properly such lustiness, courage and prowess, as whereby one endureth labour without weariness or fainting. Hereby then is signified, that as God himself is Almighty, so of his grace he communicateth to his people such strength, as whereby they shall vanquish their enemies, but shall be vanquished of none, for being strong in faith, and the word of God abiding in them, they overcome the world, and the wicked one (satan,) 1 John v. 4; ii. 14, sin shall not have dominion over them, Rom. vi. 14, neither are they 'the servants of men,' 1 Cor. vii. 23, they renew their strength, they run and are not weary, they walk and faint not, Is. xl. 31.

VER. 23.—SURELY THERE IS,] Or, as the Gr. and Chald. interpret it, *for there is* so making this that followeth a reason of the former comparison. And whereas human writers report a special virtue to be in the unicorn's horn against poison, some apply that to the poison of enchantment and divination next spoken of, which could not prevail against Israel, because of the virtue of God's grace given to his people. No ENCHANTMENT,] Or, *no observing of fortunes*; a sinful art, when by observing the events of things, they gathered signs of good or evil luck to themselves or others: see the annot.

on Lev. xix. 26; Deut. xviii. 10. AGAINST JACOB,] Or, *in Jacob*: but *in* is often used for *against*, as in Num. xii. 1. In this sense he teacheth that no devilish arts could hurt God's people, for the gates of hell shall not prevail against the church of Christ, Matt. xvi. 18. Although therefore Balak had led him from place to place, to try if one were more lucky for him than another, that Israel might be cursed; and Balaam had now twice gone to meet with enchantments, that he might have cursed them, Num. xxiv. 1, yet all was in vain, for God would not suffer it. But the Chald. giveth the latter sense, as if no such enchantments were pleasing unto, or in use among this people, being forbidden them of God, Lev. xix. Deut. xviii. DIVINATIONS,] That is, *presaging or foretelling of things to come*: see the notes on Deut. xviii. 10. ACCORDING TO THIS TIME,] Or, *even at this time it shall be said*: that is, not hereafter only, but even now, it shall be said by me, who am to prophesy of this people, what great things God hath wrought and will work for them. It may also be referred unto time to come, as Chazkuni expoundeth it, "The next year, after they are gone over Jordan, about this time, it shall be said concerning Jacob and Israel, how many (great) works the holy blessed (God) hath wrought for them." See the like phrase in the annot. on Gen. xviii. 10; xxv. 31. WHAT HATH GOD WROUGHT!] That is, *how wonderful things God hath wrought for them*. The Gr. translateth it, *what God shall perform*. He teacheth that all the valiant acts of Israel should not be done by themselves, but by God for them, as it is showed in Ps. xlv. 1, 2, &c. Wherefore it is written, 'Lord, thou wilt ordain peace for us: for thou also hast wrought all our works in us,' Is. xxvi. 12. And so the apostle saith, 'It is God which worketh in you both to will, and to do, of his good pleasure,' Phil. ii. 13; and, 'he which hath begun a good work in you, will perform it, until the day of Jesus Christ,' Phil. i. 6.

VER. 24.—AS A COURAGEOUS LION,] Of these names of lions, see the annot. on Gen. xlix. 9. Of the lion's nature, Solomon saith, 'it is strongest among beasts, and turneth not away for any,' Prov. xxx. 30. Here, the blessing which was specially given to the tribe of Judah, Gen. xlix., is applied to all Israel, which were in Christ, 'the Lion of the tribe of Judah,' Rev. v. 5; for,

lion, and lift up himself as a renting lion: he shall not lie down until he eat the prey, and drink the blood of the slain.

²⁵ And Balak said unto Balaam, Neither cursing curse him, nor blessing bless him. ²⁶ And Balaam answered and said unto Balak;

Spake I not unto thee, saying, All that Jehovah speaketh that I *must* do? ²⁷ And Balak said unto Balaam, Come I pray thee, I will take thee unto another place; peradventure it will be right in the eyes of God that thou shalt curse me them from thence.

²⁸ And Balak took Balaam *unto* the top of Peor that looketh toward Jeshimon. ²⁹ And Balaam said unto Balak, Build me here seven altars, and prepare me here seven bullocks and seven rams. ³⁰ And

'just men are bold as a lion,' Prov. xxviii. 1. LIFT UP HIMSELF,] A sign of stoutness, courage, and majesty. By this, and the former rising up, is meant the valiant onset which they should make upon their enemies the Canaanites, whereof the book of Joshua is a testimony: and under them were figured the spiritual enemies of the salvation of Israel; satan, sin, the world, &c. which the church of Christ should resist and overcome by faith, 1 Pet. v. 9; ii. 11; 1 John v. 4. UNTIL HE EAT THE PREY,] That is, as the Chald. and Thargum Jonathan expound it, "until he have killed his enemies." Signifying hereby Israel's constant fighting of the Lord's battles not lying down, or giving themselves rest, till they have gotten a full victory. This was in part fulfilled in the conquest of Canaan, at the end whereof the two tribes and an half returned with much riches, cattle, silver, gold, &c. to divide the spoil of their enemies, with their brethren, Josh. xxii. 3, 4, 8. And when David having fought the battles of the Lord, sang unto his praise, 'I have pursued mine enemies, and destroyed them, and turned not again, until I had consumed them,' 2 Sam. xxii. 38. But chiefly it is performed by the grace of God in Christ, against the enemies of our souls; whereof it is thus prophesied, 'And the remnant of Jacob shall be among the nations, in the midst of many peoples, as a renting lion among the beasts of the forest, as a young lion among the flocks of sheep; who if he go through, both treadeth down, and teareth in pieces, and none can deliver. Thine hand shall be lifted up upon thine adversaries, and all thine enemies shall be cut off,' Mic. v. 8, 9. And this spiritual warfare is not like the battles of the world, 'with confused noise, and garments rolled in blood,' Is. ix. 5, but with the 'sword of the Spirit, which is the word of God,' Eph. vi. 17, 'in much patience, and afflictions, in necessities, in distresses, in stripes, in imprisonments, in tossings to and fro, in labours, in watchings, in fastings, by pureness, by knowledge, by

long-suffering, by kindness, by the Holy Spirit, by love unfeigned, by the word of truth, by the power of God, by the armour of righteousness on the right hand, and on the left,' &c. 2 Cor. vi. 4—7. For even Christ himself, when he was called 'the Lion of the tribe of Judah,' appeared like 'a lamb as it had been slain,' Rev. v. 5, 6; and his people for his sake 'are killed all the day long,' are counted 'as sheep for the slaughter;' and yet in all these things, 'are more than conquerors, through him that loved them,' Rom. viii. 36, 37.

VER. 25.—NEITHER CURSING CURSE HIM,] In Gr. *neither curse me him with curses, neither blessing bless him*: that is, neither curse Israel at all, nor bless him at all. Here Balak's indignation against Balaam, and sin against God, is increased: rejecting his own prophet, resisting the word of the Lord now the second time: and when he could do no evil to Israel, he would hinder them from good.

VER. 27.—PERADVENTURE IT WILL BE RIGHT IN THE EYES OF GOD,] That is, *it will please God*, as the Chald. expoundeth it; and so the Gr. saith, *if it may please God*. This is Balak's third and last attempt against the church of Christ in another place; as satan tempted Christ himself thrice in three several places, which not succeeding, he then left him, Matt. iv. 1—11. And whereas before, the king supposed that Balaam's seeing of the whole multitude, was the let why he did not curse them; he now perceiveth God to be the cause, and therefore by sacrifices in a place idolatrous, he seeketh to obtain his favour.

VER. 28.—THE TOP OF PEOR,] The name of a mountaiu, called in Gr. *Phogor*; and in Chald. *the top of the high place of Peor*, where the Moabites used to sacrifice unto their idol, called Baal-peor, Num. xxv. 2, 3, 18; and there they had a temple called Beth-peor, or 'the house of Peor,' Deut. iii. 29 and near it was a city called Beth-peor which the Israelites had taken from king

Balak did as Balaam had said, and he offered a bullock and a ram on an altar.

Sihon, and it was after given for a possession to the Reubenites, Josh. xiii. 15, 20. In this idolatrous mountain, the king hoping to be heard of God, maketh supplication with

new altars and sacrifices: so continuing the abuse of his religion, bent against the will of God, and to the destruction of his people.

CHAP. XXIV.

1. *Balaam leaving enchantments, prophesieth by the Spirit of God the happiness of Israel.* 10. *Balak in anger dismisseth him;* 14. *but before his departure he prophesieth of the star of Jacob, and the destruction of some nations.*

¹ AND Balaam saw that it was good in the eyes of Jehovah to bless Israel; and he went not as at other times, to meet with enchantments, but he set his face toward the wilderness. ² And Balaam lifted up his eyes, and he saw Israel abiding in tents, *according* to their tribes, and the Spirit of God was upon him. ³ And he

VER. 1.—HE WENT NOT AS AT OTHER TIMES,] Or, *not at this time, as the time before*, (which the Gr. translatheth, *according to his custom*,) *to meet with enchantments*. This sheweth, that all his former altars, and sacrifices, and consultations with the Lord, were by that wicked art of enchantment, or observing of fortunes, such as the prophets and diviners of the nations used, Deut. xviii. 10, 14. Which thing he now left, as seeing it not available for his purpose; but that his evil heart was not changed, appeareth by his going with the king to mount Peor, to see if from thence he might curse Israel, by his commanding of altars and sacrifices as before, Num. xxiii. 27—30, and by his pestilent counsel which he gave the king after this, for the destruction of God's people, Num. xxxi. 16; Rev. ii. 14. SET HIS FACE TOWARD THE WILDERNESS,] Where Israel lay encamping, that he might as it were prevent God, and suddenly utter a curse against his people. The Chald. paraphraseth, “he set his face towards the calf that Israel had made in the wilderness,” (Exod. xxxii.) as if, looking upon their sins, he thought for them he might have cursed Israel: and so in Thargum Jerusalem it is explained, “He set his face toward the wilderness, and remembered concerning them the work of the calf, and would have cursed Israel.”

VER. 2.—ABIDING IN TENTS,] Or, *dwelling*; which the Gr. translatheth, *camping*, or *having their army, or leaguer*. The order wherein God had placed the armies of Israel

about his sanctuary, Num. ii. they always kept, when they pitched in the wilderness: the sight whereof astonished the enemy, so that he could not curse them as he desired, but blessed them the third time. THE SPIRIT OF GOD WAS UPON HIM,] That is, as the Chald. explaineth it, *the spirit of prophecy from before the Lord rested upon him*: and as Sol. Jarchi here noteth, “it came into his heart that he should not curse them.” The like phrase was before in Num. xi. 26, ‘the Spirit rested upon them, and they prophesied;’ and again in ver. 29, ‘would God that all the Lord’s people were prophets, and that the Lord would put his Spirit upon them.’ This was God’s powerful work, changing Balaam’s heart when he intended evil; as when Saul and his messengers went with an evil purpose to have taken David in Naioth, ‘the Spirit of God was upon them, and they also prophesied,’ 1 Sam. xix. 19—23. And when wicked men, being thus overruled, uttered divine oracles, as now Balaam did, they spake not of themselves, as it is said of the holy prophets, ‘For prophecy came not at any time by the will of man; but holy men of God spake, being moved (or carried) by the Holy Spirit,’ 2 Pet. i. 21.

VER. 3.—HE TOOK UP HIS PARABLE,] That is, *prophesied*; see Num. xxiii. 7. ASSUREDLY SAITH,] Or, *affirmeth, averreth*: a word appropriate to the oracle of God, which is ‘a faithful saying,’ 1 Tim. i. 15. See the annot. on Gen. xxii. 16. Here Balaam be-
ginmeth his third blessing with a solemn pre-

took up his parable and said, Balaam the son of Beor assuredly saith, and the man *whose eye is open*, assuredly saith. ⁴ He assuredly saith, *which* heard the oracles of God, which saw the vision of the Almighty, falling and *having his eyes uncovered*. ⁵ How goodly are thy tents, O Jacob, thy tabernacles, O Israel! ⁶ As the

face, avouching the truth and constancy of it from God; against whose will the more he struggleth, the stronger he is resisted. THE MAN WHOSE EYE IS OPEN,] Which the Chald. expoundeth, *the man that is far-sighted, that seeth well*; the Gr. translatheth, *the true man*: he seemeth hereby to signify that he was a prophet, who in old time was called a seer, 1 Sam. ix. 9. *Shethum* the original word, used only here, and in ver. 15, is of contrary signification to *sethum*, that is, *closed*, or *shut up*: howbeit some take it to be of the same meaning, which may then be explained thus, "The man who had his eye shut, but now open." And eye is put for eyes, understanding the eyes of his mind opened by the spirit of prophecy: though some of the Hebs. (as Jarchi here observeth) have from hence conjectured, that Balaam was blind of one eye.

VER. 4.—THE ORACLES OF GOD,] Or, *the sayings of God*, as the Chald. saith, *the word from before God*: but the Gr. translatheth, *strong oracles*, because *God* (in Heb. *El*) is so named of being *strong* or *mighty*. VISION OF THE ALMIGHTY,] Or, *of the All-sufficient*, that is, as the Gr. translatheth, *of God*. FALLING,] Understand, into a trance, or deep sleep, or falling on my face to the ground: for even the holy men of God, when they saw divine visions, used to fall down on their faces, and into deep sleeps, as dead men. So 'a deep sleep (or trance) fell upon Abraham,' Gen. xv. 12, and Daniel was afraid, and fell on his face, and 'was in a deep sleep' on his face toward the ground, Dan. viii. 17, 18; and John 'fell at his feet as dead,' Rev. i. 17; and Ezekiel fell on his face, Ezek. i. 28; iii. 23; xliii. 3; xlv. 4. Likewise when the spirit of prophecy came upon men, they are said to fall, or lie down, as did Saul, 1 Sam. xix. 24. And in this place of Balaam, the Chald. translatheth it, *lying down*; the Gr. *in a sleep*; so after, in ver. 16. EYES UNCOVERED,] Or, *unveiled*, to wit, to see the vision, as the Chald. saith, "and it was revealed unto him."

VER. 5.—HOW GOODLY,] Or, *how good*! which word implieth profit, pleasure, beauty, joy, delight, &c. See the notes on Gen. i. 4. THY TENTS,] In Gr. *thy houses*, or *dwelling*s; but tents are a movable habitation, fitting the people of God in this world, Heb. xi. 9, and a warlike life, Jer. vi. 3. Afterward the Church is called 'the tents of

Jacob,' Mal. ii. 12, and 'the tents of Judah,' Zech. xii. 7. And Jacob their father is noted to have dwelled in tents, Gen. xxv. 27. Moreover, when this people were seated in Canaan, their dwelling-places were called their tents, 2 Chron. x. 16; vii. 10. So this is meant of the state of the church, not only then present, but throughout all ages. THY TABERNACLES,] Or, *thy habitacles*, *dwelling-places*; which have their name of vicinity, or nearness altogether. This therefore noteth the communion of the church with Christ, and one with another; and is by Targum Jonathan expounded, "the tabernacle of the congregation which is set among you, and your tabernacles which are round about it, O house of Israel." O ISRAEL,] That is, *O Israelites*. The church is named after their father Jacob and Israel; Jacob is their name in respect of their own infirmities, (whereupon it is said, 'Fear not, thou worm Jacob,' Is. xli. 14, and, 'by whom shall Jacob arise?' for he is small,' Amos vii. 2, 5,) but Israel is the name of their power and prevailing with God and men. See the annot. on Gen. xxxii. 28.

VER. 6.—SPREAD FORTH,] Or *stretched out*, implying both length and breadth, and large extent of Israel's habitations; compared therefore to valleys or bourns, which are long, large, pleasant to behold, and watered with rivers, whereby they are fruitful, as Song vi. 11. AS GARDENS,] Which are enclosed, set with pleasant and wholesome plants, and by rivers are made always fresh, green, and fruitful. Wherefore the Scriptures likeneth the church to a garden full of pleasant fruits, Song iv. 12—16; Is. lxi. 11. BY THE RIVER,] In Gr. *by rivers*; whereby the gardens are made green and fruitful, without which they wither. Therefore, when God threateneth judgment to Israel, he saith, ye shall be 'as a garden that hath no water,' Is. i. 30; and promising mercy, he saith, 'thou shalt be like a watered garden,' Is. lviii. 11. Hereby was signified that 'river of God full of water,' Ps. lxxv. 9; 'the river, the streams whereof make glad the city of God,' Ps. xlv. 4; even the word and Spirit of the Lord, which refresheth and comforteth his people, as it is written, 'their soul shall be as a watered garden, and they shall not sorrow any more at all,' Jer. xxxi. 12. LIGN-ALOE-TREES,] Or, as some think, *Santall-trees*, in Heb. *Ahalim*, which hath affinity with the

valleys are they spread forth as gardens by the river *side*: as lign-aloes-trees, *which* Jehovah hath planted, as cedar trees beside the waters. ⁹ He shall pour waters out of his buckets, and his seed *shall be* in many waters, and his king shall be higher than Agag, and his kingdom shall be exalted. ⁸ God brought him forth out of Egypt; he hath as the strength of an unicorn: he shall eat up the nations his distressers, and shall break their bones, and pierce *them*

name of *Aloes* derived of it. The Gr. translath it *Tents*; but the Chald. *Spices*. The Lign-aloes is a tree growing in Arabia and India, which giveth a sweet odour, and is like the thyme-wood mentioned in Rev. xv.ii. 12; and is here used to signify the good fame of the church, and report of her graces which is as a sweet smell. **JEHOVAH HATH PLANTED,**] This signifieth the excellency of this tree above others, and the growth in the natural place where it best prospereth: so the cedars are said to be planted by him, in Ps. civ. 16; and he is the planter of his church, Jer. ii. 21. **CEDARS BY THE WATERS,**] The cedar is one of the goodliest trees, for tallness, bigness, strength, and durance; with the timber of it the temple was built, 1 Kings vi. 9, 10, &c.; and by the waters it best flourisheth, and signifieth the glory of the kingdom of Israel; as it is written of the kingdom of Assyria, 'behold the Assyrian was a cedar in Lebanon, with fair branches, and with a shadowing shroud, and of an high stature, &c. The waters made him great, the deep set him up on high, with her rivers running round about his plants,' &c. Ezek. xxxi. 3, 4. See also Ps. i. 3.

VER. 7.—HE SHALL POUR WATERS,] Or, *water shall flow out of his buckets*: speaking of Israel. This parable is translated by the Gr. interpreters thus; "there shall come forth a man out of his seed, and shall have dominion over many nations, and his kingdom shall be higher than Gog, and his kingdom shall be increased." And by the Chald. paraphrast thus; "there shall grow up a king, which shall be anointed of his sons, and shall have dominion over many people; and his king shall be mightier than Agag, and his kingdom shall be exalted." And Thargum Jonathan expoundeth it to the like effect; and the exposition accordeth with other scriptures which speak of the propagation of children, by the similitude of waters, fountains, cisterns, and the like; as "hear ye this, O house of Jacob, &c. which are come forth out of the waters of Judah," Is. xlvi. 1; "and ye of the fountain of Israel," Ps. lxxviii. 27. And Solomon speaking of wife and children in the lawful state of marriage, saith, 'drink waters out of thine own cistern, and running waters out of thine own

well. Let thy fountains be dispersed abroad, and rivers of waters in the streets; let them be only thine own,' &c. Prov. v. 15—18. And again, speaking of the harlot, he saith, 'stolen waters are sweet,' Prov. ix. 17. Thus Balaam prophesieth here of Israel's great increase, and of the glory of their kingdom in David and Solomon, but chiefly in Christ. Otherwise, by waters may be understood the word and Spirit of God, as John iii. 5; iv. 10; vii. 38, 39; which should plentifully be poured out in the church, that they might 'with joy draw water out of the well of salvation, as Is. xii. 3. **HIS SEED IN MANY WATERS,**] This seed may be understood as before, of children; and many waters, of many people, as in Rev. xvii. 15; Is. lvii. 19; Ps. cxliv. 7. Or seed may mean corn, sown in watery, moist, and fruitful places, to bring forth much increase; as, 'blessed are ye that sow beside all waters, that send forth thither the feet of the ox and the ass, Is. xxxii. 20. **HIGHER THAN AGAG,**] The king of the Amalekites, whom Saul the king of Israel subdued, 1 Sam. xv. 8; and it seemeth this was a common name to all the kings of Amalek, as Pharaoh was to all the kings of Egypt. Spiritually the king of Israel is Christ, John i. 49; xii. 13, 15; who is 'higher than the kings of the earth, Ps. lxxxix. 28; amongst whom Agag sometime excelled. **HIS KINGDOM,**] The kingdom of Israel, exalted by David and Solomon, but above all by Christ, whose church and kingdom is above all kingdoms, in grace, glory, and incorruption, Is. ii. 2; Dan. ii. 44; Rev. xi. 15.

VER. 8.—OF AN UNICORN,] This similitude is here repeated and enlarged from the former blessing, in Num. xxiii. 22. **EAT UP,**] i. e. consume the nations, as the seven nations in Canaan, Deut. vii. 1; and all other subdued by faith, as it is said, 'the nation and kingdom that will not serve thee, shall perish; yea, those nations shall be utterly wasted,' Is. lx. 12. See also Num. xiv. 9. **BREAK THEIR BONES,**] In Gr. *unmarrow* (or *eat out the marrow of*) *their fat bones*. It signifieth an utter weakening of them, that they should never recover their strength. **PIERCE THEM,**] In Gr. *shoot through the enemy with his arrows*. Arrows are often

through *with* his arrows. He couched, he lay down as a rentling lion, and as a courageous lion, who shall stir him up? Blessed *be every one of them* that bless thee; and cursed *be every one of them* that curse thee.

¹⁰ And Balak's anger was kindled against Balaam, and he smote his hands together; and Balak said unto Balaam, I called thee to curse mine enemies; and, behold, blessing thou hast blessed *them* these three times. ¹¹ And now flee thou unto thy place: I said, honouring, I will honour thee; but lo, Jehovah hath kept thee back from honour. ¹² And Balaam said unto Balak, Spake I not also to thy messengers which thou sentest unto me, saying, ¹³ If Balak would give me his house full of silver and gold, I cannot go beyond the mouth of Jehovah, to do good or evil out of mine *own* heart: what Jehovah shall speak, that will I speak. ¹⁴ And now,

mentioned among other instruments of war, Jer. l. 9, 14; li. 11; Zech. ix. 14. These pierce inwardly, and are figuratively applied to piercing words, Ps. lxi. 4; and spiritually to the words of Christ, whose 'arrows are sharp in the heart of the king's enemies,' Ps. xlv. 6.

VER. 9.—HE COUCHEd,] Here Balaam applieth unto Israel that blessing which Jacob gave unto his son Judah, the father of our Lord Christ, the lion of that tribe, Gen. xlix. 9; and it signifieth the victory of the church over their enemies: see also Num. xxiii. 24. WHO SHALL STIR HIM UP,] Who dare provoke him? meaning, none. So the victory gotten shall quietly be held; and the peace of the church after her warfare, is here foretold, but accomplished in Christ. BLESSED BE EVERY ONE OF THEM,] The conclusion of this blessing, is the same wherewith Isaac ended the blessing upon Jacob the father of this people, Gen. xxvii. 29; and like that which God gave unto Abraham, Gen. xii. 3. Thus God continueth his grace to the faithful and their seed for ever; and here, by Balaam's own mouth, curseth all this wicked plot and practice of the king and prophet, who had endeavoured with their utmost craft to curse the people whom God had blessed, and Balaam is condemned of himself.

VER. 10.—HE SMOTE HIS HANDS,] Or, *clapped the palms of his hands*; a sign of indignation and grief in the king, with a contempt of the prophet; as elsewhere it is said, 'men shall clap their hands at him, and shall hiss him out of his place,' Job xxvii. 23; and, 'all that pass by the way clapped their hands at thee, they hissed and wag their head,' &c. Lam. ii. 15.

VER. 11.—FLEE THOU,] Or, *flee for thyself*, that is, get thee gone speedily: so fleeing is used for speedy departing, in Is. xlviii.

20; Zech. ii. 6; Job ix. 25; xiv. 2; Amos vii. 12. Here Balak being out of hope to effect his purpose, leadeth not Balaam to another place as he had done before, but turneth him off with ignominy. UNTO THY PLACE,] Thy country Mesopotamia, as the place of the Canaanites, &c. in Exod. iii. 8, is their country, and in Exod. xxiii. 20; *the place*, is in Gr. *the land*. Or, unto the city Pethor, as, 'unto the place of Sichem,' Gen. xii. 6; is the city of Sichem: see Amos iv. 6. KEPT THEE BACK,] In Gr. *deprived thee of honour*. Here Balaam, who ambitiously sought after honour and riches, is sent away with shame, and misseth of the wages of unrighteousness which he loved: for, 'the wicked worketh a deceitful work; but to him that soweth righteousness, shall be a sure reward,' Prov. xi. 18.

VER. 13.—GO BEYOND THE MOUTH,] In Gr. *transgress the word*: see Num. xxii. 18. OUT OF MINE OWN HEART,] In Gr. *of myself*.

VER. 14.—I WILL COUNSEL THEE WHAT THIS PEOPLE SHALL DO,] This seemeth to be an imperfect speech, which the Chald. paraphrast well explaineth thus; "I will counsel thee what thou shalt do, and I will show thee what this people shall do." For the scriptures have many like brief speeches, as is noted on Exod. iv. 5; xiii. 8; and Moses after sheweth, that Balaam gave Balak wicked counsel against Israel, to draw them into idolatry and fornication, Num. xxxi. 16; and our Saviour calleth it the doctrine of Balaam, who taught Balak 'to cast a stumbling-block before the children of Israel, to eat things sacrificed unto idols, and to commit fornication,' Rev. ii. 14; the history whereof followeth in Num. xxv. And thus the Hebs. also expound this place: Chazkuni in these words, "I will counsel thee: Moses

behold I go unto my people : come, I will counsel thee what this people shall do to thy people in the latter days.

¹⁵ And he took up his parable, and said, Balaam the son of Beor assuredly saith, and the man *whose* eye is open assuredly saith.

¹⁶ He assuredly saith, *which* heard the oracles of God, and knew the knowledge of the most High, *which* saw the vision of the Almighty, falling, and *having* his eyes uncovered. ¹⁷ I shall see him, but not

our teacher concealeth the counsel, because Balaam said it to Balak in secret;" but in Num. xxxi. 16, 'it is revealed.' To like effect writeth Sol. Jarchi, saying, "This scripture is brief, I will counsel thee to cause them to stumble (or fall) and I will tell thee what evil they shall do to Moab in the latter days;" and Thargum Jonathan openeth it by Num. xxv. 1, 2, &c. IN THE LATTER DAYS,] That is, the days after following: see the like in Gen. xlix. 1. For the time present, Israel might not meddle with the people of Moab, *eut.* ii. 9; but after in David's days, 'he smote Moab and measured them with a line, casting them down to the ground: even with two lines measured he to put to death, and with one full line to keep alive;' and so the Moabites became David's servants' 2 Sam. viii. 2. Again in Jer. xlviii. there is a large prophecy of Moab's destruction with a promise of the returning of their captivity in the latter days.

VER. 15.—TOOK UP HIS PARABLE,] That is, prophesied, but darkly and in parables: see ver. 3. WHOSE EYE IS OPEN,] In Gr. *the true man* : see the notes on ver. 3.

VER. 16.—THE KNOWLEDGE OF THE MOST HIGH,] In Chald. *knowledge from before the Most High*, that is, made known to him of God. This sentence is here added more than in ver. 4. Baal-hatturim here noteth, that "he saith this, because he would reveal the days of Christ." FALLING,] Into a trance; the Gr. translateth it, *in a sleep* : see this opened on ver. 4.

VER. 17.—I SHALL SEE HIM,] Or, *shall see it*; meaning the person or thing that now he is to speak of; namely, David, and his kingdom, the accomplishment whereof should be in Christ and his church. Sol. Jarchi explaineth it thus; "I see the praise of Jacob, and their greatness: but it is not now, but after a time." Chazkuni here saith, "He prophesieth of David." BUT NOT NIGH,] That is, as the Chald. explaineth it, *his coming is not nigh*. This may be understood of Christ, for of him he after prophesieth; whom Balaam saith, he shall behold, (for 'every eye shall see him, and they also which pierced him,' Rev. i. 17.) but he had not Job's faith, to behold him his 'Redeemer,' Job xix. 25, 27. SHALL PROCEED A STAR,] Or, *a star*

hath proceeded, speaking after the manner of prophecy of a thing to come, as already done. The Gr. translateth, *a star shall arise*: which the Chald. expoundeth, "A king shall arise out of the house of Jacob." This is to be understood in part of David, and chiefly of Christ our Lord, who thus testifieth of himself, 'I am the root and the off-spring of David, the bright and morning star.' Thus also the Hebs. understood it of old; for the false Christ that arose unto the Jews in the days of Trajan the emperor, was called (in allusion to this prophecy) Bar Chochab, that is, *the son of the star*: but being after slain in battle, the Jews seeing themselves deceived, called him Bar Coziba, that is, *the son of falsehood*. Of him there is mention in Thalmud Bab. in *Sanhedrin*, cap. *Chelek*: and Maim. in treat. of Kings, chap. ii. sect. 3, saith of R. Akiba, "who was the armour-bearer of Ben Coziba the king, that he said of him, he was the king Christ. And he and all the wise men of his age thought he was the king Christ, until he was killed for iniquity: when he was killed, they knew he was not." A SCEPTRE,] Or, *a rod, a staff*, a sign of kingdom and government: see the notes on Gen. xlix. 10. The Gr. translateth it, *a man shall rise out of Israel*; the Chald. saith, "Messias (or Christ) shall be anointed of the house of Israel." As David and other kings had sceptres, so Christ is said to have rod or sceptre, as, 'The sceptre of thy kingdom is a sceptre of righteousness,' Ps. xlv. 7; Heb. i. 8; and, 'Thou shalt rule them with a rod (or sceptre) of iron,' Ps. ii. 9. THE CORNERS,] Or, *the sides, (the quarters) of Moab*; meaning a conquest of the whole country, in every quarter and corner of it. The Gr. interpreters understood it figuratively, *the dukes of Moab*; likewise the Chald. paraphrast, saying, "he shall kill the princes of Moab." This was literally fulfilled by David, who 'smote Moab, and cast them down to the ground,' &c. 2 Sam. viii. 2, spiritually by Christ, destroying idolaters and antichristians, in religion like Moabites. SHALL UNWALL,] Shall cast down the walls, that is, *conquer and subdue*, which the Gr. expoundeth, *shall captive* (or *make a prey*;) the Chald. *shall rule or have dominion*. THE

now; I shall behold him, but not nigh. There shall proceed a star out of Jacob, and a sceptre shall rise out of Israel; and shall smite through the corners of Moab, and shall unwall all the sons of Seth.

¹⁸ And Edom shall be a possession, and Seir shall be a possession for his enemies, and Israel shall do valiantly. ¹⁹ And he shall have dominion out of Jacob, and shall destroy him that remaineth, out

SONS OF SETH,] Who was the son of Adam, set in Abel's room, whom Cain killed, Gen. iv. 25, and all Cain's race being drowned in the flood, only Seth's posterity in Noah remained: so that all the world now are the sons of Seth, as of Adam: wherefore the Chald. explaineth it, "he shall have dominion over all the sons of men." So it is a prophecy of Christ, whom all kings should worship, all nations should serve, Ps. lxxii. 11, and the ends of the earth should be his possession, Ps. ii. 8; 'That at the name of Jesus every knee should bow,' Phil. ii. 10. And this conquest is gotten by the preaching of the gospel, as it is written, 'The weapons of our warfare are not carnal, but mighty through God, to the pulling down of strong holds, casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ, and having in a readiness to revenge all disobedience,' 2 Cor. x. 4—6. Some take Seth here to be meant not of a man's name, but to signify the *hinder part*, and to mean the people then behind Balaam, as the Ammonites, Midianites, and the like: but besides the Chald. fore-mentioned, the Gr. also translateth it, *all the sons of Seth*: and the Hebs. do most so expound it; as Sol. Jarchi saith, "all the sons of Seth, i. e. all peoples, which do all come of Seth the son of Adam the first." Maim. in *Misn.* tom. iv. treat. of kings, chap. xi. sect. 1, explaineth Balaam's prophecy thus; "I shall see him, but not now: this is David: I shall behold him, but not nigh; this is the king Christ. There shall proceed a star out of Jacob; this is David: and a sceptre shall rise out of Israel; this is the king Christ: and shall smite through the corners of Moab; this is David, as it is written (in 2 Sam. viii. 2,) 'And he smote Moab,' &c. And he shall unwall all the sons of Seth; this is the king Christ, of whom it is written (in Ps. lxxii. 8,) 'He shall have dominion from sea to sea.' And Edom shall be a possession to David, as it is said, 'And all they of Edom became David's servants,' 2 Sam. viii. 14. And Seir shall be a possession; this is unto the king Christ: as it is said, 'And saviours shall come up on mount Sion, to judge the mount of Esau, and the kingdom shall be the Lord's,' Obad. ver. 21.

VER. 18.—EDOM,] The Edomites the posterity of Esau; these became a possession to David, 1 Chron. xviii. 13, after that unto Christ; as it is written, 'Who is this that cometh from Edom?' &c. Is. lxiii. 1—6. SEIR,] The mountain where Esau dwelt, Gen. xxxvi. 7, 8, wherefore the Gr. instead of *Seir*, nameth *Esau*. SHALL DO VALIANTLY,] Or, *do valiantly*, valiant acts: which phrase is sometimes understood of wars and victories, as in 1 Sam. xiv. 48, sometimes of getting wealth and riches, as in Ezek. xxviii. 4. Both may be here meant, and the Chald. expoundeth it of the latter. And as this was answerable to the name of Israel, which signified his power and prevailing 'with God and with men,' Gen. xxxii. 20, so David, after he had vanquished the Edomites, celebrated the truth of this promise, saying, 'Through God we shall do valiantly, and he will tread down our enemies,' Ps. lx. 14.

VER. 19.—AND HE SHALL HAVE DOMINION,] He, that is, *one of the house of Jacob*, as the Chald. expresseth it. So Thargum Jonathan saith, "And a ruler shall rise up out of the house of Jacob." And it may be understood of David first, then and chiefly of Christ, Sol. Jarchi openeth it thus, "And yet there shall be another ruler out of Jacob, and he shall destroy him that remaineth out of the city. Of the king Christ he speaketh thus, of whom it is said, (in Ps. lxxii.) 'he shall have dominion from sea to sea.' OUT OF THE CITY,] That is, *of every city*, to wit, of the Edomites, as ver. 18, or more generally, of all cities; as the Chald. expoundeth it, *the city of the people*. Chazkuni refereth it to Joab, David's captain, of whom it is said, 'Six months did Joab remain there with all Israel, until he had cut off every male in Edom,' 1 Kings xi. 15, 16. But it hath reference also to further victories, as is said, 'The house of Jacob shall be a fire, and the house of Joseph a flame, and the house of Esau for stubble, and they shall kindle in them, and devour them, and there shall not be any remaining of the house of Esau, for the Lord hath spoken it,' Obad. v. 18. The Thargum called Jonathan's, nameth it *Constantinople*: by which it is evident, that the author of that work was not Jonathan ben Uzziel, who paraphrased on the prophets, and was of the apostles' age, but some later Jew,

of the city. ²⁰ And he looked on Amalek; and he took up his parable, and said, Amalek *was* the first of the nations; but his latter end *shall be, that he* perish for ever.

²¹ And he looked on the Kenite, and took up his parable, and said, Strong *is* thy dwelling-place, and *thou* putttest thy nest in a rock.

²² Nevertheless, Kain shall be wasted, until Ashur shall carry thee away captive.

²³ And he took up his parable, and said, Alas, who shall live when God doth this.

²⁴ And ships (*shall come*) from the coasts of Kitim, and shall af-

who put forth his work in that Jonathan's name.

VER. 20.—HE LOOKED ON AMALEK,] On the country or people of the Amalekites, the posterity of Esau, Gen. xxxvi. 12. As the sight of Israel occasioned Balaam to bless them, ver. 2, &c. so the beholding of the wicked occasioned the utterance of their judgment and curse. THE FIRST,] Or, *the beginning of the nations*; meaning either the chiefest of them, or, as the Chald. expoundeth it, “the first of them that warred against Israel;” for which God threatened their ruin before, in Exod. xvii. as now he foretelleth it again by Balaam, as Israel was the Lord's ‘first-fruits,’ Jer. ii. 3, and therefore by him preserved: so Amalek being the first-fruits of the wicked nations, is devoted to destruction, fulfilled in part by Saul, 1 Sam. xv. and after in Mordecai's time, Es. vii., but spiritually accomplished by Christ. Thus Jericho the first-fruits of the Canaan cities, was also devoted and destroyed, Josh. vi. HIS LATTER END,] Or, *his posterity*; as the Gr. translatheth, *his seed*: see Ps. xxxvii. 38. THAT HE PERISH FOR EVER,] Or, *unto perdition*; which the Gr. translatheth, *shall perish*; the Chald. *shall perish for ever*: so in ver. 24.

VER. 21.—THE KENITE,] That is, *the Kenites*, or *Kenans*; these the Chald. call *Salmeans*; so that he took them for those Kenites mentioned in Gen. xv. 19. But Thargum Jonathan expoundeth it of ‘Jethro, that became a proselyte,’ Exod. xviii. And so in Judg. i. 16, it is said, ‘the children of the Kenite, Moses' father-in-law, went up,’ &c. And these are mentioned here next Amalek, because they dwelt with them; as is written, ‘And Saul said unto the Kenites; Go, depart, get you down from among the Amalekites,’ &c. 1 Sam. xv. 6. THOU PUTTEST THY NEST,] Heb. *to put thy nest*, of which phrase see the annot. on Gen. vi. 19. And here the Heb. *Ken*, which is a *nest*, hath allusion to the Kenites'

name: by nest, meaning an habitation, as in Job xxix. 18, a similitude taken from eagles, which build their nests on high rocks; see Obad. ver. 4; Hab. ii. 9. So hereby was signified the secure dwellings of the Kenites by Israel, without disturbance, till the Assyrian wasted all.

VER. 22.—KAIN,] That is, *the Kenite*, who came, as it seemeth, of a man named Kain, and so is by the Chald. expounded as before, *the Salmaan*. Some think it to be the name of a place where they dwelt. WASTED,] Or, *eaten up*, to wit, by enemies. UNTIL ASHUR,] Or, *whiles Assur*; the Assyrians, and Babylonians, who carried away captive the ten tribes of Israel, 2 Kings xvii. 6, and the Jews into Babylon, 2 Kings xxv. and so the Kenites with them, as appeareth by this prophesy; and after the return of the people out of Babylon, there is mention of these Kenites also, in 1 Chron. ii. 55.

VER. 23.—ALAS, WHO SHALL LIVE,] The Chald. explaineth it, *wo to the sinners that shall live*, &c. He signifieth hereby extraordinary and grievous calamities. DOTH THIS,] Heb. *putteth*, or *disposeth this*, to wit, this that followeth. Thargum Jonathan explaineth it, “When the word of the Lord shall be revealed, to give a good reward unto the just, and to take vengeance on the wicked,” &c.

VER. 24.—FROM THE COAST OF KITIM,] Heb. *from the hand of Kitim*, which the Chald. expoundeth, *from the Romans*; the old Latin version, *from Italy*; the Gr. keepeth the Heb. phrase, *from the hand of the Kitans*. Kitim (or *Chittim*) was one of the sons of Javan, the son of Japhet, the son of Noah, Gen. x. 4. His posterity seated in Cilicia, Macedonia, Cyprus, and Italy also, as Josephus observeth in Antiq. lib. iv. cap. 22. Wherefore Kitim is taken sometime for the one, and sometimes for the other. Here it may imply both the troubles that befel the Assyrians and Jews, by the Greeks

flit Ashur, and shall afflict Heber, and he also shall perish for ever.

²⁵ And Balaam rose up, and went and returned to his place; and Balak also went to his way.

and Selucidæ in the troublous days of Antiochus, according to that in Dan. xi. 30. 'For the ships of Kitim shall come against him:' and after calamities that befel the Hebrews, from the Romans. SHALL AFFLICT ASSUR.] They, the ships, that is, the armies of Kitim shall afflict the Assyrians, which come of Assur, the son of Shem, the son of Noah, Gen. x. 22. HEBER,] Or, *Eber*, that is, *Heber's children*, as the Gr. translateth it, *the Hebrews*, of Heber: see Gen. x. 22, 24. All Israel were his posterity, afflicted by Greeks and Romans. Christ was the chiefest of Eber, Luke iii. 23, 35, he was killed by Pilate the Roman deputy. Since that time, Rome by Antichrist there reigning, hath afflicted Christ in his members. HE ALSO,] That is, *Kitim shall perish for ever*; or, *shall go unto perdition*. Thus Balaam, as he began with the blessing of Israel, endeth with the destruction of their enemies: God by his mouth confirming the promises made unto Abraham, and to his seed for

ever; the accomplishment of all which, is in Christ.

VER. 25.—RETURNED TO HIS PLACE,] That is, went away with a purpose to return home, but was stayed by the Midianites, and among them was killed by the sword of Israel, Num. xxxi. 8. But this is here so signified, to show how God disappointed their plots and practices, that Balaam returned as he came, and could not curse Israel, but denounced woes against their enemies. Things which men purpose and endeavour to do, are said to be done by them, though perhaps not effected; as is noted on Exod. viii. 18; Num. xiv. 40. It might also be, that Balaam indeed returned to his place, and afterward came again to the Midianites. So Chazkuni (on Num. xxxi.) saith, "After that he had returned to his place, to Mesopotamia, he came again to Midian, to receive money of the elders of Midian, when he heard say of the plague which had been in Israel by his counsel."

CHAP. XXV.

1. *Israel at Shittim commit whoredom with the daughters of Moab, and idolatry with Baal-Peor.* 4. *The idolaters are commanded to be slain.* 6. *Phinehas killeth Zimri and Cozbi.* 10. *God therefore giveth him an everlasting priesthood.* 16. *The Midianites are to be vexed for their wiles against Israel.*

¹ AND Israel abode in Shittim, and the people began to commit whoredom with the daughters of Moab. ² And they called the peo-

VER. 1.—ABODE IN SHITTIM,] A place in the wilderness, in the plains of Moab, near Jordan, called Abel-Shittim, in Num. xxxiii. 48, 49. In this place Israel did sit, or abide, until after Moses' death; and from thence Joshua removed them to Jordan, where they passed over to Gilgal, Josh. ii. 1; iii. 1. Wherefore God after willed the people to remember the things that befel unto them, from Shittim to Gilgal, that they might 'know the righteousness of the Lord,' Mic. vi. 5. And the history now following sheweth, how when Balak, the princes of Moab and Midian, and Balaam their prophet, had plotted and practised with all their art and might, to with-

draw God's favour and blessing from his people, but prevailed nothing; the prophet gave Balak and the Midianites counsel to put a stumbling-block before the Israelites, to see if they could withdraw the people from the love, fear, and obedience of the Lord their God, that Israel sinning, might fall and bring themselves into the curse, (which Balaam could not bring upon them) and so perish. By this wicked counsel they prevailed against many, to the death of twenty-four thousand Israelites; but the state and body of the church was by God's grace still preserved, the wicked being taken away by his judgment. THE PEOPLE,] Some of the

ple unto the sacrifices of their gods: and the people did eat, and bowed themselves down to their gods. ³ And Israel was joined to

people of Israel; for they that fell to this wickedness, did all perish; but they that cleaved to the Lord, remained alive, Deut. iv. 3, 4. To COMMIT WHOREDOM,] Or, to commit fornication; which the Chald. expoundeth, to err (or go astray) after the daughters of Moab; understanding also, the daughters of Midian, as appeareth by ver. 6, 17, 18. This evil they fell into, by the wicked counsel and doctrine of Balaam, who taught Balak 'to cast a stumbling-block before the sons of Israel, to eat things sacrificed to idols, and to commit fornication,' Rev. ii. 14. So Moses likewise saith, 'Behold these (women) caused the sons of Israel, through the word of Balaam, to commit trespass against Jehovah in the matter of Peor,' Num. xxxi. 16. That hypocrite who had so often blessed Israel, and pronounced those accursed which cursed them, who had heard and uttered the oracles of God, had his eyes opened, had escaped the sword of the angel, &c. to the end that he should not speak or do any thing but what the Lord commanded: yet after all this, he was the author of this mischief; that it might appear how 'evil men and seducers wax worse and worse, deceiving, and being deceived,' 2 Tim. iii. 13, and that men might beware of false prophets, which come in sheep's clothing, but inwardly are ravening wolves, Matt. vii. 15.

VER. 2.—THEY CALLED,] That is, the daughters of Moab called, or invited. Thus the intended war, of Moab against Israel, was turned to a pretended peace, and feigned amity, alluring people by fleshly baits, to defile the bodies and souls with whoredom and idolatry. By the women of Moab, and of other strange peoples, Solomon the wise was also drawn into sin, 1 Kings xi. 1, 4. SACRIFICES OF THEIR GODS,] Or, of their god; in Gr. and Chald. of their idols: meaning of Baal-Peor: whereof David speaketh thus, 'They were joined unto Baal-Peor, and ate the sacrifices of the dead,' Ps. cvi. 28. By the dead, meaning idols, unto which the scriptures do oppose 'the living and true God,' 1 Thes. i. 9; Jer. x. 9, 10. DID EAT,] And so communicated with their idolatry; for they who eat of the sacrifices, are partakers of the altar, 1 Cor. x. 18. This sin God in special manner had forewarned them of, in Exod. xxxiv. 14, 15. BOWED TO THEIR GODS,] In Gr. and Chald. to their idols. This people whom God had guided through the wilderness forty years, who had seen God's works, and felt his punishments for their own and their fathers' sins, were delivered from many enemies round about, and

now abiding in Shittim, were ready to enter into the promised land, are here prevented, and overthrown through their own corruption.

VER. 3.—WAS JOINED,] Or, was coupled, was yoked: unto which word the apostle seemeth to have respect, when he saith, 'Be ye not unequally yoked together with unbelievers,' 2 Cor. vi. 14. To BAAL-PEOR,] Which the Chald. expoundeth, to them that served Baal-Peor, that was the idol of the Moabites and Midianites, called in Gr. *Belphegor*. Baal is by interpretation a lord or patron: by which name it is probable that the heathens called the sun, or some star, as is noted on Lev. xviii. 21. Peor or Phegor, was the name of a mountain, Num. xxiii. 28, and of the idol there worshipped, Num. xxv. 17; Josh. xxii. 17. And because Baal was a common name to many idols, and much revered of the people, through corruption the Israelites called also the Lord, Baal: but he blameth them for it, saying, 'Thou shalt call me no more Baali,' Hos. ii. 16, and in detestation of the name, the prophets put Bosheth, that is, *shame*, instead of Baal, that is, *Lord*: as it is written, 'They went to Baal-Peor, and separated themselves unto that shame,' Hos. ix. 10, and the Gr. interpreters in 1 Kings xviii. 25, translate Baal, *Shame*: yea and the Heb. prophets sometimes put one for another, as Jerub-Baal (who was Gideon) Judg. viii. 35; ix. 1, is called Jerub-Besheth, 2 Sam. xi. 21; Esh-Baal, 1 Chron. viii. 33; is called Ish-Bosheth, 2 Sam. ii. 10; and Merib-Baal, 1 Chron. viii. 34; is Mephi-Bosheth, 2 Sam. ii. 10. Hereupon it is said, 'Ye set up altars to that shame, even altars to burn incense unto Baal,' Jer. xi. 13. Peor hath the signification of opening the mouth, and was the name of this idol, as some think, of filthiness and fornication committed together with idolatry, (as this history sheweth) and to be that which in other language was called *Priapus*. But as Nebo the god of Babylon hath his name of prophesying, so Peor might likewise be so called of opening the mouth in speech and prophecy; as the scripture mentioneth 'the prophets of Baal,' 1 Kings xviii. 22, and of the prophets that prophesied by Baal, Jer. ii. 8; xxiii. 13. THE ANGER OF JEHOVAH,] 'They provoked him to indignation by their actions, and the plague brake in upon them,' Ps. cvi. 29. Thus Balaam by his counsel brought them into sin, and so under wrath and curse through their own default; which he could not obtain of God otherwise against them by any means.

Baal-Peor, and the anger of Jehovah was kindled against Israel. 'And Jehovah spake unto Moses, Take all the heads of the people, and hang them up before Jehovah, against the sun, that the fierce anger of Jehovah may be turned away from Israel. ' And Moses said unto the judges of Israel, Slay ye *every* man his men that were joined unto Baal-Peor. ' And behold, a man of the sons of Israel came, and brought near unto his brethren a Midianitess, in the eyes of Moses, and in the eyes of all the congregation of the sons of Israel: and they *were* weeping at the door of the tent of the congregation. ' And Phinehas the son of Eleazar, the son of Aaron the priest, saw *it*; and he rose up from amongst the congregation, and took a javelin in his hand. ' And he went in after the man of Israel, into the tent, and thrust both of them through, the man of Israel, and the woman, through her belly; and the plague was stayed from the sons of Israel. ' And those that died in the plague, were four and twenty thousand.

VER. 4.—THE HEADS,] That is, as the Gr. translath, *the captains of the people*, such as were chief in the transgression. HANG THEM UP,] The Gr. translath it, *make them a public example*: the Chald. *judge and kill him that is worthy to be killed*: but Thargum Jonathan expoundeth it, "crucify them." The law after saith, 'he that is hanged is the curse of God, that is, accursed of God,' Dent. xxi. 23, so the sinners brought the curse upon themselves. BEFORE JEHOVAH,] Or, *for*, or *unto Jehovah*; to his honour, in doing vengeance on his enemies. Both these phrases are used as one, in 2 Sam. xxi., 'we will hang them up unto Jehovah,' ver. 6, 'and they hanged them before Jehovah,' ver. 9. THAT THE FIERCE ANGER,] Or, as the Gr. translath, *and the fierce anger* (or *heat of the anger*) *of the Lord shall be turned away*. Signifying that the rooting out of sinners turneth away God's anger from a people: for, 'to do justice and judgment, is more acceptable to the Lord than sacrifice,' Prov. xxi. 3.

VER. 5.—HIS MEN,] The men under his government, as they were distributed in Exod. xviii. 25. Although the Midianites were the beginners of this mischief, yet God first punisheth and purgeth his church, and after he giveth order to destroy the Midianites, ver. 17; Num. xxxi. 2, for 'judgment must begin at the house of God,' 1 Pet. iv. 17; Ezek. ix. 6. Compare herewith the judgment inflicted for the golden calf, Exod. xxxii. 27, &c.

VER. 6.—BROUGHT NEAR,] This word signifieth a bringing to commit fornication, as in Gen. xx. 4, 'Abimelech had not come near unto her:' see the notes on Lev. xviii.

6. THEY WERE WEEPING,] These circumstances show the sin to be done with an high hand, in contempt of Moses, of the congregation, of God himself and his judgments (for which the people now wept:) and so of all religion; and with a purpose to stir up the people unto open rebellion.

VER. 8.—INTO THE TENT,] The original word used here for a tent, is not the ordinary name, but such as signifieth a cave or hollow place; and is thought to mean such a tent as was made for fornication: and so it more sheweth the height of his impiety, that erected such a place of wickedness. HER BELLY,] In Chald. *her bowels*; in Gr. *her womb* (or *matrice*.) THE PLAGUE WAS STAYED,] Or, *was restrained*: this plague, which the Chald. calleth *death*, seemeth to be a pestilence which God sent among the people, as the like speech elsewhere sheweth, Num. xvi. 50. 1 Chron. xxi. 22, as also in that David saith, 'the plague brake in upon them,' Ps. cvi. 29. Howbeit the word is sometime used for slaughter by the sword, as in 1 Sam. iv. 17.

VER. 9.—TWENTY-FOUR THOUSAND,] All the men that had followed Baal-Peor, the Lord destroyed them from among his people, Dent. iv. 3. The apostle speaking hereof, saith, 'Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand,' 1 Cor. x. 8. It seemeth that one thousand were slain by the judges, ver. 5, and twenty-three thousand by the hand of God, of which latter number the apostle speaketh: or, one thousand of the chief were hanged, and the rest slain by the sword.

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¹⁰ And Jehovah spake unto Moses, saying, ¹¹ Phinehas the son of Eleazar, the son of Aaron the priest, hath turned my wrath away from the sons of Israel, while he was zealous with my zeal among them, that I consumed not the sons of Israel in my zeal.

¹² Therefore say, Behold I give unto him my covenant of peace.

¹³ And there shall be to him, and to his seed after him, the covenant of an everlasting priesthood, because he was zealous for his God,

¶ Here the Hebs. begin the forty-first section or lecture of the law, which they call Phinehas.

VER. 11.—HATH TURNED AWAY,] In Gr. *hath caused my wrath to cease.* The fact of Phinehas, who was but a priest's son, no ordinary magistrate, and who proceeded not with the malefactors judicially, but carried with zeal of God, thrust them through suddenly, might seem blame-worthy in the eyes of men, and might procure him much ill-will considering the persons whom he killed, the man being a prince in Israel, and the woman a prince's daughter of Midian: therefore God here justifieth and rewardeth his work done by the motion of his Spirit. HE WAS ZEALOUS WITH MY ZEAL,] Or, *he was jealous with my jealousy;* for God's cause, not his own. The apostle hath a like speech, 'I am jealous over you with jealousy of God, that is, with godly jealousy.' Zeal or jealousy, (both which are signified by one word in the Heb.) meaneth both a fervent indignation against the sinners, and a fervent love unto the Lord, showed in his former act, as Thargum Jonathan addeth for explanation, "and he killed the guilty among them." IN MY ZEAL,] Or, *in my jealousy;* it is the word before used, and applied here to God, as in Exod. xx. 5, and often.

VER. 12.—I GIVE,] In Chald. *I decree.* OF PEACE,] Understand, *my covenant,* (the covenant of) *peace:* so God saith of Levi, 'my covenant was with him, (the covenant of) life and peace; and I gave them unto him, for the fear wherewith he feared me,' &c. Mal. ii. 5. So in this place Thargum Jonathan paraphraseth, "Behold I decree unto him my covenant of peace, and I will make him the messenger of my covenant, and he shall live for ever, to preach the gospel of redemption in the end of days." By which words Phinehas in his covenant was a figure of Christ, who is called 'the messenger of the covenant,' Mal. iii. 1, and hath an everlasting priesthood, 'after the power of an endless life,' Heb. vii. 16, 17, and hath both

wrought and preached redemption in these latter days, Heb. i. 1—3.

VER. 13.—OF AN EVERLASTING PRIESTHOOD,] Meaning until Christ's coming, to whom the priesthood of Aaron was to give place, Heb. vii. 11, &c. Phinehas himself lived to a great old age, as appeareth by Judg. xx. 28, his sons successively were high priests till the captivity of Babylon, 1 Chron. vi. 4, 15, and at the return out of captivity, Ezra the great priest and scribe was of his line, Ezra vii. 1, 5. And God by his prophet promiseth, that 'David shall never want a man to sit upon the throne of the house of Israel: neither shall the priests the Levites want a man before me, to offer burnt-offerings, and to kindle meat-offerings, and to do sacrifice continually,' Jer. xxxiii. 17, 18, 21, 22. Both which are accomplished in Christ, Luke i. 32, 33; Heb. iii. 1; v. 1—5; viii. 1—3, &c. ZEALOUS FOR HIS GOD,] Or, *jealous for his God,* that is, for the dishonour done unto his God; as God himself is said to be jealous for Jerusalem, when he was sore displeased with the heathens that afflicted it, Zach. i. 14, 15. 'It is good to be zealously affected always in a good thing,' Gal. iv. 18, that God showeth here in rewarding Phinehas' zeal, who 'stood up and executed judgment, and the plague was stayed: and it was counted to him for justice, to generation and generation for ever,' Ps. cvi. 30, 31. The Hebs. in ages following mentioned his glory; as Ben Sirach saith, 'Because he had zeal in the fear of the Lord, and stood up with good courage of heart, when the people were turned back, and made atonement for Israel; therefore was there a covenant of peace made with him, that he should be the chief of the sanctuary, and of his people; and that he and his posterity should have the dignity of the priesthood for ever,' Eccl. xlv. 23, 24. The scripture noteth the contrary of Eli (who came of Ithamar the brother of Eleazar) for when his own sons committed whoredom with the women of Israel, that assembled at the door of the tabernacle of the congrega-

and made atonement for the sons of Israel. ¹⁴ And the name of the man of Israel, that *was* smitten, that was smitten with the Midianitess, *was* Zimri, the son of Salu, a prince of a father's house, of the Simeonites. ¹⁵ And the name of the woman, the Midianitess that *was* smitten, *was* Cozbi the daughter of Zur, he *was* an head of nations, of a father's house of Midian.

tion, and made themselves vile, 'he restrained them not,' but honoured his sons above the Lord; therefore God threatened to cut off his arm, and the arm of his father's house, that there should not be an old man in his house for ever. And he 'swore unto the house of Eli, that the iniquity of Eli's house should not be purged with sacrifice, nor offering for ever,' 1 Sam. ii. 22, 29, 31; iii. 13, 14. MADE ATONEMENT,] Or, *made reconciliation*, pacified God's wrath through faith: this word used for atonement by sacrifice, is here applied to the executing of judgment upon the malefactors; whereupon God stayed the plague which had begun upon the congregation. As oftentimes for the sin of some, God is wroth with the whole congregation, Josh. vii. 1, 12; xxii. 17, 18, so here for the just fact of Phinehas his wrath was turned away, ver. 11, and atonement is made. So the proverb was fulfilled, 'The king's wrath is as messengers of death; but a wise man will pacify it,' Prov. xvi. 14. Thus David also made atonement by doing justice on Saul's house, 2 Sam. xxi. 3, &c.

VER. 14.—SMITTEN,] That is, *killed*, as the Chald. explaineth it: so in ver. 15, and 17. ZIMRI,] In Gr. *Zambri son of Salu*; the notation of this name agreeth with his end; for Zimri signifieth *cutting off*, as superfluous boughs are pruned, or cut off from the vine: Salo signifieth *treading under foot*; so as a fruitless branch he was cut off from the vine of Israel, and trodden down of God and men; as it is written, 'Thou hast trodden down all them that go astray from thy statutes; for their deceit is falsehood,' Ps. cxix. 118. AMONG THE SIMEONITES,] In Chald. *of the tribe of Simcon*. And being a prince, and bringing that harlot 'unto his brethren,' ver. 6, it is likely that many of that tribe took part with him, and perished in the plague aforesaid. For whereas that tribe at the former muster, had fifty-nine thousand and three hundred men of war among them, Num. i. 22, 23, they were diminished now after this plague thirty-seven thousand and one hundred, that there remained at the next muster, but twenty-two thousand and two hundred men, Num. xxvi. 1, 14.

VER. 15.—COZBI,] In Gr. *Chasbi daughter of Sour*. Cozbi signifieth *lying or falsehood*, Zur is a *rock*. AN HEAD OF NATIONS,]

That is, *a governor of people*; for he was a prince of Midian, ver. 17, and afterward he is said to be one of the five kings of Midian, Num. xxxi. 8. And as Balaam with his wicked counsel and doctrine, is named as a figure of antichristian seducers, corrupting the Christian church with fornication and idolatry, Rev. ii. 14, so in this prince of Midian, and the harlot his daughter, we may behold the type of antichrist, who by the spirit and doctrine of Balaam hath drawn the church unto fornication and idolatry with false gods and heresies. His false prophets, like the daughters of Moab, allure men unto those abominations: for as the wisdom of God (in Christ) sendeth forth her maidens to invite the simple to come and eat of her bread, and drink of the wine that she hath mingled, Prov. ix. 1—5, so 'the foolish woman,' (or whore of Babylon, Rev. xvii. 1, 5,) hath also her toll-guests, 'the spirits of devils, working miracles, which go forth unto the kings of the earth,' &c. Rev. xvi. 13, 14, and she calleth 'passengers, who go right on their ways to partake of her stolen waters which are sweet, and bread in secret, which is pleasant, and many do follow her pernicious ways, yea, many strong men have been slain by her,' Prov. ix. 13—18; vii. 26; 2 Pet. ii. 1, 2. The kings also of the earth have committed fornication with her, Rev. xviii. 3, and brought her by their laws unto the brethren and subjects. And as the harlot's name was Cozbi, that is, a *lie* or *falsehood*, the daughter of Zur, that is, a *rock*, a prince of Midian of Abraham's degenerate children, Gen. xxv. 1, 2; so is the church of antichrist, false and deceitful, yet the pretended daughter of the Rock, which Christ hath promised to build his church upon, Matt. xvi. 18, though being departed from the true faith of Christ, as the Midianites were from the faith of their father Abraham. For those antichristian idolatries, God sendeth forth his plagues, Rev. xvi. But when with the sword of the Spirit, (which is the word of God, Eph. vi. 17,) those abominations are cut off, and the authors of them thrust through, as in Zach. xiii. 2, 3, the wrath of God which now is kindled against the sinners, shall be turned away. OF A FATHER'S HOUSE,] Sol. Jarchi here noteth from Gen. xxv. 4, that "Midian had five father's houses, Ephah, and Ephraim,

¹⁶ And Jehovah spake unto Moses, saying, ¹⁷ Vex thou the Midianites, and smite ye them. ¹⁸ For they vex you with their wiles, wherewith they have beguiled you in the matter of Peor, and in the matter of Cozbi, the daughter of a prince of Midian their sister, which *was* smitten in the day of the plague, for Peor's sake.

and Hanoch, and Abida, and Eldaah; and this man was king of one of them."

VER. 17.—*VEX THE MIDIANITES,*] Or, *distress*, that is, war against the Midianites; as the Gr. translatheth, *use enmity against them*: Heb. *to vex*, or *to distress*, of which phrase see the notes on Exod. xiii. 3, God who had first punished his own people for their sins, doth now decree vengeance against their enemies, which was done by Moses before his death, Num. xxxi. 2. For as God saith to the nations, 'Lo I begin to bring evil on the city, upon which my name is called; and should ye be utterly unpunished? ye shall not be unpunished,' Jer. xxv. 29. He speaketh this against the Midianites, rather than against the Moabites (whom he had forbidden Israel to vex or distress, Deut. ii. 9,) because they were chief in the mischief. For though Balaam gave the counsel to the king of Moab, Rev. ii. 14, and the Moabitish women were prostitutes also unto whoredom, Num. xxv. 1, yet Balak at first did not much regard that counsel, but turned Balaam away with shame, Num. xxiv. 11, 25; but the Midianites retained him, and amongst them he was slain, Num. xxxi. 8. And Cozbi a king's daughter of Midian was a

principal instrument of evil unto Israel, as God sheweth in ver. 18, therefore the Midianites were first in the punishment. *SMITE YE THEM,*] That is, as the Chald. expoundeth it, *kill ye them*.

VER. 18.—*FOR THEY VEX YOU,*] Or, *distress you*, not with war, but with wiles and deceits. So God saith of Babylon, 'Reward her even as she hath rewarded you,' Rev. xviii. 6. The reward of unrighteous works, is righteous judgment. *THEIR WILES,*] Or, *their guiles, deceits, crafts*. *BEGUILED YOU,*] Or, *dealt wilyly and craftily with you*; as the Egyptians when they thought to deal wisely for the suppressing of Israel, Exod. i. 10, are said to 'deal craftily,' Ps. cv. 25, and Joseph's brethren, when they craftily conspired his death, Gen. xxxvii. 18. By this it appeareth, that the amity of the Midianites was but feigned, and that they plotted the destruction of Israel. *MATTER,*] Heb. *word of Peor*; the idolatry with Baal-Peor, which Israel was drawn unto, ver. 2, 3. So 'the matter (or word) of Cozbi,' is meant the fornication with her, ver. 6. *FOR PEOR'S SAKE,*] Heb. *for the word of Peor*, that is, which plague came on Israel for Peor's sake or cause.

CHAP. XXVI.

1. *The sum of all the men of Israel, from twenty years old and upward, is taken in the plains of Moab.* 5. *The families and numbers of Reuben.* 12. *Simeon.* 15. *Gad.* 19. *Judah.* 23. *Issachar.* 26. *Zabulon.* 29. *Manasseh.* 35. *Ephraim.* 38. *Benjamin.* 42. *Dan.* 44. *Aser.* 48. *Naphtali.* 51. *The sum of them all.* 52. *The law of dividing among them the inheritance of the land.* 57. *The families and number of the Levites.* 62. *The cause why they were not numbered among the Israelites.* 63. *None were left of them which were numbered at Sina, but Caleb and Joshua.*

¹ AND it was after the plague that Jehovah said unto Moses,

VER. 1.—*AFTER THE PLAGUE,*] After the death of the twenty-four thousand that perished for the sin of Peor, (Num. xxv. 9;) the Lord commandeth the people to be numbered, which should have inheritance in his

land; to signify his love and care of those that cleaved unto him, Deut. iv. 3, 4. The Hebs. explain it by "the similitude of a shepherd, who, when wolves have gotten among his flock, and worried some of them,

and unto Eleazar, the son of Aaron the priest, saying, ² Take ye the sum of all the congregation of the sons of Israel, from twenty years old and upward, *according* to the house of their fathers, every one that goeth forth *with* the army in Israel. ³ And Moses and Eleazar the priest spake with them in the plains of Moab, by Jordan *near* Jericho, saying, ⁴ From twenty years old and upward, as Jehovah commanded Moses, and the sons of Israel which went forth out of the land of Egypt.

⁵ Reuben the first-born of Israel; the sons of Reuben, *of* Enoch, the family of the Enochites; of Phallu, the family of the Phallu-ites. ⁶ Of Hezron, the family of the Hezronites; of Carmi, the family of the Carmites. ⁷ These *are* the families of the Reubenites, and they *that were* mustered of them were three and forty thousand, and seven hundred and thirty. ⁸ And the sons of Phallu, Eliab. ⁹ And the sons of Eliab, Nemuel, and Dathan and Abiram: this *is that* Dathan and Abiram, the called of the congregation, who strove against Moses and against Aaron, in the congregation of Korah, when they strove against Jehovah. ¹⁰ And the earth

he counteth them, to know the number of those that are left." Again, "as when they came out of Egypt, and were delivered to Moses, they were delivered him by tale, (Exod. xxxviii. 26,) so now when Moses was ready to die, and to deliver his flock again, he delivered them by tale." Sol. Jarchi on Num. xxvi. ELEAZAR,] Who now was high priest after the death of Aaron his father, who had before numbered them with Moses, Num. i. 3. And this Eleazar was he, who after with Joshua divided the land of Canaan to this people, Josh. xiv. 1, &c.

VER. 2.—THE SUM,] Heb. *the head*; which the Chald. expoundeth, *the count* or *sum*: see Exod. xxx. 12. This was the third time that Israel was numbered for to fight the Lord's battle against the Canaanites, and to receive their land for an inheritance. See the annot. on Num. i. 2. TWENTY YEARS OLD,] Heb. *son of twenty years*. See Num. i. 3. HOUSE,] That is, as the Gr. explaineth it, *houses of their fathers*. Jarchi saith, "they were reckoned by the tribe of the father, and not after the mother:" so in Num. i. 2. GOETH FORTH WITH THE ARMY,] Able to go out to war the warfare of the Lord: see the notes on Num. i. 3.

VER. 3.—SPOKE WITH THEM,] In Chald. *spake, and said to number them*: but Thargum Jonathan addeth, "spake with the princes, and said to number them." So it accordeth with Num. i. 4. PLAINS,] Or, *campaign country of Moab*: see Num. xxii. 1.

VER. 4.—FROM TWENTY YEARS OLD,] Heb. *from a son of twenty years*: as ver. VOL. II.

2, and here is to be understood, the people are to be numbered or the like.

VER. 5.—THE FIRST-BORN,] Reuben for this cause is here first numbered, as also in Num. i. 5, 20, though he lost his dignity by his sin, 1 Chron. v. 1; and was put down to the second quarter, as they encamped about the sanctuary, and marched towards Canaan, Num. ii. 10—16. ENOCH,] In Heb. *Chanoch*: see Gen. v. 18; xli. 9. OF THE ENOCHITES,] Heb. *of the Enochite*, (or *Chanochite*,) the singular number for the plural: so after throughout this chapter. See the annot. on Gen. x. 6. And here Reuben hath four families according to Gen. xli. 9; 1 Chron. v. 3.

VER. 7.—MUSTERED,] Or *numbered*; Heb. *visited*. See the notes on Num. i. 3. FORTY-THREE THOUSAND, &c.—At the former muster they were 'forty-six thousand and five hundred,' Num. i. 21; so they increased not, but decreased while they travelled in the wilderness.

VER. 9.—THE CALLED,] That is, *renowned, famous*: see Num. i. 16; xvi. 1, 2, &c. STROVE,] In Gr. *made insurrection*; in Chald. *gathered themselves together*. This mutiny stirred by the chief of the tribe, seemeth to be one cause of their decrease by the hand of God against them.

VER. 10.—AND KORAH,] That is, men and goods that pertained unto Korah, as Num. xvi. 32. THE CONGREGATION DIED,] In Gr. *his congregation*, meaning *Korah's*, as Num. xvi. 40. TWO HUNDRED AND FIFTY MEN,] That offered incense, Num. xvi. 35. FOR A SIGN,] Or *for an ensign, a banner*; the Gr.

opened her mouth and swallowed up them, and Korah, when the congregation died; when the fire devoured two hundred and fifty men, and they were for a sign. ¹¹ But the sons of Korah died not.

¹² The sons of Simeon, *according* to their families; of Nemuel, the family of the Nemuelites; of Jamin, the family of the Jaminites; of Jachin, the family of the Jachinites. ¹³ Of Zerah, the family of the Zerahites; of Saul, the family of the Saulites. ¹⁴ These *are* the families of the Simeonites; two and twenty thousand and two hundred.

¹⁵ The sons of Gad, *according* to their families; of Zephon, the family of the Zephonites; of Haggi, the family of the Haggites; of Shuni, the family of the Shunites. ¹⁶ Of Ozni, the family of the Oznites; of Eri, the family of the Erites. ¹⁷ Of Arod, the family of the Arodites; of Areli, the family of the Arelites. ¹⁸ These *are* the families of the sons of Gad, *according* to those *that were* mustered of them, forty thousand and five hundred. ¹⁹ The sons of Judah *were* Er and Onan: and Er and Onan died in the land of Canaan. ²⁰ And the sons of Judah, *according* to their fami-

and Chald. translate it, *a sign*: whereby God signified his anger to be displayed against all that should rebel in like manner. In Num. xvi. 40, it is called, 'a memorial unto the sons of Israel, that no stranger, &c., come near to offer incense before Jehovah; that he be not as Korah,' &c. Of such things the apostle saith, 'they were our examples,' 1 Cor. x. 6.

VER. 11.—DIED NOT,] To wit, either by that fire, or by the swallowing up of the earth, Num. xvi. 32, 35. It seemeth they consented not to their father's rebellion, or at least repented at the warning given by Moses, Num. xvi. 5, &c. The sons of Korah, were Assir, and Elkanah, and Abjasaph, Exod. vi. 24; these and their posterity lived, and kept their office in Israel; for their genealogy is reckoned in 1 Chron. vi. 22—38; and they were appointed by David to be singers 'in the house of the Lord,' 1 Chron. vi. 31, 32; and of them came Samuel the prophet, 1 Chron. vi. 33, 34, compared with 1 Sam. i. 20; and Heman, who, with his offspring were singers, 1 Chron. vi. 33; xxv. 4—6. And many psalms have in their titles, 'to the sons of Korah,' as Ps. xlii.; xlii.; xv.; xlv.; xlvii.; xlviii.; xlix.; lxxxiv.; lxxxv. lxxxvii.; lxxxviii.

VER. 12.—NEMUEL,] Called also Jemuel, in Gen. xlv. 10; and Exod. vi. 15; in Gr. here, *Namovel*. So in 1 Chron. iv. 24. JACHIN,] In Gr. *Achein*: he is called Jarib, in 1 Chron. iv. 24.

VER. 13.—ZERAH,] In Gr. *Zara*; so in

1 Chron. iv. 24; elsewhere called Zophar, Gen. xlv. 10; Exod. vi. 15. SAUL,] 'the son of a Canaanitess,' Gen. xlv. 10.

VER. 14.—THESE ARE THE FAMILIES.] To wit, which remained: for there was one family more of Obad, Gen. xlv. 10; Exod. vi. 15; but that was extinct in the wilderness, and therefore omitted here and in 1 Chron. iv. 24. TWENTY-TWO THOUSAND AND TWO HUNDRED,] Their number was greatly diminished; for at the former muster they were fifty-nine thousand and three hundred, Num. i. 23. Among other sins that forementioned in Num. xxv. 14, seemeth to be a special cause hereof. And Moses blessing all the other tribes before his death, maketh no express mention of Simeon's, in Deut. xxxiii.

VER. 15.—GAD,] Though he was not the next born to Simeon, nor of that mother, yet is he mustered in the third place, because he was joined with Reuben and Simeon in the south quarter, as they encamped about the sanctuary, Num. ii. 10, 14. ZEPHON,] In Gr. *Saphon*, he was called also Zaphion, in Gen. xlv. 16.

VER. 16.—OZNI,] In Gr. *Azeni*: in Gen. xlv. 16, he is named Ezbon.

VER. 17.—AROD,] In Gr. *Aroadi*, and in Gen. xlv. 16, Arodi.

VER. 18.—AND FIVE HUNDRED,] So this tribe had fewer now by five thousand one hundred and fifty men, than at the former muster, Num. ii. 15.

VER. 19.—AND ONAN DIED,] Both of

lies, were, of Shelah, the family of the Shelanites; of Pharez, the family of the Pharzites; of Zarah, the family of the Zarhiites.²¹ And the sons of Pharez were of Hezron, the family of the Hezronites; of Hamul, the family of the Hamulites.²² These *are* the families of Judah, *according* to those *that were* mustered of them, seventy and six thousand, and five hundred.

²³ The sons of Issachar, *according* to their families; of Thola, the family of the Tholaïtes; of Phuva, the family of the Phunites.²⁴ Of Jashub, the family of the Jashubites; of Simron, the family of the Simronites.²⁵ These *are* the families of Issachar, *according* to those *that were* mustered of them, sixty and four thousand, and three hundred.

²⁶ The sons of Zabulon, *according* to their families, of Sered, the family of the Sardites; of Elon, the family of the Elonites; of Jahleel, the family of the Jahleelites.²⁷ These *are* the families of the Zabulonites, *according* to those *that were* mustered of them, sixty thousand, and five hundred.

²⁸ The sons of Joseph, *according* to the families, *were* Manasses and Ephraim.²⁹ The sons of Manasses; of Machir, the family of the Machirites; and Machir begat Gilead; of Gilead, the family

them died without issue, God did cut them off for their wickedness in their youth, Gen. xxxviii. 7, 10.

VER. 20.—SELAH,] In Gr. *Selon*.

VER. 21.—OF PHAREZ,] The sons of Judah were five in all, Gen. xxxviii.; so noted by the Holy Spirit in 1 Chron. ii. 4; they were all to have been heads of families, but two dying childless, here are taken two of his son's sons (Hezron and Hamul) in their stead; and these were of Pharez, (the second brother of the twins, Gen. xxxviii. 28, 29;) of whom our Lord Christ came according to the flesh, Matt. i. So Judah hath five families continued, according to the number of his five sons.

VER. 22.—AND SIX THOUSAND,] At the first muster he had but seventy-four thousand and six hundred, Num. ii. 4; now he is increased nineteen hundred more: and as he, so all the tribes under his standard were increased also; whereas in Reuben's they were all diminished. For Judah prevailed above his brethren, for the honour of Christ, who was to come of his stock; see 1 Chron. v. 2; Gen. xlix. 8—10; Heb. vii. 14.

VER. 23.—ISSACHAR,] He is numbered next Judah, for he was next him under his standard, Num. ii. 5; next him graved on the high priest's breast-plate, Exod. xxviii.; born next of the same mother Leah, Gen. xxx. 17, 18. Of him and his four families here reckoned: see the notes on Gen. xlii. 13. PHUVAH,] Called also

Phua in 1 Chron. vii. 1; and so here in Gr. *Phova*.

VER. 24.—JASHUB,] He is called Job in Gen. xlii. 13.

VER. 25.—SIXTY-FOUR THOUSAND,] He had before but fifty-four thousand and four hundred, Num. ii. 6; so that his tribe is increased nine thousand and nine hundred men of war.

VER. 26.—ZABULON,] Or, *Zeoulun*, he was next brother to Issachar, Gen. xxx. 19, 20; next him on Aaron's breast-plate, Exod. xxviii.; and next him in marching and camping about the tabernacle, Num. ii. His three families continue here, as they were in Gen. xlii. 14.

VER. 27.—SIXTY THOUSAND, &c.,] Who were before fifty-seven thousand and four hundred, Num. ii. 8; so they are increased, three thousand and one hundred men.

VER. 28.—JOSEPH,] Of him came two tribes, for he had the first birth-right, a double portion, 1 Chron. v. 2; Gen. xlviii. 1, 5.

VER. 29.—MANASSES,] He, though the elder brother, was put down to the second place by Jacob's prophesy, Gen. xlviii. 14, 19, 20; and by God's disposition of the tribes, Num. ii. 18, 20; yet here he is mustered before Ephraim the standard-bearer; as his army was increased in the wilderness, when Ephraim's was diminished, which after doth appear. MACHIR,] He was the son of Manasses, by 'his concubine an Aramitess,' 1

of the Gileadites. ³⁰ These *are* the sons of Gilead; of Jeezer, the family of the Jeezerites; of Helek, the family of the Helekites.

³¹ And of Asriel, the family of the Asrielites; and of Shechem, the family of the Shechemites. ³² And of Shemida, the family of the Shemidaites; and of Hephher, the family of the Hephherites.

³³ And Zelophehad the son of Hephher had no sons, but daughters: and the names of the daughters of Zelophehad, *were* Machlah and Noah, Hoglah, Milcah, and Tirzah. ³⁴ These *are* the families of Manasses, and those *that were* mustered of them, two and fifty thousand, and seven hundred.

³⁵ These *are* the sons of Ephraim, *according* to their families; of Shuthelah, the family of the Shuthalhites; of Becher, the family of the Bachrites; of Tahan, the family of the Tahanites. ³⁶ And these *are* the sons of Shuthelah; of Eran, the family of the Eranites. ³⁷ These *are* the families of the sons of Ephraim, *according* to those *that were* mustered of them, two and thirty thousand, and five hundred; these *are* the sons of Joseph, *according* to their families.

³⁸ The sons of Benjamin *according* to their families; of Bela, the family of the Belaites; of Ashbel, the family of the Ashbelites; of Ahiram, the family of the Ahiramites. ³⁹ Of Shephupham, the family of the Shuphamites; of Hupham, the family of the Huphamites.

Chron. vii. 14. GILEAD,] In Gr. *Galaad*. There was also a place called Gilead, which the sons of this Machir conquered, and had it for their possession, Num. xxxii. 39, 40; Josh. xvii. 1.

VER. 30.—JEEZER,] In Gr. *Achiezer*: in Josh. xvii. 2, *Ahiezer*. Here not only the son's sons, (as was noted before of Judah, ver. 21,) but the son's son's sons are made heads of families in the tribe of Manasses: the like whereof is not in any other tribe. This honour hath Joseph above his brethren; who also while he lived, 'saw unto Ephraim sons of the third generation: also the sons of Machir, son of Manasses, were borne upon Joseph's knees,' Gen. i. 23. And Manasses here hath eight families, when no other tribe hath so many.

VER. 33.—ZELOPHEHAD,] Or, *Zelophchad*, in Gr. *Salpaad*. THE NAMES,] Heb. *the name*. MACHLAB,] In Gr. there names are written, *Maala*, *Nova*, *Aigla*, *Melcha*, and *Thersa*: Of these daughters, see Num. xxvii. 1, &c.; Num. xxxvi. 11; Josh. xvii. 3.

VER. 34.—FIFTY-TWO THOUSAND, &c.] He had before but thirty-two thousand and two hundred, Num. ii. 21; so that now he was increased twenty thousand and five hundred men of war: none of all the other tribes had half so much increase. Thus Jacob's prophecy is fulfilled, 'Joseph shall be the son of a fruitful vine,' Gen. xlix. 22.

VER. 35.—SHUTHELAH,] In Gr. *Southala*. BECHER,] This some think to be he which is called Bered, in 1 Chron. vii. 20. TAHAN,] Or *Tachan*; in Gr. *Tanach*, by transposition of letters

VER. 36.—ERAN,] In 1 Chron. vii. 26; called *Edan* (or *Laadan*): so the Gr. here writeth him *Eden*, for the likeness of the Heb. letters, whereof see the annot. on Gen. iv. 18; and Num. ii. 14. Of this Eran (or Edan) came Joshua the son of Nun, 1 Chron. vii. 26, 27. And here Ephraim's son's son is head of a family, as was before in Judah's tribe, ver. 21.

VER. 37.—THIRTY-TWO THOUSAND, &c.,] He had before forty thousand, Num. ii. 19; so eight thousand of this tribe are now diminished.

VER. 38.—BELA,] In Gr. *Bale*: he was Benjamin's first-born, 1 Chron. viii. 1. ASHBEL,] Called *Jediael*, 1 Chron. vii. 6; Benjamin's second son, 1 Chron. viii. 1. The Gr. here writeth him *Asuber*, or as some copies have it, *Aubel*. AHIRAM,] Or, *Achiram*, in Gr. *Acheiran*: elsewhere he is named *Æchi*, Gen. xlv. 22; and Achrab the third son of Benjamin, 1 Chron. viii. 1.

VER. 39.—SHEPHUPHAM,] In Gr. *Sophan*, in 1 Chron. vii. 12, he is called *Shuppin*, in Gen. xlv. 22, *Muppin*. HUPHAM,] Otherwise, *Huppin*, Gen. xlv. 22; 1 Chron. vii. 12.

⁴⁰ And the sons of Bela were Ard and Naaman, the family of the Ardites; of Naaman, the family of the Naamites. ⁴¹ These *are* the sons of Benjamin, *according* to their families, and those *that were* mustered of them, five and forty thousand, and six hundred.

⁴² These *are* the sons of Dan, *according* to their families; of Shulam, the family of the Shulamites: these *are* the families of Dan, *according* to their families. ⁴³ All the families of the Shulamites, *according* to those *that were* mustered of them, sixty and four thousand and four hundred.

⁴⁴ The sons of Aser, *according* to their families; of Jimnah, the family of the Jimnaites; of Jisvi, the family of the Jisvites; of Beriah, the family of the Beriites. ⁴⁵ Of the sons of Beriah; of Cheber, the family of the Chebrites; of Malchiel, the family of the Malchielites. ⁴⁶ And the name of the daughter of Aser *was* Serah. ⁴⁷ These *are* the families of the sons of Aser, *according* to those *that were* mustered of them, three and fifty thousand and four hundred.

⁸ ⁴ The sons of Naphtali, *according* to their families; of Jachzeel, the family of the Jachzeelites; of Guni, the family of the Gunites. ⁴⁹ Of Jezer, the family of the Jezrites; of Silem, the family of the Silemites. ⁵⁰ These *are* the families of Naphtali, *according* to their families, and they *that were* mustered of them, five and forty thousand, and four hundred.

VER. 40.—ARD,] In Gr. *Ader*: so in 1 Chron. viii. 3, the Heb. writeth him *Adar*. THE FAMILY,] Understand (as the Gr. also supplieth) of *Ard*, the family of the Ardites. Here Benjamin hath but seven families, who, in Gen. xlv. 21, had ten.

VER. 41.—FORTY-FIVE THOUSAND, &c.,] He had before but thirty-five thousand and four hundred, Num. ii. 23; now his number is increased ten thousand and two hundred; that though his families were diminished, yet he had the greatest increase of men of war amongst all the tribes, save Manasseh and Aser.

VER. 42.—SHULAM,] Or, *Shucham*, called by transplacing of letters, *Hushim* (or *Chushim*,) in Gen. xlv. 23; in Gr. *Same*.

VER. 43.—SIXTY-FOUR THOUSAND, &c.,] Of one family of Dan there sprang so many thousand men, that none of all the tribes save Judah have the like multitude; and he is increased seventeen hundred men more than at the former numbering, Num. ii. 26.

VER. 44.—JIMNAH,] In Gr. *Jamein*. JISVI,] In Gr. *Jesovi*. Between these there was another called *Jisvah*, Gen. xlv. 17; whose family here omitted, seemeth to be perished.

VER. 45.—CHEBER,] Or, *Heber*; in Gr. *Chober*: of his posterity, see 1 Chron. vii.

32. Here Asers son's sons are also heads of families, as were before in Judah and Ephraim, ver. 21 and 36.

VER. 46.—SERAH,] Or *Serach*; in Gr. *Sara*: mentioned also in Gen. xlv. 17; 1 Chron. vii. 30.

VER. 47.—FIFTY-THREE THOUSAND, &c.,] When before he had but forty-five thousand and five hundred, Num. ii. 28; that his increase in the wilderness was eleven thousand and nine hundred men of war: none but Manasseh was before him.

VER. 48.—NAPHTALI,] In Gr. *Nephthaleim*. JACHZEEL,] In Gr. *Asiel*. The four families of Naphtali continue, as in Gen. xlv. 24.

VER. 50.—FORTY-FIVE THOUSAND, &c.,] Whereas before he had been fifty-three thousand and four hundred, Num. ii. 30; so that eight thousand fewer are at the last than at the first.

VER. 51.—AND A THOUSAND, &c.,] The number of all at the former count was six hundred thousand, and three thousand and five hundred and fifty, Num. ii. 32; so that now in the whole sum the host of Israel is decreased in the thirty-eight years' travel, eighteen hundred and twenty men, exempting the Levites which were numbered apart. Wherein God's work for them all in general,

⁵¹ These *were* the mustered of the sons of Israel: six hundred thousand, and a thousand seven hundred and thirty.

and for the tribes and families in particular is to be regarded. When they were under bondage and affliction in Egypt, they multiplied like fish, and filled the land, Exod. i. (for outward persecution increaseth the church, and lesseneth it not:) but when they were come out from that iron furnace, and carried of God as on eagles' wings, through the wilderness in safety, they so provoked him by their murmurings, rebellions, and idolatries, that 'he consumed their days in vanity, and their years in hasty terror,' Ps. lxxviii. 17—33. And though amongst other blessings, God gave them his laws to direct them, Exod. xx. &c., and his 'good Spirit to instruct them,' Neh. ix. 20; and led them like a flock, 'by the hand of Moses and Aaron,' Ps. lxxvii. 21; yet learned they not obedience, but mount Sinai gendered to bondage, Gal. iv. 24; and the law wrought wrath, Rom. iv. 15; and Moses their law-giver could not bring them into the promised land, but left that unto his successor, Joshua the son of Nun, who figured Jesus the Son of God, by whom cometh grace and truth, and the inheritance of the kingdom of heaven, Deut. xxxi. 2, 7, 14; John i. 17; Rom. vi. 23.

The special hand of God touching the tribes, and the mothers that bare them, and the families and persons that proceeded of them, may thus be viewed

Seven of the twelve tribes did increase in multitude as they travelled, besides the tribe of Levi, which also was a thousand at the last numbering more than at the first, ver. 62.

1. Judah increased, 1900. 2. Issachar, 9900. 3. Zabulon, 3100. 4. Manasseh, 20,500. 5. Benjamin, 10,200. 6. Dan, 1700. 7. Aser, 11,900.

The sum of all increased, was nine and fifty thousand and two hundred, besides the thousand Levites. Notwithstanding the decrease of the five tribes was more: for, 1. Reuben decreased, 2770. 2. Simeon, 37,100. 3. Gad, 5150. 4. Ephraim, 8009. 5. Naphtali, 8000.

So the sum of all that were diminished, was one and sixty thousand and twenty men.

Observe also the work of God in respect of Jacob's wives, the four mothers of the tribes, Leah, Rachel, Zilpah, and Bilhah, whom the Holy Spirit mentioneth in Gen. xlv. 15, 18, 19, 25.

1. Leah was multiplied in Judah 1900; in Issachar, 9900; in Zabulon, 3100.

So the fruit of Leah's body increased in the wilderness fourteen thousand and nine hundred, besides the thousand of Levi.

2. Rachel was multiplied in Manasseh, 20,500; in Benjamin, 10,200.

So Rachel's increase was thirty thousand and seven hundred

3. Zilpah, Leah's handmaid, increased in her son Aser, eleven thousand and nine hundred.

4. Bilhah, Rachel's handmaid, was multiplied in her son Dan, seventeen hundred. Thus God imparted his blessing amongst them all, but chiefly to Rachel whom Jacob loved, for her increase was more than of all the other three.

They were likewise all of them partakers of his chastisements in their posterity: for

1. Leah was diminished in Reuben, two thousand seven hundred and seventy; in Simeon, thirty-seven thousand one hundred; so she lost of her increase in the wilderness, nine and thirty thousand eight hundred and seventy men.

2. Rachel was diminished in Ephraim, eight thousand.

3. Zilpah lost in Gad her son, five thousand one hundred and fifty.

4. Bilhah lost in Naphtali, eight thousand men.

So the far greatest loss was Leah's, who now might weep for her children, because they were not; as long after befel unto Rachel, Mat. ii. 18.

Again, as the twelve tribes camped in four quarters about the tabernacle, Num. ii; so the hand of God for the increase and diminishing of their camps may be seen thus:

In the first and chiefest quarter eastward, were Judah, Issachar, and Zabulon, all increased. Judah was the father and figure of Christ, under whose standard, all that camp and march are blessed.

In the second quarter southward, were Reuben, Simeon, and Gad, who were all diminished; as Reuben for his sin lost his honour and birthright, 1 Chron. v. 1; so his sons rebelled, Num. xvi.; and Simeon sinned with an high hand, Num. xxv.

In the third quarter westward, were Ephraim, Manasseh, and Benjamin; of whom the first was diminished, the other two increased.

In the fourth quarter northward, were Dan, Aser, and Naphtali; of whom the two former were multiplied, the third and last diminished.

Concerning the families of the tribes (excepting Levi), they are 57 in all. For here are families;

1. Of Manasseh, 8. 2. Of Benjamin, 7.

⁵² And Jehovah spake unto Moses, saying, ⁵³ Unto these the land shall be divided for an inheritance, *according* to the number of names. ⁵⁴ To the many thou shalt give them the more inheritance, and to the few thou shalt give them the less inheritance: *to every* man according to those *that were* mustered of him, shall his inheritance be given. ⁵⁵ Notwithstanding, the land shall be divided by

3. Of Gad, 7. 4. Of Simeon, 5. 5. Of Judah, 5. 6. Of Aser, 5. 7. Of Reuben, 4. 8. Of Issachar, 4. 9. Of Ephraim, 4. 10. Of Naphtali, 4. 11. Of Zabulon, 3. 12. Of Dan, 1.

The sum of all the families is fifty-seven: to whom if we add the twelve tribes, and Jacob himself the father of them all, the whole number is seventy, which was the number of the souls of Jacob's house that went into Egypt, Gen. xlv. 27. But comparing these now, with the heads of families named in Gen. xlv. we shall see five families rooted out; one of Simeon, Leah's son; one of Aser, the son of Leah's handmaid; and three of Benjamin, Rachel's son; whose ten families are decayed unto seven. In these numbers, increase and decrease of the tribes and families of Israel, we may behold that which Job saith of God's works; 'Who knoweth not in all these, that the hand of the Lord hath wrought this? in whose hand is the soul of every living thing, and the breath of all flesh of man. Behold he breaketh down, and it cannot be built again; he shutteth up a man and there can be no opening. He increaseth the nations, and destroyeth them: he enlargeth the nations, and straiteneth them,' Job xii. 9, 10, 14, 23.

VER. 53.—UNTO THESE THE LAND SHALL BE DIVIDED,] So the natural sons of Israel only had inheritance; but under the gospel it is prophesied, that the strangers also should have inheritance among the tribes, Ezek. xlvii. 22, 23. By this also it appeareth, that the tribes diminished had a double punishment, loss of men, and a lesser inheritance in the holy land: both which are opposed to the covenant and promise made to their fathers, which stood on these two branches, multitude of children, and inheritance of the land, Gen. xii. 2, 7; xiii. 15, 16; xv. 5, 8, 18; xvii. 2, 6, 8; xxii. 17; xxvi. 3, 4; xxviii. 13, 14; xxxv. 11, 12. Sol. Jarchi here saith, "to these and not to them that are less than twenty years old, although they came to full twenty before the division of the land. For lo, the land was seven years in conquering, &c.; yet one had portion in the land but these six hundred thousand, and one thousand; and if one of them had six sons, they received but their father's portion only." But Chazkuni referreth it to the fa-

milies, saying, "to these, the fifty-seven families reckoned here, shall the land be divided for inheritance by the number of names, fifty-seven portions according to the fifty-seven heads of families." So it is written in Num. xxxiii. 54, 'ye shall divide the land by lot, for an inheritance among your families.' This figured, that only such shall have their part in the kingdom of heaven, as are chosen and called of God, and have their names written in the Lamb's book of life, Rom. viii. 28—30; 1 Pet. i. 2—5; Rev. xxi. 27.

VER. 54.—TO THE MANY,] To the tribe and family which hath many persons in it, "thou shalt give them the more (Heb. thou shalt multiply his) inheritance." So the portions were not all equal in quantity, but proportioned to the multitude of men in the tribes and families. "To the tribes which had the greater multitudes, they gave the greater portion, though the portions were not equal: for lo, every tribe had his portion according to his multitude," saith Sol. Jarchi on Num. xxvi. Hereupon the sons of Joseph complained of their small portion in respect of their great multitude, Josh. xvii. 14.

VER. 55.—BY LOT,] Although Eleazar the high priest, Joshua the governor, and twelve princes of the tribes, (appointed of God, Num. xxxiv. 17, 18, &c) were to divide the land; yet to cut off contention, and to show the providence and disposition of God, according to the purpose of his will, he commandeth lots to be cast; for, 'the lot causeth contention to cease, and parteth between the mighty,' Prov. xviii. 18; and 'the lot is cast into the lap, but the whole disposing thereof is of the Lord,' Prov. xvi. 33. And the Heb. doctors say, "the portions were not made but by lot, and the lot was by the mouth of the Holy Spirit." Sol. Jarchi on Num. xxvi. The manner of doing it was thus; first, the land was by men divided into parts, according to the number of the tribes; as Joshua sent men to divide the land which remained into seven parts, and to describe it according to the inheritance of them, and so to bring the description unto him, that he might cast lots for them before the Lord. And they described it by cities, into seven parts, in a book, and brought it to Joshua, who cast lots for them in Shiloh be-

lot, *according* to the names of the tribes, of their fathers they shall inherit. ⁵⁶ According to the lot shall the inheritance thereof be divided between many and few.

⁵⁷ And these *are* they *that were* mustered of the Levites, *according* to their families; of Gershon, the family of the Gershonites; of Kohath, the family of the Kohathites; of Merari, the family of the Merarites. ⁵⁸ These *are* the families of the Levites, the family of the Libnites, the family of the Hebronites, the family of the Mahlites, the family of the Mushites, the family of the Korachites: and Kohath begat Amram. ⁵⁹ And the name of Amram's wife *was* Jochebed, the daughter of Levi, whom she bare to Levi in Egypt: and she bare unto Amram, Aaron, and Moses, and Mary their

fore the Lord; and so every tribe received as their lot came up, 'according to their families, Josh. xviii. 4—11, &c. Moreover, in the Heb. records it is said, that "it was not divided but by Urim and Thummin, [which was the oracle of God in the breast-plate of the high priest, Exod. xxviii.; Num. xxvii. 21;] as it is said, (in Num. xxvi. 56,) according to (or at the mouth of) the lot. When Eleazar was clothed with Urim and Thummim, and Joshua, and all Israel stood before him, there was a kalphi, [a vessel whereinto the lots were put, whereof see the annot. on Lev. xvi. 8,] of the tribes' names, and a kalphi of the names of the limits (or bounds of the country) set before him; and he being directed by the Holy Spirit, said, Naphtali cometh up, the limit Genesareth cometh up: he took out of the kalphi of the tribes, and Naphtali came up in his hand; out of the kalphi of the limits, and the limit Genesareth came up in his hand. And so for every tribe." Talmud Bab. in Baba bathra, chap. viii. in Gemara, and Sol. Jarchi in Num. xxvi. But observe that the land within Jordan was divided only to nine tribes and an half, because two tribes and an half had their portion on the outside of Jordan, Num. xxxiv. 13—15. By reason of this dividing the land by lot, the scripture calleth inheritances by the name of lots, as, 'come up with me into my lot,' Judg. i. 3. And not lands only, but whatsoever befalleth unto men from the hand of God, is called a lot; as, 'this is the portion of them that spoil us, and the lot of them that rob us,' Is. xvii. 14; and 'thou hast neither part nor lot in this matter,' Acts viii. 21; and, 'that they may receive forgiveness of sins, and a lot (that is, inheritance) among them which are sanctified by faith,' &c. Acts xxvi. 18; and, 'the part of the lot (that is, of the inheritance) of the saints in light,' Col. i. 12. So that in the Gr. used by the apostles, *Cleros*, a lot, and *Cleronomia*, a division by lot, is the com-

mon name of an inheritance, 1 Pet. v. 3; Eph. i. 14, 18.

VER. 56.—*ACCORDING TO THE LOT,*] Heb. *at (or upon) the mouth of the lot*: as the lot whereon the name of the tribe, (or of the inheritance is written) shall speak. This lot being of the Lord, figured the diversities of gifts in the Church, which the Spirit of God divideth 'to every man severally as he will,' 1 Cor. xii. 4—11; as also the dispensation of his graces concerning our heavenly inheritance, which the election only obtaineth, 'that the purpose of God according to election might stand, not of works, but of him that calleth,' Rom. xi. 7; ix. 11.

VER. 57.—*OF THE LEVITES,*] Who though they had no inheritance in the land, ver. 62, yet were they to have forty-eight cities and their suburbs for their habitation, Num. 35; which also fell unto them by lot, Josh. xxi. 4, &c.

VER. 58.—*KORACHITES,*] Or, *Korhites*, of Korah the son of Izhar, the sons of Kohath, the son of Levi, Num. xvi. 1; Korah himself died in the rebellion, but his sons died not, Num. xxvi. 11; therefore they are reckoned here for a family in the fourth generation from Levi, which is one degree further than the other families. And whereas in Exod. vi. 16, &c. there are reckoned of Gershon two sons, Libni and Shemei; here the family of the Libnites is mustered, but Shemei left out. There Kohath hath four sons, Amram, and Ishar, and Hebron, and Uzziel; here Uzziel is omitted; neither is Ishar named, but in his sons the Korhites.

VER. 59.—*SHE BARE TO LEVI,*] By *she* understand Levi's wife, or Jochebed's mother: Sol. Jarchi expoundeth it, "his wife bare her in Egypt." *SHE BARE TO AMRAM,*] That is, Jochebed Amram's wife, (who was also his aunt,) bare to Amram, Exod. vi. 20. *MARY,*] Heb. *Mirjam*: she was a prophetess; see Exod. xv. 20; Num. xii. 1.

sister. ⁶⁰ And unto Aaron was born Nadab and Abihu, Eleazar and Ithamar. ⁶¹ And Nadab and Abihu died, when they offered strange fire before Jehovah. ⁶² And those *that were* mustered of them, were three and twenty thousand, all males, from a month old and upward, for they were not mustered among the sons of Israel, because there was no inheritance given to them among the sons of Israel.

⁶³ These *are they that were* mustered by Moses and Eleazar the priest, who mustered the sons of Israel in the plains of Moab by Jordan, near Jericho. ⁶⁴ And among these, there was not a man of those *that were* mustered by Moses and Aaron the priest, who mustered the sons of Israel in the wilderness of Sinai. ⁶⁵ For Jehovah had said of them, Dying they shall die in the wilderness; and there was not left a man of them, save Caleb the son of Jephunnah, and Joshua the son of Nun.

VER. 60.—UNTO AARON WAS BORN,] Here Moses' children, Gershon and Eliezer, are again omitted: see the notes on Num. iii. 38.

VER. 61.—AND ABIHU DIED,] And they had no sons, Num. iii. 4. See the history in Lev. x.

VER. 62.—TWENTY-THREE THOUSAND,] Who, at the former numbering were but twenty-two thousand, Num. iii. 39. So they increased in the wilderness a thousand males.

VER. 65.—DYING THEY SHALL DIE,] i. e. they shall surely die; this was threatened for their rebellion, and refusing to go into the promised land, Num. xiv.; and the fulfilling

of God's judgment is here showed. AND JOSHUA,] In Gr. *Jesus the son of Nun*: these two survived, because they faithfully followed the Lord, Num. xiv. 24, 38. See the annot. there. In that all the rest were dead save these two, it sheweth that all the 600 thousand men now mustered, which should conquer Canaan, were a valiant company, between 20 and 60 years of age, (none being above 60 but Caleb and Joshua,) and as they were in body, so in mind, being trained up these 38 years in the study of the law and ordinances of God, and beholding his works, having Moses and Aaron for their leaders, and God's good Spirit for their instructor, Neh. ix. 20.

CHAP. XXVII.

1. *The daughters of Zelophehad sue for an inheritance.* 5. *Moses bringeth their cause before the Lord, who granteth their request.* 8. *The law of inheritances, when a man dieth without a son.* 12. *Moses is bidden to go up and see the land, and is told of his death for his trespass.* 15. *He requesteth of the Lord that a man may be set governor in this place.* 18. *The Lord appointeth Joshua to succeed him.* 22. *And Moses by imposition of hands, ordaineth him to his office.*

¹ THEN came the daughters of Zelophehad the son of Hephher, the son of Gilead, the son of Machir, the son of Manasses, of the

VER. 1.—THEN CAME,] Heb. *and they came near* (or *approached*.) to wit, unto Moses, &c. v. 2. Thargum Jonathan saith, "they came to the place of judgment. ZELOPHEHAD,] Or, *Zelophchad*; in Gr. *Sal-*
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paad son of Opher, son of Galaad, &c. See Num. xxvi. 33. OF THE FAMILIES,] Or, *with (among) the families of Manasseh*; as coming before when all the other families came to be mustered, chap. xxvi.; but the Gr.

families of Manasses the son of Joseph: and these *are* the names of his daughters, Machlah, Noah, and Hoglah, and Milcah, and Tirzah. ² And they stood before Moses, and before Eleazar the priest, and before the princes and all the congregation, *at* the door of the tent of the congregation, saying, ³ Our father died in the wilderness, and he was not among the congregation of them that gathered themselves together against Jehovah, in the congregation of Korah: but in his sin he died, and he had no sons. ⁴ Why should the name of our father be done away from among his family because he hath no son? Give unto us a possession among the

translateth of the family of Manasses. OF JOSEPH.] What needeth he to be named here? Sol. Jarchi answereth, "because Joseph loved the land, as it is said, (in Gen. 1. 25,) and ye shall carry up my bones from hence: and his daughters loved the land, as it is said, (in Num. xxvii. 4,) give unto us a possession," &c. MACHLAH,] Or, *Mahlah*, *Nognah*, *Choglah*, &c.; in Gr. *Maala*, *Nova*, *Aigla*, &c.; the Scripture nameth them four times, here, and in chap. xxvii. 33; xxxvi. 11; and Josh. xvii. 3. The order of their names is altered in Num. xxxvi. 11, Machlah, Tirzah, and Hoglah, &c.; whereupon Jarchi here saith, "they were all of like esteem one as another, therefore the order of them is changed."

VER. 3.—OF KORAH,] Who was a rebel, Num. xvi. Zelophehad was not among other rebels, whereby he and his posterity might be deprived of his inheritance. IN HIS SIN,] In (or for) his own sin, as other men died in the wilderness: and he had not been a mean to draw other men into sin, as did Korah, and other rebellious persons.

VER. 4.—WHY SHOULD THE NAME OF OUR FATHER BE DONE AWAY?] Or, *be diminished*; that is, let not his name be done away; as the Gr. translateth *let not our father's name be blotted out*: see the notes on Exod. xxxii. 11. It was esteemed as a curse to have their father's name abolished; as it is written, 'in the generation following let his name be blotted out,' Ps. cix. 13. GIVE UNTO US A POSSESSION,] These daughters, as they honoured their father deceased, in seeking to have his name continued, so they showed faith in God, believing that the land should be given them for inheritance, which the men of Israel before believed not, and therefore could not come into it, but it was promised to their children, Num. xiv. And though these were women, no warriors, not mustered among the army, Num. xxvi.; yet believed they the promise to belong unto them; as the inheritance was given to Abraham by promise, not by the law, Gal. iii. 18.

Wherefore, in claiming right in the holy land, they figuratively claimed inheritance in the kingdom of heaven, which shall be given to them that work not, but believe in him 'which justifieth the ungodly,' Rom. iv. 5, 6, &c. So these five virgins may be considered as the five wise virgins, 'which took oil in their vessels with their lamps,' that they might be ready to go in with the bridegroom to the marriage, Matt. xxv. 1—10; and they are our examples, that we should seek comfort and assurance (in the wilderness of this world, where we are weak and orphans) of our inheritance with those that are sanctified by faith in Christ: and to claim this portion in the land of the living, without respecting either our works or weakness, by virtue of the covenant of grace confirmed by Christ, in whom there is neither Jew nor Gentile, bond nor free, male nor female; but all are one; and whosoever are 'Christ's, are Abraham's seed, and heirs according to the promise,' Gal. iii. 28, 29. Their names also seem not to be without mystery: for Zelophehad by interpretation signifieth 'the shadow of fear, or of dread;' his first daughter Machlah, 'infirmity;' the second, Nognah, 'wandering;' the third, Choglah, 'turning about for joy, or dancing;' the fourth Milcah, 'a queen;' the fifth, Tirzah, 'well-pleasing, or acceptable.' By these names we may observe the degrees of our reviving by grace in Christ: for we all are born as of the shadow of fear, being brought forth in sin, and for fear of death were all our life time subject to bondage, Heb. ii. 15. This begetteth 'infirmity, or sickness,' grief of heart for our estate; after which, 'wandering abroad for help and comfort, we find it in Christ, by whom our sorrow is turned into joy. He communicateth to us of his royalty, making us kings and priests unto God his Father, Rev. i. 6; and shall be presented unto him glorious, and without blemish, Eph. v. 27. So the church is 'beautiful as Tirzah,' Song vi. 3.

brethren of our father. ⁵ And Moses brought their cause before Jehovah.

⁶ And Jehovah said unto Moses, saying, ⁷ The daughters of Zelophehad speak right; giving thou shalt give them a possession of an inheritance among the brethren of their father: and thou shalt cause the inheritance of their father to pass unto them.

⁸ And thou shalt speak unto the sons of Israel, saying, If a man die, and he have no son, then ye shall cause his inheritance to pass unto his daughter. ⁹ And if he have no daughter, then ye shall give his inheritance unto his brethren. ¹⁰ And if he have no brethren, then ye shall give his inheritance unto the brethren of his father. ¹¹ And if his father have no brethren, then ye shall

VER. 5.—BROUGHT THEIR CAUSE,] Or, *brought near their judgment*, that is, *their cause* to be judged of, as in difficult cases he used to do. Four principally are observed, of which this was one: see the annot. on Num. xv. 34.

VER. 7.—SPEAK RIGHT,] Speak that which is just and meet to be done: so God approveth their desire and request of faith, and sheweth himself to be ‘the Father of the fatherless,’ Ps. lxxviii. 5. And of them Sol. Jarchi here observeth, “that their eyes saw that which Moses’ eyes saw not.” GIVING THOU SHALT GIVE THEM,] That is, thou shalt surely give them without fail. This commandment was fulfilled in Josh. xvii. 4. Here the word *them*, (as Chazkuni also noteth,) is of the male or masculine gender, though he speaketh of females: which may be either in respect of their faith and conscience, such as might beseech men; or of God’s gift (especially of his grace in Christ hereby figured) which he giveth without difference of ‘male and female,’ Gal. iii. 28. The Hebs. (in Talmud. Bab. in Baba bathra, chap. viii.) have recorded, that “the daughters of Zelophehad had three portions for inheritance, their father’s portion, because he was one of them that came out of Egypt; and his portion with his brethren in the goods of Hephher (his father) and because he was the first-born, he had two portions.” Which Ramlam in his annot. on that place, explaineth thus, “all that came out of Egypt were to have part in the land; and if the father and his son both came out, each of them had a portion alike. And Zelophehad and Hephher were both of them that came out of Egypt: so Zelophehad was to have had his part, and to have had by inheritance of Hephher, two parts, because he was the first-born,” &c.

VER. 8.—IF A MAN,] Or, *any man when he dieth and have no son*. Here God passeth from the special case of these virgins, and giveth a general law for inheritances, that

they should pass to the female, if the father died without male issue; but otherwise the daughters had no part in the inheritance with the sons.

VER. 11.—UNTO HIS KINSMAN,] Or, *unto his near kin*; of which words, see the notes on Lev. xviii. 6. From this word, and that which followeth, ‘next to him,’ Sol. Jarchi noteth he should be “of his family; and none is called a family but on the father’s side.” Touching the right of inheritances, the Heb. canons lay it down thus; “Whoso dieth, his children do inherit that which is his, and they are before all other. And the males are before the females. But the female never inheriteth with the male. If he have no children, his father shall be his heir; or if it be a mother, she is heir to her children; and this thing is by tradition. And whosoever is first by inheritance, is of them that first come out of the thigh (that is, are begotten first.) Therefore whoso dieth, he it man or woman, if they leave a son, he inheriteth all; if his son be not found alive, they look next to the seed of that son. If any of his seed be found, whether males or females, though it be the son’s daughter’s daughter’s daughter to the end of the world, she inheriteth all. If he have no male issue, they turn to the daughter. If he have a daughter, she inheriteth all. If his daughter be not found in the world, they look unto the daughter’s seed, which if any be found, whether males or females to the world’s end, it inheriteth all. If the daughters have no seed, the inheritance returneth to his father. If his father be not living, they look next to the seed of the father, which are the brethren of him that is dead. If he have a brother found, or brother’s seed, he inherits all: if not, they turn to the sisters; if he have a sister or sister’s seed, it inherits all. And if there be neither brother’s seed nor sister’s seed, forasmuch as the father hath no seed, the inheritance returneth to the father’s

give his inheritance unto his kinsmen that is next to him of his family, and he shall inherit it, and it shall be unto the sons of Israel for a statute of judgment, as Jehovah commanded Moses.

father. If the grandfather be not living, they look to the grandfather's seed, which are the brethren of his father that is deceased: and there the males are before the females, and the seed of the males before the females, as was the right of the seed of the dead himself. If none of his father's brethren, nor of their seed be found, the inheritance returneth to the great grandfather: and after this manner it proceedeth upwards. Thus the son is before the daughter, and all the issue of the son before the daughter, and the daughter is before her grandfather, and all her issue are before her grandfather. And the father of the deceased is before the brethren of the deceased, and the brother before the sister, and all the brother's issue before the sister: and the sister before her grandfather, and all the sister's issue before her grandfather. The grandfather is before the brethren of the father of him that is deceased, and his father's brethren are before his father's sisters, and all that come out of the thigh of his father's brother, are before his father's sisters, and his father's sisters are before the father's grandfather of him that is deceased; and so all that come out of the thigh of his father's sister are before his father's grandfather: and after this manner it proceedeth and ascendeth until the beginning of the generations. Therefore there is no man of Israel that is without heirs. Whoso dieth and leaveth a son, and a son's daughter, though it be a son's daughter's daughter's daughter, to the end of many generations, she is foremost and heir of all, and the (first man's) daughter hath nothing. And the same law is for the brother's daughter with the sister, and for the daughter of his father's brother's son, with his father's sister, and so all in like sort. Whoso hath two sons, and they both die while he liveth, and the one son leave three sons, and the other son leave one daughter, afterward when the old man dieth, the three sons of his son shall inherit the half of his heritage, and the daughter of his (other) son shall inherit the (other) half; for each of them was to inherit a portion of his father: and after this manner do the sons of brethren divide, and the sons of the father's brother, unto the beginning of the generations. The family of the mother is not called a family, neither is their inheritance but to the family of the father: therefore brethren by the mother are not heirs one of another, but brethren by the father are heirs one of another: and this, whether it be his brother by his father only, or his brother

by his father and his mother. All that are near (in blood) by transgression do inherit, as they which are lawfully begotten; as if one have a bastard son, or a bastard brother, lo they are as other sons and as other brethren for inheritance. But the sons of a bondwoman, or of a strange woman, is not counted a son for any matter, neither is he an heir at all," Maim. tom. 4, in *Nachaloth* (or treat. of Inheritances) chap. i. sect. 1—7. As the sons had their father's inheritance divided among them, (the first-born having a double portion, Deut. xxi. 17,) so for relief of the widow, and of the daughters, the Hebs. had these laws. "A widow is to be sustained by the goods of the heirs all the time of her widowhood, until she receive her dowry; and after she hath received her dowry in the judgment-hall, she hath not that sustenance. As they sustain her (with food) after her husband's death with his goods; so they give her raiment, and household-stuff, and dwelling; or she remaineth in the dwelling which she had while her husband lived. If the widow die, her husband's heirs are bound to bury her. Our wise men have commanded that a man should give a little of his goods to his daughter, &c. If a father die and leave a daughter, they measure his purpose how much was in his heart to give unto her for her livelihood, and they give it her: and his acquaintance are they that measure his purpose. If they know it not, the magistrates rate it, and give her a tenth part of his goods for her livelihood. If he leave many daughters, every one of them when she cometh to be married, hath a tenth of his goods. And she which is after her, hath a tenth part of that which remaineth of the first: and she which is after her, hath a tenth of that which is left of the second. And if they come all to be married at once, the first receiveth a tenth part, and the second a tenth part of that which remaineth of the first, and the third a tenth part of that which remaineth of the second; and so (the rest) though they be ten, &c. and the residue of the goods are the brethren's. If the brethren have sold or mortgaged their father's lands, the daughter taketh her livelihood from the purchasers, even as a creditor taketh his debt of the purchasers. Whoso commandeth at his death, that they should give his daughters no livelihood of his goods, they do hearken unto him; for this is not of the nature of a dowry," Maim. tom. 2, treat. of *wives*, chap. xviii. sect. 1, &c.; and chap. xx. sect. 1, &c.

¹² And Jehovah said unto Moses, Go thou up into this mountain of Abarim, and see the land which I have given to the sons of Israel. ¹³ And thou shalt see it, and thou also shalt be gathered unto thy people, as Aaron thy brother was gathered. ¹⁴ For ye rebelled against my mouth in the wilderness of Zin, in the strife of the congregation, to sanctify me at the water before their eyes; that is the water of Meribah of Kadesh, *in the wilderness of Zin.*

¹⁵ And Moses spake unto Jehovah, saying, ¹⁶ Let Jehovah the God of the spirits of all flesh, set a man over the congregation: ¹⁷ Which may go out before them, and which may go in before

VER. 12.—THIS MOUNTAIN OF ABARIM,] There were many 'mountains of Abarim,' Num. xxxiii. 47, by this mountain therefore is meant one special, which was called Nebo, 'which was in the land of Moab, over against Jericho,' Deut. xxxii. 49. And they were called Abarim, of the fords or passages which were by them over Jordan into the land of Canaan. Wherefore the Gr. version saith, "Go thou up into the mountain which is on this side (Jordan) of mount Nahan (or this mount Nabau:) and Mos. Gerundens explaineth it thus; "The mountain of Abarim is mount Nebo, as is expounded in Deut. xxxii., and is so called, because it is by the fords of Jordan, where they pass over into the land of Canaan." SEE THE LAND,] *The land of Canaan*, saith the Gr.: and so Moses expresseth it in Deut. xxxii. 49. Though this were some comfort unto Moses, to see the land afar off, and salute the same (as the faithful fathers are said to do the promises which they received not, Heb. xi. 13,) yet his desire and earnest suit unto the Lord was, that he might have gone over and seen it; but he would not grant it him, because he had sinned, and God had denounced his death before, Deut. iii. 23—26; Num. xx. 12. See the annot. on Deut. xxxiv., where his viewing of the land is described.

VER. 13.—BE GATHERED UNTO THY PEOPLE,] In Gr. *be added unto thy people*: meaning, that he should die there, and be buried, Deut. xxxii. 50; xxxiv. 5, 6, and his soul should be gathered unto his godly forefathers; see Num. xx. 24.

VER. 14.—FOR YE REBELLED,] Or, *forasmuch as ye rebelled against my mouth*, that is, as the Gr. and Chald. expound it, *against my word*: so in Num. xx. 24. TO SANCTIFY ME,] That is, which word and commandment of mine was, that ye by faith should sanctify me, but ye sanctified me not. Wherefore the Gr. here translateth, *ye sanctified me not*: and so it is explained in Deut. xxxii. 51, 'because ye sanctified me not.' MERIBAH OF KADESH,] Or, *strife of Kadesh*; as the Gr. translateth it, *of the contradiction*

of Kadesh, and the Chald. *the strife of Rekam*. By this name Kadesh it is distinguished from the other Meribah spoken of in Exod. xvii. 7. So in Deut. xxxii. 51.

VER. 15.—OF THE SPIRITS OF ALL FLESH,] The Gr. translateth, *of the spirite, and of all flesh*: so before in Num. xvi. 22. It meaneth that God is both the Creator of all men's souls or spirits, Eccl. xii. 7; Zach. xii. 1, and he that giveth them spiritual gifts of wisdom, knowledge, grace, &c. as spirits are used for 'spiritual gifts,' 1 Cor. xiv. 12. SET,] Or, *visit*, that is, provide and constitute for bishop or overseer; who therefore is called in ver. 17, a shepherd, or pastor. Though for the people's sake the Lord was angry with Moses, and would not let him go into the good land, Deut. iv. 21, yet such was Moses' love unto them, and care for their welfare, that he procureth what in him lieth, their good after his decease, by having a faithful governor set over them of God, which is a blessing unto a land or people, Eccl. x. 17.

VER. 17.—GO OUT BEFORE THEM,] By this phrase of going out, and coming in, and that which followeth, leading out and bringing in, is signified the administration of the officer, and government of his people, both in time of peace and of war: wherefore when Moses was old, and the time of his administration expired, he said, 'I can no more go out and come in,' Deut. xxxi. 2. So the priests' administration in the Lord's house, is called a going in thereto, 1 Chiron. xxiv. 19. The similitude is taken from a shepherd, whose duty is to go before the sheep, and to lead them out, that by his guidance they may go in and out, and find pasture, as is spoken of our great Shepherd, the Lord Jesus, whom this Jesus the successor of Moses prefigured, John x. 3, 4, 9. WHICH HAVE NO SHEPHERD,] Or, *no pastor*: which estate is miserable, as is noted of our Saviour, that 'when he saw the multitudes, he was moved with compassion on them, because they fainted and were scattered abroad, as sheep having no shepherd,' Matt. ix. 36.

them, and which may lead them out, and which may bring them in : that the congregation of Jehovah be not as sheep which have no shepherd. ¹⁸ And Jehovah said unto Moses, Take unto thee Joshua the son of Nun, a man in whom *is* the spirit, and lay thine hand upon him. ¹⁹ And cause him to stand before Eleazar the priest, and before all the congregation, and charge thou him before their eyes. ²⁰ And thou shalt give of thine honour upon him, that all the congregation of the sons of Israel may hear. ²¹ And he shall stand before Eleazar the priest, and he shall ask (*counsel*) for

VER. 18.—JOSHUA THE SON OF NUN,] In Gr. *Jesus the son of Nun*: so in the New Testament he is called Jesus, Acts vii. 45; Heb. iv. 8. THE SPIRIT,] To wit, *the Spirit of God*; meaning the gifts and graces of the Spirit, as wisdom, Deut. xxxiv. 9, and the like. The Chald. expoundeth it, *the spirit of prophecy*; and Thargum Jonathan saith, “the spirit of prophecy from before the Lord remaineth upon him:” which accordeth with Num. xi. 24. But whether in prophecy or other graces, he was but a shadow of Jesus the Son of God, to whom he ‘gave not the Spirit by measure,’ John iii. 34. LAY THINE HAND,] Or, *impose thine hand*, that is, *thine hands*, as the Gr. translateth, and as Moses after sheweth in ver. 23, which was a sign of his calling and ordination to his office, as in Num. viii. 10, with which also it seemeth he received a greater measure of the Spirit; as it is said, ‘And Joshua the son of Nun was full of the spirit of wisdom; for Moses had laid his hands upon him,’ Deut. xxxiv. 9.

VER. 19.—CHARGE THOU HIM,] Or, *command him*; give him a charge for the faithful executing of his office; such as we read of in Deut. xxxi. 7, 8. Besides that which was now done by Moses, God himself did after give him a charge in the tabernacle, Deut. xxxi. 14, 15.

VER. 20.—GIVE OF THINE HONOUR,] Or, *give* (that is, *put*) *of thy glory*, or *of thy majesty*: whereby the gifts fitting the government of Israel seem to be meant, as wisdom, according to Deut. xxxiv. 9, or some other exterior sign of his calling from God, whereby the people might be obedient to him. As it is said of Solomon, when he sat on the throne of the Lord, and all Israel obeyed him, that ‘the Lord magnified Solomon exceedingly before the eyes of all Israel, and gave upon him the honour of the kingdom, (or royal majesty) such as had not been on any king before him in Israel,’ 1 Chron. xxix. 23, 25. And the contrary is spoken of Antiochus, that vile person, ‘they shall not give upon him the honour of the kingdom; but he shall come in peaceably, and obtain the kingdom by flatteries,’ Dan. xi. 21. The Chald.

translateth, *thou shalt give of thy brightness* (in Gr. *thy glory*) *upon him*: as referring it to the shining of Moses’ face spoken of in Exod. xxxiv. 30, 35, and so other Hebs. expound it, as Sol. Jarchi here saith, “This is the shining of the skin of his face;” and R. Menachem from the judgment of former doctors saith thus, “of thine honour, and not all thine honour: hereupon they say, The face of Moses was like the face of the sun; the face of Joshua like the face of the moon.” Though Joshua had not all the honour of Moses, for ‘there arose not a prophet since in Israel like unto Moses,’ Deut. xxxiv. 10, yet Jesus Christ ‘was counted worthy of more glory than Moses,’ Heb. iii. 3. MAY HEAR,] That is, *hear him*, as the Gr. translateth, and so obey his authority. Thus it is opened in Deut. xxxiv. 9, ‘Moses had laid his hands upon him, and the sons of Israel hearkened unto him,’ that is, obeyed him: which is further manifested by their words unto him, in Josh. i. 16—18. Herein Jesus the son of Nun was a figure of Jesus the Son of God, of whom it is written, ‘We were eye-witnesses of his majesty, for he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased, hear ye him,’ 2 Pet. i. 16, 17; Matt. xvii. 5.

VER. 21.—AND HE SHALL ASK FOR HIM,] That is, Eleazar shall ask counsel of God for Joshua in all doubtful cases, in all their wars, &c. Or, *and he shall ask of him*, that is, Joshua shall ask of Eleazar: this the Gr. favoureth, translating, *and they shall ask of him the judgment of Urim* (or *of manifestations*.) BY THE JUDGMENT OF URIM,] By the breast-plate of judgment, wherein were Urim and Thummim; whereof see the annot. on Exod. xxviii. 30. Thus Saul inquired of the Lord by Urim, but he answered him not, 1 Sam. xxviii. 6. AT HIS MOUTH,] In Chald. *at his word*; by his understanding God’s mouth, or Eleazar’s mouth, speaking from the Lord: so in Thargum Jonathan it is expounded, “At the word of Eleazar the priest they shall go out.”

him, by the judgment of Urim, before Jehovah: at his mouth shall they go out, and at his mouth shall they come in; he, and all the sons of Israel with him, and all the congregation. ²² And Moses did as Jehovah commanded him: and he took Joshua and caused him to stand before Eleazar the priest, and before all the congregation. ²³ And he laid his hands upon him, and charged him, as Jehovah spake by the hand of Moses.

But therein is implied the Lord's word, by which the priest was to give answer: for it is a rule among the Heb. doctors, "Every priest that speaketh not by the Holy Spirit, and the divine Majesty residing on him, they ask not (counsel) by him," Talmud. Bab. in *Ioma*, cap. vii. in *Gemara*. For in such consultations, though they inquired by the priest, yet the answer came from the Lord; as there is an example in David, 1 Sam. xxiii. 9—12. SHALL THEY GO OUT,] Out to war, and in again from the same; and so in all weighty affairs which were extraordinary. Wherefore it was an over-sight in Joshua and Israel that they made peace with the Gibeon-

ites, and 'asked not (counsel at) the mouth of the Lord,' Josh. ix. 14, 15. HE,] That is, *Joshua himself, and all the people*. Whereas the high priest with Urim and Thummim, lights and perfections, was a figure of Christ, (as is showed on Exod. xxviii. 30,) the Lord by this ordinance signified, that all governors and people should have their administrations directed by the mouth of Christ: 'For God who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God, in the face of Jesus Christ,' 2 Cor. iv. 6

CHAP. XXVIII.

1. *The Lord's oblations are commanded to be offered in the time appointed.* 3. *The continual burnt-offerings every day, with their meat and drink-offerings.* 9. *The offerings in the Sabbath; 11. in the beginnings of the months; 16. at the passover; 26. and in the day of first-fruits, or Pentecost.*

¹ AND Jehovah spake unto Moses, saying, ² Command the sons of Israel, and say unto them: Mine oblation, my bread for my

VER. 2.—COMMAND THE SONS OF ISRAEL.] After that God had numbered the people, and appointed them their inheritance, he now repeateth and explaineth former laws concerning his service which they should do unto him in that their inheritance, daily, weekly, monthly, and at their solemn feasts as they fell every year: for he therefore would give unto them 'the lands of the heathens,' and they should inherit 'the labour of the people, that they might observe his statutes, and keep his laws,' Ps. cv. 44, 45. And because they had omitted the solemnizing of these feasts now thirty-eight years, (from the keeping of the passover in the wilderness in the second year, Num. ix., until the circumcision and passover at Gilgal, Josh. v.) by reason of their travels, wherein the sanctuary, altar, and holy things were folded up and removed

from place to place, and the generation which had been before mustered was dead, Num. xxvi. 64, 65, therefore lest the ordinances formerly given should be forgotten or neglected, and the people continue to do as now they did, 'every man whatsoever was right in his own eyes,' Deut. xii. 8, the Lord causeth the law of sacrificing to be again commanded. Which sacrifices being all figures of Christ, and our service of God by him, (as hath been showed in the book of Leviticus,) teach us to serve the Lord under the gospel of his Son in spirit and truth: for thereof were these legal feasts a figure, 1s. lxvi. 23; Zach. xiv. 16—19; 1 Cor. v. 7, 8; Col. ii. 16, 17; Heb. xiii. 15. MINE OBLATION,] That is, *mine oblations*; In Gr. *my gifts*: Heb. *my korban*, which is an offering or gift by which men drew nigh unto

fire-offerings, the savour of my rest, ye shall observe to offer unto me in his appointed time. ³ And thou shalt say unto them, This is the fire-offering which ye shall offer unto Jehovah; Two he-lambs of the first year, perfect, day by day, for a continual burnt-offering. ⁴ The one lamb thou shalt make ready in the morning, and the other lamb thou shalt make ready between the two even-

God, through faith in Christ. See the notes on Lev. i. 2. MY BREAD FOR MY FIRE-OFFERINGS,] The Chald. expoundeth it, *the bread ordained for my oblations*. Under the name of bread all food is implied, and the flesh itself, or fat of the sacrifices, as is noted on Lev. iii. 11. THE SAVOUR OF MY REST,] The savour or odour of sacrifices which may quiet or pacify my spirit and anger, and make you and your service pleasing and acceptable to me. The Gr. translateth it, *for a savour of sweet smell*; the Chald. *to be accepted with favour*. See Lev. i. 9. IN HIS APPOINTED TIME,] Every one in the time appointed therefore of God: the Gr. saith, *in my feasts*; for the same word which signifieth an appointed time, is also used for a solemn feast appointed of God, Lev. xxiii. 2. Hereby God limiteth every sacrifice to his proper day and time; which if it were let slip, that oblation might not be offered in another day or time. This is further manifested in ver. 10, where he saith, 'The burnt-offering of the Sabbath in his Sabbath;' which the Hebs. expound thus, "and not the burnt-offering of one Sabbath, in another Sabbath," Maim. tom. 3, in *Tumidin*, chap. i. sect. 7. And it is a common proverb among them, "Gnabar zeman, gnabar korban; If the time be past, the oblation is past;" and it is prophesied of Antiochus the wicked, that he should 'think to change the times and the laws,' Dan. vii. 25. And Jeroboam king of Israel, who kept the feast of the seventh month, in the eighth month, is taxed for it in the scripture, which calleth it 'the month which he had devised of his own heart,' 1 Kings xii. 32, 33.

VER. 3.—THE FIRE-OFFERING,] The sacrifices to be burned with fire unto the Lord; which fire signified both the work of God's Spirit, and the fiery trials and afflictions through which Christ and his children should be consecrated unto God, Matt. iii. 11; Heb. ix. 14; 1 Pet. iv. 12—14. OF THE FIRST YEAR,] Heb. *son of the year*: so after often in this and the next chapter: of which phrase see the annot. on Exod. xii. 5. PERFECT,] That is, *perfect lambs, without blemish or corruption*; what this meant is showed on Lev. i. 3; xxii. 23. DAY BY DAY,] Or, *for a day, that is, daily*. A CONTINUAL BURNT-OFFERING,] Heb. *a burnt-offering of con-*

tinuation, which should be offered without intermission. See the notes on Exod. xxix. 42; Lev. i.

VER. 4.—MAKE READY,] Or, *do*, that is, kill, sprinkle the blood, cut in pieces, burn on the altar, and all other rites pertaining to sacrificing, showed in Lev. i. BETWEEN THE TWO EVENINGS,] That is, *in the afternoon*: of which phrase, see the annot. on Exod. xii. 6. God setteth no hours for the morning or evening sacrifices, because they might occasionally be changed. By the Heb. canons, the ordinary time of killing the morning sacrifice, was before "sun-rising, after that the face of all the east was lightened," that is, between day-breaking and sun-rising. The time of killing the evening sacrifice, though it might be all the afternoon, yet they used not to kill it till 'half an hour after two of the clock:' and this they did by reason of the sacrifices of particular persons, or of the congregation, "because it was unlawful to offer any oblation at all, before the continual burnt-offering of the morning: neither killed they any oblation after the continual evening sacrifice, save the oblation of the passover only: for it was impossible for all Israel to offer their passovers in two hours: so they killed not the passover, but after the daily evening sacrifice," Maim. in *Tumidin*, chap. i. sect. 3, 4. By this daily sacrifice morning and evening, was signified the reconciliation of the church unto God by faith in Christ; notwithstanding their continual infirmities which they fell into night and day, (as one end of the burnt-offering was to make atonement for sins, Job i. 5,) and that being reconciled, they should both show their thankfulness for it unto God, and expect from him a blessing upon them, their labours, and their rest. Wherefore at such times, special favours were showed of God unto his people; as, 'in the morning, when the meat-offering was offered,' the country was miraculously filled with water, for Israel, when they were in distress, 2 Kings iii. 9, 10, 20. And 'about the time of the evening oblation,' God answered unto Daniel's prayers, by sending the angel Gabriel unto him, who foretold him when Christ should come for the salvation of his people, Dan. ix. 20—22, &c. See also the notes on Exod. xxix. 39.

VER. 5.—A TENTH PART,] That is, *an*

ings. ⁵ And a tenth *part* of an ephah of fine flour for a meat-offering, mingled with the fourth *part* of an hin of beaten oil.

⁶ The continual burnt-offering which *was* made in mount Sinai for a savour of rest, a fire-offering unto Jehovah. ⁷ And the drink-offering thereof *shall be* the fourth *part* of an hin for the lamb; in the holy *place* shalt thou cause to be poured out a drink-offering of strong *wine* unto Jehovah. ⁸ And the other lamb thou shalt make *ready* between the two evenings: as the meat-offering of the morning, and as the drink-offering thereof, thou shalt make *ready*; a fire-offering, a savour of rest unto Jehovah.

⁹ And in the Sabbath day, two *he-lambs* of the first year perfect,

omer; for that was the tenth deal of an ephah or bushel, as is showed in Exod. xvi. 36. FINE FLOUR,] Meaning, *wheaten flour*, as Exod. xxix. 2. So Chazkuni here saith, "as the flour spoken of in the consecration (of the priests) was of wheat; so all the flour spoken of in the law is of wheat." THE FOURTH PART,] That was somewhat less than a quart of oil; for an hin contained twelve logs, and a log held as much as six eggs: see the annot. on Exod. xxx. 24; Lev. xiv. 10. When God showed unto Ezekiel the spiritual temple which Christ should build, and the service therein, (declared after the similitude of the legal service of Moses) he saith, that every lamb should have for the meat-offering 'the sixth part of an ephah, and the third part of an hin of oil,' Ezek. xlvi. 13, 14, where the quantity is increased more than was offered under Moses: to teach, that as God's grace and blessing aboundeth towards us in Christ, so should our thankfulness again towards him, abound more than under the law, by a more cheerful obedience unto him, and more ample fruits of the Spirit, figured by the flour and oil. BEATEN OIL,] Oil signified grace; beating of it signified afflictions, whereby the grace of God is more perfected in us, 2 Cor. i. 21; xii. 9, 10. "The oil was beaten in a mortar: and they strained it out with hands, and pressed it not out in an (oil) press, to the end there might be found no dregs in it," saith Chazkuni on Num. xxviii.

VER. 6.—WHICH WAS MADE,] That is, *which (or such is) was offered*; as in Thargum Jonathan it is expounded, "such as was offered at the mount of Sinai." Or, by made, understand ordained of God, having reference to the ordinance in Exod. xxix. 38—42. Thus God calleth them throughout their generations, unto his first institution, which they were to keep, till he himself made a change of the law. And here observe, that the lamb, the flour, and the oil, are all of them together called a burnt-offering, as also in Ezek. xlvi. 15, because the meat-offering with the oil was all burned on the altar, as

was the lamb, and so differed from the meat-offering in Lev. ii., whereof an handful only was burned.

VER. 7.—DRINK OFFERING,] So named of pouring out upon the altar, as is noted on Num. xv. 5. IN THE HOLY PLACE,] The court of the sanctuary; Heb. *in the holiness*. STRONG WINE,] In Heb. *shecar*, which name the Gr. retaineth, calling it *sikera*, and so in the evangelist's writing, Luke i. 15. It is generally used for all strong drink, which causeth mirth, fulness, and (if it be taken excessively) drunkenness: see the notes on Gen. xliii. 24. The Chald. here translateth it, *old wine*, and that is better than new, Luke v. 39. Thus God required the best liquor, wine; and the best sort of wine to be given with his sacrifice: which was a figure, not only of the blood of Christ, (the memorial whereof he hath still left unto his church in wine, Matt. xxvi. 27—29,) but of the blood also of his servants, poured out in martyrdom, 'upon the sacrifice and service of the faith,' (as in the holy place,) Phil. ii. 17. See the annot. on Num. xv. 12.

VER. 9.—THE SABBATH DAY,] Heb. *the day of Sabbath*, that is, of rest, which the Gr. expresseth in the form plural, *the day of Sabbaths*, and so in the New Testament, Luke iv. 16; Acts xiii. 14; xvi. 13. TWO HE-LAMBS,] Understand, as the Gr. version addeth, *ye shall bring two he lambs*: these were over and beside the daily sacrifices fore-mentioned, ver. 10. The Sabbath was a remembrance of the creation of the world, Exod. xx. 11; of Israel's coming out of Egypt, Dent. v. 15; a sign of their sanctification by the Lord, Ezek. xx. 12, and a figure of grace and rest, which should come by faith in Christ, Heb. iv. As therefore this day was a sign of more than ordinary favours from the Lord, so he required greater testimonies of their thankfulness and sanctification. And Ezekiel prophesying of the church's service under the gospel, under the figure of these legal ordinances, he saith, 'And the burnt-offering that the prince shall

and two tenth *parts* of fine flour *for* a meat-offering, mingled with oil, and the drink-offering thereof.

¹⁰ The burnt-offering of the Sabbath, in his Sabbath, beside the continual burnt-offering, and his drink-offering.

¹¹ And in the beginnings of your months ye shall offer a burnt-offering unto Jehovah: Two bullocks, younglings of the herd, and one ram; seven he-lambs of the first year, perfect. ¹² And three tenth *parts* of fine flour *for* a meat-offering, mingled with oil, for one bullock: and two tenth *parts* of flour *for* a meat-offering, mingled with oil for one ram. ¹³ And a several tenth *part* of fine

offer unto the Lord, in the Sabbath day, shall be six lambs perfect, and a ram perfect: and the meat-offering shall be an ephah for a ram; and the meat-offering for the lambs shall be the gift of his hand, and an hin of oil to an ephah,' Ezek. xlvi. 4, 5, signifying that the service of God now in spirit and truth should exceed the legal services of old.

VER. 10.—[IN HIS SABBATH,] The Chald. expoundeth it, *that shall be done in the Sabbath*; it meaneth, that on the Sabbath it should be offered, and not deferred till another day or week, as is before noted, ver. 2. The like is for the month in ver. 14.

VER. 11.—[THE BEGINNINGS OF YOUR MONTHS,] That is, as the Gr. translateth it, *the new moons*; for in Israel they began the month with the new moon; and it was proclaimed by the synedion, or magistrates, as Maimony showeth in *Kiddush bachodesh*, chap. i. These new moons were days sanctified to the service of God, by special sacrifices appointed, as after followeth; then did they blow with the silver trumpets in the sanctuary, Num. x. 10, and for burnt-offerings on the Sabbaths, new-moons, and solemn feasts, was Solomon's temple dedicated, 2 Chron. ii. 4. Then also did they throughout the coasts of Israel repair unto the prophets, or other ministers of God, for to hear his word, as appeareth by 2 Kings iv. 23, 'Wherefore wilt thou go to him (to the man of God) to-day? it is neither new-moon, nor Sabbath.' Then also they kept religious feasts, 1 Sam. xx. 5, 6; neither was it lawful to buy or sell, or do other like worldly works, Amos viii. 5, but they were to meditate of their light, sanctification, graces, and comforts to come by Christ, whereof these and other holy days were a shadow, Col. ii. 16, 17. And in Christ we spiritually keep this feast (as the apostle speaketh of the passover, 1 Cor. v. 7, 8,) for so it is prophesied, 'From one new-moon to another, and from one Sabbath to another, shall all flesh come to worship before me, saith the Lord,' Is. lxvi. 23. Not that we are now bound to 'observe days, and months, and times, and

years,' Gal. iv. 10, but are taught by those figurative speeches in the prophets, to 'worship the Father in spirit and in truth,' John iv. 21, 23, who will accept of our service performed in Christ, in every place, as he did at Jerusalem, Mal. i. 11, and at all times, as he did at the solemn feasts of Israel. The renewing of the moon, (which borroweth her light of the sun) might figure the renewing of the church (said to be 'fair as the moon,' Song vi. 10,) by Christ 'the Sun of righteousness,' Mal. iv. 2, while her light and joy is by him increased and continued; as it is written, 'Thy sun shall no more go down, neither shall thy moon withdraw itself: for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended,' Is. lx. 20. And Ezekiel (prophesying of the days of Christ) saith of the 'gate of the inner court of the sanctuary, that looketh toward the east, which should be shut the six working days, that in the Sabbath, and in the day of the new-moon, it should be opened,' Ezek. xlvi. 1. The Hebs. say, "As the beginning of the months are sanctified and renewed in this world, so shall Israel be sanctified and renewed in time to come," Pirke Eliezer, per 51. Two BULLOCKS,] The service at the new-moon was much more than in the Sabbath, for that was but two lambs, ver. 9, but this at the new-moon, is 'two bullocks, one ram, and seven lambs,' all burnt-offerings, and 'one goat-buck, for a sin-offering,' ver. 11, 15. These sacrifices were offered, beside the daily burnt-offering, and after the same: but Ezekiel foretelleth a lessening of this service, speaking but of one bullock, six lambs, and a ram, which the prince should offer, Ezek. xlvi. 6.

VER. 12.—[THREE TENTH PARTS,] Of an ephah or bushel, as ver. 5, that is, *three omers*. The like quantity was prescribed in Num. xv. 9, and so two omers for a ram, Num. xv. 6. But in Ezek. xlvi. 7, the meat-offerings is increased; 'an ephah for a bullock, and an ephah for a ram; and for the lambs, according as his hand shall attain unto.' See before on ver. 9.

flour, *for* a meat offering mingled with oil, for one lamb: *for* a burnt-offering, a savour of rest, a fire-offering unto Jehovah.

¹⁴ And their drink-offerings, half an hin of wine shall be for a bullock, and the third *part* of an hin for a ram, and the fourth *part* of an hin for a lamb: This *is* the burnt-offering of the month, in the month, throughout the months of the year. ¹⁵ And one goat-buck of the goats for a sin-offering unto Jehovah: it shall be made *ready* beside the continual burnt-offering, and his drink-offering.

¹⁶ And in the first month, in the fourteenth day of the month, *shall be* the passover unto Jehovah. ¹⁷ And in the fifteenth day of this month *shall be* the feast: seven days shall unleavened *cakes* be eaten. ¹⁸ In the first day *shall be* a convocation of holiness; ye shall not do any servile work. ¹⁹ But ye shall offer a fire-offering *for* a burnt-offering unto Jehovah; two bullocks, younglings of the herd, and one ram, and seven he-lambs of the first year, perfect shall they be unto you.

²⁰ And their meat-offering, fine flour mingled with oil; three tenth *parts* shall ye make *ready* for a bullock, and two tenth *parts* for a ram. ²¹ A several tenth *part* shalt thou make *ready* for one lamb, throughout the seven lambs. ²² And one goat-buck *for* a sin-offering, to make atonement for you.

²³ Beside the burnt-offering of the morning, which *is* for a con-

VER. 13.—A SEVERAL TENTH PART,] Heb. *a tenth part a tenth part*, that is, for every one a tenth part; or, (as Moses explaineth it in Num. xxix. 4,) ‘one tenth part for one lamb.’ So after in ver. 21, 29, and chap. xxix. 10, 15. WITH OIL,] With the fourth part of an hin of beaten oil, as was declared in ver. 5. But when there was an ephah of flour for a meat-offering, there was ‘an hin of oil to an ephah,’ Ezek. xlv. 5, 7, 11.

VER. 15.—FOR A SIN-OFFERING,] In Gr. *for sin*; this was to make atonement for them, ver. 22, the law for sin-offerings was given in Lev. iv. And whereas some sin-offerings were eaten by the priests, and others (whose blood was carried into the holy place) were not eaten, but burnt without the camp, Lev. vi. 26, 30, of this the Hebs. say, “The offering (or doing) of the sin-offerings at the beginnings of the months, and at the solemn feasts, is like the offering of the sin-offering that is eaten,” Maim. in *Tamidin*, chap. vii. sect. 2.

VER. 16.—THE FIRST MONTH,] Called of the Hebs. *Abib*, and *Nisan*; it answereth in part to that which we call March: see the notes on Exod. xii. 2; Lev. xxiii. 5.

VER. 17.—THE FEAST,] Of unleavened cakes, as is expressed in Lev. xxiii. 6. The passover was a figure of ‘Christ our Pass-over,’ to be sacrificed for us: ‘the unleavened cakes signified ‘sincerity and truth,’ with

which we should ‘keep the feast,’ 1 Cor. v. 7, 8. See the annot. on Exod. xii. 15.

VER. 18.—ANY SERVILE WORK,] Heb. *any work of service*: it meaneth any work save about that which men should eat; that only was to be done of them, Exod. xii. 16. See the notes there, and on Lev. xxiii. 7.

VER. 19.—TWO BULLOCKS, &c.,] The same sacrifices, and so many as were offered at the new-moons, ver. 11. The meat and drink-offerings also were the same, ver. 12, 13, 20, 21. But Ezekiel prophesieth of a change, how at the passover on the fourteenth day, the prince should prepare ‘for himself, and for all the people of the land, a bullock for a sin-offering. And the seven days of the feast (of unleavened cakes) he should prepare a burnt-offering to the Lord, seven bullocks, and seven rams perfect, daily the seven days; and for a sin-offering, a goat-buck of the goats daily.’ The meat-offerings also should be increased; ‘an ephah for a bullock, and an ephah for a ram, and an hin of oil for an ephah,’ Ezek. xlv. 22—24.

VER. 22.—A SIN-OFFERING,] Of it the Hebs. say, “it was eaten in the second day of the passover, which was the sixteenth day of (the first month) Nisan,” Maim. in *Tamidin*, chap. vii. sect. 3. See before on ver. 15.

VER. 23.—BESIDE THE BURNT-OFFERING,] The daily sacrifice appointed in ver. 3, unto

tinual burnt-offering, ye shall make *ready* these. ²⁴ After this manner ye shall make *ready* for *every* day, seven days, the bread of the fire-offering of a savour of rest unto Jehovah: it shall be made *ready*, beside the continual burnt-offering, and his drink-offering.

²⁵ And in the seventh day ye shall have a convocation of holiness, ye shall not do any servile work.

²⁶ And in the day of the first-fruits, when ye offer a new meat-offering unto Jehovah after your weeks, ye shall have a convocation of holiness, ye shall not do any servile work.

²⁷ And ye shall offer a burnt-offering for a savour of rest unto Jehovah; two bullocks, younglings of the herd, one ram, seven he-lambs of the first year. ²⁸ And their meat-offering, fine flour mingled with oil; three tenth *parts* for one bullock, two tenth *parts* for one ram. ²⁹ And several tenth *part* for one lamb throughout the seven lambs.

³⁰ One goat-buck of the goats, to make atonement for you.

³¹ Ye shall make *them ready*, beside the continual burnt-offering, and his meat-offering; perfect shall they be unto you, and their drink-offerings.

which these sacrifices fore-mentioned were added. And beside all these, there was the lamb, for a burnt-offering, which was sacrificed with the wave sheaf or omer, as was commanded in Lev. xxiii. 10—13.

VER. 25.—THE SEVENTH DAY,] Which was the last day of the feast of unleavened cakes; and in this day it is said, there should be ‘a feast to Jehovah,’ Exod. xiii. 6, called here ‘a convocation of holiness,’ or holy assembly. So in Exod. xii. 16; Lev. xxiii. 8.

VER. 26.—DAY OF THE FIRST-FRUIT,] Called *Pentecost*, Acts ii. 1, ‘the feast of harvest,’ Exod. xxiii. 16, ‘the feast of weeks, of the first-fruits of wheat harvest,’ Exod. xxxiv. 22. A NEW MEAT-OFFERING,] Called so in respect of the former offered at the passover: the law for this was given in Lev. xxiii. 16. AFTER YOUR WEEKS,] After the seven weeks, or fifty days, which the Israelites were commanded to number unto them from the passover, Lev. xxiii. 15, 16. The

Heb. which usually signifieth *in your weeks*, is here to be interpreted *after*: see the annot. on Exod. ii. 23.

VER. 27.—TWO BULLOCKS,] These and the rest following are here added to the feast, over and beside those ‘seven lambs, one bullock, and two rams,’ which were offered with the first-fruits, Lev. xxiii. 18, as is showed in the annot. there; and ‘beside the continual burnt-offering,’ or daily sacrifice, as after followeth in ver. 31.

VER. 31.—AND THEIR DRINK-OFFERINGS,] This seemeth to be referred not only to the former, ye shall make them ready, but also to the latter, they shall be perfect: that as the beasts, flour and oil, were to be perfect, unblemished, sound and sweet; so the wine for drink-offerings should likewise be perfect, (as he called it strong wine, in ver. 7,) not dead, sour, mixed with dregs or lees, or otherwise corrupted. See the annot. on Gen. iv. 4.

CHAP. XXIX.

1. *The offerings at the feast of trumpets on the first day of the seventh month; 7. at the day of afflicting their souls, which was the tenth day of the seventh month; 12. and on the eight days of the feast of tabernacles, which began on the fifteenth day of the seventh month.*

¹ AND in the seventh month, in the first *day* of the month, ye

shall have a convocation of holiness; ye shall not do any servile work: a day of blowing *of trumpets* shall it be unto you. ² And ye shall make *ready* a burnt-offering for a savour of rest unto Jehovah, one bullock, a youngling of the herd, one ram, seven he-lambs, of the first year, perfect. ³ And their meat-offering *shall be* of fine flour mingled with oil; three tenth *parts* for a bullock, two tenth *parts* for a ram. ⁴ And one tenth *part* for one lamb, throughout the seven lambs. ⁵ And one goat-buck of the goats *for* a sin-offering, to make atonement for you.

⁶ Beside the burnt-offering of the month, and his meat-offering, and the continual burnt-offering, and his meat-offering, and their drink-offerings according to their manner, for a savour of rest; a fire-offering unto Jehovah.

⁷ And in the tenth *day* of this seventh month ye shall have a convocation of holiness, and ye shall afflict your souls; ye shall not do any work. ⁸ And ye shall offer a burnt-offering unto Jehovah *for* a savour of rest; one bullock, a youngling of the herd, one ram, seven he-lambs of the first year, perfect shall they be unto you. ⁹ And their meat-offering *shall be* of fine flour, mingled with oil; three tenth *parts* for a bullock, two tenth *parts* for one

VER. 1.—THE SEVENTH MONTH,] Called in 1 Kings viii. 2, 'the month Ethanim,' of the Hebs. commonly *Tisri*; of us *September*. This month was 'the going out of the year,' Exod. xxiii. 16, and 'the revolution of the year,' Exod. xxxiv. 22, for then the old year went out, and the new began, as touching the jubilees, Lev. xxv. 9, 10, and other civil affairs: but by reason of Israel's coming out of Egypt in Abib, or March, that month was made unto them 'the first of the months of the year,' Exod. xii. 2. So the ecclesiastical feasts were reckoned after this order; and that which had been the first month, is here and usually called the seventh. THE FIRST DAY,] Heb. *the one day*; of which phrase see Gen. i. 5. BLOWING OF TRUMPETS,] Of this rite, see Lev. xxiii. 24, and the annot. there.

VER. 2.—SAVOUR OF REST,] Which the Gr. translateth, *of sweet smell*; the Chald. *to be accepted with favour before the Lord*. See Gen. viii. 21. ONE BULLOCK,] At every new-moon they were to offer 'two bullocks, one ram, and seven lambs,' Num. xxviii. 11; the same were to be offered at this new-moon, and this one bullock, one ram, and seven lambs, &c. here mentioned, were added over and 'beside the burnt-offering of the month,' as is after expressed in ver. 6. So this day they sacrificed three bullocks, two rams, and fourteen lambs for burnt-offerings, and two goats for sin, besides the two lambs for the daily oblation. For as

the solemnity was greater, by reason of the blowing of the trumpets, (which figured the preaching of repentance and belief in Christ, Is. lviii. 1; Mark i. 1—4,) so their service and thankfulness unto God was to be testified by the more sacrifices. And if this new-moon fell to be on the Sabbath, then besides all the former oblations, they offered also the two lambs, which were added for the Sabbath, Num. xxviii. 9, 10. The order of offering is said to be thus; "After the daily morning sacrifice was offered, the addition of the Sabbath was first, and after that, the addition of the new-moon; and after it, the addition of this good day (or feast,)" Maim. in *Tamidin*, chap. ix. sect. 2.

VER. 6.—THEIR MANNER,] Heb. *their judgment*, that is, the law and ordinance prescribed of God. So in ver. 18, 21, 24, &c. Under this word manner or judgment, the Hebs. understand the *order* also here set down: for whereas sometimes the sin-offering was offered first, before the burnt-offering, Lev. v. 7, 8, 10, "in the oblations of the feast (they say) it was not so, but they offered according to the order that is written, as it is said, 'According to their manner.' As, first the bullocks, and after them the rams, and after them the lambs, and after them the goat-bucks, although the goat-bucks were sin-offerings, and all those before them were burnt-offerings," Maim. in *Tamidin*, chap. ix. sect. 7.

VER. 7.—THE TENTH DAY,] Which was

ram. ¹⁰ A several tenth *part* for one lamb, throughout the seven lambs. ¹¹ One goat-buck of the goats, *for a sin-offering*, beside the *sin-offering* of atonements, and the continual burnt-offering, and the meat-offering of it, and their drink-offerings.

¹² And in the fifteenth day of the seventh month ye shall have a convocation of holiness; ye shall not do any servile work, and ye shall festively keep a feast unto Jehovah seven days. ¹³ And ye shall offer a burnt-offering, a *fire-offering* *for a savour of rest* unto Jehovah; thirteen bullocks, younglings of the herd, two rams, fourteen he-lambs of the first year, they shall be perfect. ¹⁴ And their meat-offering *shall be* of fine flour, mingled with oil; three tenth *parts* for one bullock, throughout the thirteen bullocks; two tenth *parts* for each ram, of the two rams. ¹⁵ And a several tenth *part* for one lamb, throughout the fourteen lambs.

¹⁶ And one goat-buck of the goats *for a sin-offering*, beside the continual burnt-offering, his meat-offering, and his drink-offering.

‘the day of atonements,’ Lev. xxiii. 27, called ‘the fast,’ Acts xxvii. 9. The manner of atonement, and the service on that day, is described at large in Lev. xvi. AFFLICT YOUR SOULS,] With fasting and abstinence: see the annot. on Lev. xvi. 29.

VER. 11.—BESIDE THE SIN-OFFERING OF ATONEMENTS,] That goat-buck, whose blood was carried into the holy place, and the body burned without the camp, Lev. xvi. 9, 29, besides it, this sacrifice here commanded was to be offered, and besides the daily burnt-offering. “On atonement day, they offer an addition according to the addition of the beginning of the year, [which was the first day of the seventh month, fore-mentioned in ver. 1, 2,] a bullock and a ram, and this ram is called the people’s ram; and seven lambs, all of them for burnt-offerings, and a goat-buck for a sin-offering, and that was eaten at evening. Moreover the congregation offered a goat-buck for a sin-offering which was burnt, the fellow whereof was sent away for a scape-goat,” (Lev. xvi. 9, 10,) Maim. in *Tamidin*, chap. x. sect. 12. This atonement was a lively figure of our reconciliation unto God, by the death of Christ, (as is showed on Lev. xvi.) the afflicting of their souls figured repentance and humiliation for sins, with our fellowship in the afflictions of Christ, Rom. vi. 3, 4, 6; 1 Pet. ii. 21. The sacrifices added here, signified the faith that God’s people should have in Christ sacrificed, and thankfulness unto God therefore, 1 John ii. 1, 2; Heb. x. 10, 19, &c.; Rom. xii. 1, 2.

VER. 12.—THE FIFTEENTH DAY,] When the feast of booths, or of tabernacles did begin, which lasted seven days, Lev. xxiii. 34

—36, &c., the signification of which feast is showed in the annot. on that place.

VER. 13.—THIRTEEN BULLOCKS,] Whereas at the other feasts fore-mentioned, they offered but two bullocks, one ram, and seven lambs in a day; at this, they were to offer thirteen bullocks, two rams, and fourteen lambs; both because the solemnity was greater, and at this time they had gathered in their corn and wine, and had seen the blessing of God in all their increase, and in all the works of their hands, Deut. xvi. 13, 15; therefore the Lord required more sacrifices in sign of thankfulness. But Ezekiel prophesying of the days of Christ (under whom we keep this feast in spirit and truth, Zech. xiv. 16—19,) appointeth like sacrifices as were to be offered at the passover; as that the prince should prepare seven bullocks and seven rams daily for a burnt-offering, &c. Ezek. xlv. 23, 25.

VER. 17.—TWELVE BULLOCKS,] In every of the seven days of this feast, one bullock is abated, as on the second day twelve, on the third day eleven, ver. 20, on the fourth day ten, ver. 23, and so forward, till on the seventh day they were to offer seven bullocks, ver. 32, (all which, in seven days amounted to seventy bullocks) but the rams and lambs were every day alike. By this diminishing of one bullock every day, the Holy Spirit might teach their duty to grow in grace, and increase in sanctification: that their sins decreasing, the number of their sacrifices (whereby atonement was made for their sins) should also decrease daily. Or it might signify a diminishing and wearing away of the legal offerings, to lead them unto the spiritual and reasonable service, by presenting their

¹⁷ And in the second day, twelve bullocks, younglings of the herd, two rams, fourteen he-lambs of the first year, perfect.

¹⁸ And their meat-offering and their drink-offerings, for the bullocks, for the rams, and for the lambs, by the number of them according to the manner. ¹⁹ And one goat-buck of the goats *for* a sin-offering, beside the continual burnt-offering, and the meat-offering thereof, and their drink-offerings.

²⁰ And in the third day, eleven bullocks, two rams, fourteen he-lambs of the first year, perfect. ²¹ And their meat-offering and their drink-offerings, for the bullocks, for the rams, and for the lambs by the number of them, according to the manner. ²² And one goat-buck *for* a sin-offering, beside the continual burnt-offering, and his meat-offering, and his drink-offering.

²³ And in the fourth day, ten bullocks, two rams, fourteen he-lambs of the first year, perfect. ²⁴ Their meat-offering, and their drink-offerings, for the bullocks, for the rams, and for the lambs, by the number of them, according to the manner. ²⁵ And one goat-buck of the goats *for* a sin-offering, beside the continual burnt-offering, his meat-offering, and his drink-offering.

²⁶ And in the fifth day, nine bullocks, two rams, fourteen he-lambs of the first year, perfect. ²⁷ And their meat-offering, and their drink-offerings, for the bullocks, for the rams, and for the lambs, by the number of them, according to the manner. ²⁸ And one goat-buck *for* a sin-offering, beside the continual burnt-offering, and his meat-offering, and his drink-offering.

²⁹ And in the sixth day, eight bullocks, two rams, fourteen he-lambs of the first year, perfect. ³⁰ And their meat-offering, and their drink-offerings, for the bullocks, for the rams, and for the lambs, by the number of them, according to the manner. ³¹ And one goat-buck *for* a sin-offering, beside the continual burnt-offering; his meat-offering, and his drink-offering.

³² And in the seventh day, seven bullocks, two rams, fourteen he-lambs of the first year, perfect. ³³ And their meat-offering, and their drink-offerings, for the bullocks, for the rams, and for the lambs, by the number of them, according to the manner.

³⁴ And one goat-buck *for* a sin-offering, beside the continual burnt-offering, his meat-offering, and his drink-offering.

³⁵ In the eighth day ye shall have a solemn assembly; ye shall not do any servile work.

own bodies a living sacrifice, holy, acceptable unto God, Rom. xii. 1.

VER. 18.—AND FOR THE LAMBS,] The Hebs. say, “that the meat and drink-offerings of these several sacrifices, were never to be mixed together, but the meat and drink-offerings of the bullocks were by themselves, and the meat and drink-offerings of the rams by themselves, and of the lambs by them-

selves; whether they were the oblations of the congregation, or the oblations of a particular person” Maim. in *Tamidin*, chap. x. sect. 15.

VER. 35.—IN THE EIGHTH DAY,] Chazkuni here observeth, “that it is not said (as was of the former days) And in the eighth day; to teach that it was a good day (or feast) by itself.” A SOLEMN ASSEMBLY,]

³⁶ And ye shall offer a burnt-offering, a fire-offering for a savour of rest unto Jehovah; one bullock, one ram, seven he-lambs of the first year, perfect. ³⁷ Their meat-offering, and their drink-offerings, for the bullock, for the ram, and for the lambs, by the number of them, according to the manner.

³⁸ And one goat-buck for a sin-offering, beside the continual burnt-offering, and his meat-offering, and his drink-offering.

³⁹ These things ye shall do unto Jehovah in your solemn feasts, beside your vows, and your voluntary offerings, for your burnt-offerings, and for your meat-offerings, and for your drink-offerings, and for your peace-offerings. ⁴⁰ And Moses spake unto the sons of Israel, according to all that Jehovah commanded Moses.

Or, *general assembly*: see the notes on Lev. xxiii. 36.

VER. 36.—ONE BULLOCK,] Though this was the last, and ‘the great day of the feast,’ John vii. 37, yet were the sacrifices fewer than on any other day; as if God would call them from the multitude of outward oblations to his spiritual worship, as is noted on ver. 17. And our Saviour on that day called the people from their many carnal observations, (some whereof are noted on Lev. xxiii. 40,) unto himself, to drink the waters of his Spirit, John vii. 38, 39.

VER. 39.—BESIDE YOUR VOWS, &c.] Of the difference between vows and voluntary-offerings, see the annot. on Lev. vii. 16. The sacrifices fore-mentioned, the congregation of Israel was bound to offer, every thing in his day: but all men as they had either vowed, or voluntary would, brought their sacrifices at the feasts, (especially peace-offerings, which the owners did eat before the

Lord) that according to the blessing of God upon them, they, their children and their servants, the Levites, the stranger, the fatherless and the widow with them, might eat and drink, and rejoice before the Lord, Deut. xvi. 10, 11, 14, 15. The truth and meaning of all which solemnities are now fulfilled unto us by Christ, who by one offering of himself, hath reconciled us unto God, and wrought our eternal redemption, and hath given us of his Spirit, whereby we know that he abideth in us, and hath placed in us the kingdom of God, which consisteth in righteousness, and peace, and joy in the Holy Spirit: ‘that by him we should offer the sacrifice of praise to God continually, that is, the fruit of our lips, confessing to his name, and should not forget to do good, and to communicate, for with such sacrifices God is well pleased,’ Col. ii. 16, 17; Heb. ix. 12, 26, 28; 1 John iii. 24; Rom. xiv. 17; Heb. xiii. 15, 16.

CHAP. XXX.

1. *The Lord commandeth that men's vows or oaths be not profaned, but kept.* 3. *A maid in her father's house, the father hath power to establish her vow, or to disannul it.* 6. *Likewise a married woman is in her husband's power, he may confirm or disannul her vow, in the day that he heareth it.* 9. *But the vows of a widow, or divorced woman, are to stand.* 10. *An explanation of the case between man and wife, concerning vows or oaths.*

ד ד ד

¹ AND Moses spake unto the heads of the tribes, concerning the sons of Israel, saying, This is the thing which Jehovah com-

ד ד ד Here beginneth the forty-second lecture of the law: see Gen. vi. 9.

VER. 1.—THE HEADS,] That is, as the Gr. translatheth, *the rulers* (or *princes*) of

manded. ² A man, when he shall vow a vow unto Jehovah, or swear an oath to bind a bond upon his soul, he shall not profane his word, he shall do according to all that proceedeth out of his mouth. ³ And a woman, when she shall vow a vow unto Jehovah, and bind a bond in her father's house in her youth: ⁴ And her father hear her vow and her bond, which she hath bound upon her soul, and her father shall hold his peace at her; then all her vows shall stand, and every bond which she hath bound upon her soul shall stand. ⁵ And if her father disannul her in the day *that*

the tribes. In the two former chapters were laws for necessary duties commanded: here followeth the law for voluntary things, which people having by vow or oath taken upon them, were bound to perform. CONCERNING THE SONS,] Or, *to the sons of Israel*; or as the Gr. joineth it with the former, *the princes of the tribes of the sons of Israel.* It was spoken by Moses to the princes, that by them it might be orderly communicated unto the people; as in Exod. xii. 3, 21; iv. 29; also that the governors should look unto the people for the performance of their religious promises. THE THING,] Heb. *the word.*

VER. 2.—A VOW,] A religious promise to the Lord. Of a vow, and how it differed from a voluntary gift, see the annot. on Lev. xxvii. 2; vii. 16; and of an oath, see the notes on Lev. v. 1, 4. And that alms promised for the poor, is comprehended also under the name of vows, is showed on Deut. xxiii. 21. A BOND UPON HIS SOUL,] That is, *to bind his soul (or himself) with a bond.* Hereupon is that manner of speech, 'Thy vows are upon me, O God,' Ps. lvi. 12. NOT PROFANE HIS WORD,] Not violate or break his promise, but shall have an holy care to keep it. A like phrase is of 'profaning a covenant,' in Ps. lv. 20; lxxxix. 34. And as vows might not be broken, so neither might they be delayed, Deut. xxiii. 21. ALL THAT PROCEEDETH OUT OF HIS MOUTH,] That is, *every word of his*, as the phrase is opened in Luke iv. 4, from Deut. viii. 3. This is to be understood of good and lawful vows, and such as are in a man's power to perform: for impossible vows are to be repented of, and wicked vows or oaths are not to be kept, but broken, Acts xxiii. 21, &c.

VER. 3.—AND BIND A BOND,] To wit, 'upon her soul,' as in ver. 4, that is, *bound herself with a bond.* And may here be used for *or* (as it is often, and as the Gr. here translateth, *or determine a determination*) to imply either a vow to sanctify any thing to the Lord, or a bond to restrain herself from something, as by afflicting her soul, or abstinence, as in ver. 13. IN HER FATHER'S HOUSE,] She abiding there, and being under

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his power. The Hebs. (as Sol. Jarchi on this place) by house, do understand power, saying, "under the power of her father, though she be not in his house." IN HER YOUTH,] Youth differeth from childhood, for in her youth she understaundeth what a vow is, whereof in childhood she is ignorant. The Heb. canons have limited the time both for men and women, thus: "A young man that is a son of twelve years and one day, and a young woman that is a daughter of eleven years and one day, which do swear or vow, either vows of binding (or restraint,) or vows of sanctifying (any thing to the Lord,) they do examine them, and ask questions of them. If they know to whose name they have vowed, &c. then their vows are stablished: but if they know not, then is there nothing in their vows or words. And this examination is necessary all that year, which is the twelfth year for a young maid, and the thirteenth year for a young man. Before this time, although they say, we know to whose name we have vowed, their vows are no vows. But after this time, when the son is a son of thirteen years and one day; and the daughter is a daughter of twelve years and one day; although they say, we know not to whose name we have vowed; their words are established, and their vows are vows, &c. And this is the time of vows spoken of in every place: for as much as they are come to the years of great (or aged) persons, their vows are stablished," Maim. tom. 3, treat. of *vows*, chap. xi. sect. 1, 3, 4.

VER. 4.—HOLD HIS PEACE AT HER,] Or, *keep silence at it*: though he do not by words approve, yet by silence he seemeth to consent, therefore her vow standeth firm. SHALL STAND,] That is, *shall be stable, firm and sure*; as the field which Abraham bought, was said to stand, when by sale it was sure, Gen. xxiii. 17, 20. So one's counsel or word is said to stand, when it abideth firm, Prov. xix. 21; Is. xiv. 24; xl. 8; Jer. xlv. 29.

VER. 5.—DISALLOW HER,] Or, *disallow (nullify) it*, to wit, her vow: so after. THE DAY THAT HE HEARETH,] Whether it be in

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he heareth, not any of her vows or of her bonds which she hath bound upon her soul shall stand: and Jehovah will mercifully forgive her, because her father disallowed her. ⁶ And if having she have an husband, and her vows *be* upon her, or the utterance of her lips, which she hath bound upon her soul; ⁷ And her husband hear, and hold his peace at her in the day *that* he heareth; then her vows shall stand, and her bonds which she hath bound upon her soul shall stand. ⁸ But if in the day *that* her husband heareth he disallow her, then he shall make void her vow which *is* upon her, and the utterance of her lips which she hath bound upon her soul; and Jehovah will mercifully forgive her. ⁹ But the vow of a widow, and of her *that is* put away, whatsoever she hath bound upon her soul shall stand upon her. ¹⁰ And if she vowed *in* her husband's house, or bound a bond upon her soul with an oath: ¹¹ And her husband heard, and held his peace at her, *and* disallowed her not; then all her vows shall stand, and every bond which she

the day that she vowed, or many days after that her father heareth of it. "If she vow and wait many days, and afterwards her father or her husband hear of it, then he may break it in the day that he heareth, &c. as it is said, 'In the day that he heareth, and not in the day that she voweth only,'" Maim. in *vows*, chap. xii. sect. 16. WILL MERCIFULLY FORGIVE HER,] In Gr. *will purge* (or *cleanse*) *her*: her sin in vowing, (when she was not in her own power, but in her father's) shall be forgiven: but she may not perform her vow, which by her father's authority is disannulled. So for her husband in like sort, ver. 12.

VER. 6.—IF HAVING SHE HAVE A HUSBAND,] Heb. *if being she be to a man*; that is, if she be at all married. OR THE UTTERANCE OF HER LIPS,] Or, *pronunciation*, that which she hath pronounced, or distinctly uttered, to wit, by oath, as appeareth by the word *or*, which distinguisheth it from her vows: and by that which followeth, 'which she hath bound upon her soul,' that is, by oath, as in ver. 2, 10. So the pronouncing with the lips, is joined with swearing, in Lev. v. 4, and Chazkuni here saith, "the pronouncing is not (meant) but of an oath."

VER. 8.—HE DISALLOW HER,] Or, *disallow it*, that is, signify his disallowance of her vow or oath. The Hebs. say, "A man maketh void, or establisheth the words of his wife, or of his daughter in any language, although she know it not; for it is not of necessity that the woman should hear the making void, or the establishment, &c. He that maketh void the words of his daughter, or of his wife, it is necessary that he utter it with his lips; and if he make it void in his heart

(only) he doth not make it void:" Maim. in *vows*, chap. xiii. sect. 1, 7.

VER. 9.—PUT AWAY,] To wit, *from her husband*, as is expressed in Lev. xxi. 7, that is, divorced. SHALL STAND,] She is to perform her vow; and this (as the Hebs. think) though she be afterward married. As, "A woman which hath no husband, and which is not under her father's power, if she say, Lo (such) flesh be unlawful to me after thirty days, and she be married within thirty days; although at the time when the vow be ginneth, she be under the power of a husband, he cannot make it void; because at the time of the vow (making) she was not under his power. And of this it is said (in Num. xxx. 9), 'But the vow of a widow, and of her that is put away,'" &c. Maim. in *vows*, chap. xiii. sect. 16.

VER. 10.—IN HER HUSBAND'S HOUSE,] After that she is married, and in her husband's power. But what if she were betrothed only, and remained yet in her father's house? Of this case the Hebs. say, "A maid that is betrothed, none can make her vow void, but her father and her husband jointly together. And if the one of them alone do make it void, it is not made void. If her espoused husband die, she returneth into the power of her father: and whatsoever she voweth, her father may make it void, as before her espousals. If her father die after that she is betrothed, and she make a vow after his death, her husband cannot make it void; for an husband maketh not the vows of his wife void, until she be come into the wedding chamber, (or married)," Maim. in *vows*, chap. xi. sect. 9, 10

VER. 11.—SHALL STAND,] She is to keep

hath bound upon her soul shall stand. ¹² But if her husband hath utterly made them void in the day *that* he heard, whatsoever proceeded out of her lips concerning her vows, or concerning the bond of her soul, shall not stand; her husband hath made them void, and Jehovah will mercifully forgive her. ¹³ Every vow, and every oath of bond to afflict the soul, her husband may establish it, and her husband may make it void.

¹⁴ But if her husband altogether hold his peace at her from day to day, then he establisheth all her vows, or all her bonds, which *are* upon her: he establisheth them, because he held his peace at her in the day *that* he heard *them*. ¹⁵ But if he shall utterly make them void, after *that* he hath heard *them*, then he shall bear her iniquity. ¹⁶ These *are* the statutes, which Jehovah commanded Moses, between a man and his wife, between a father and his daughter, in her youth, *in* her father's house.

her vow, though after her husband's death. "A young woman, whom her father hath given in marriage, if she become a widow, or be divorced after marriage, so she is as an orphan while her father liveth, and her father cannot make her vows of none effect, although she be yet but a young woman," Maim. *ibid.* sect. 25.

VER. 12.—HATH UTTERLY MADE THEM VOID,] Or, *hath any ways made them void*; Heb. *making void hath made them void*: so in ver. 15.

VER. 13.—OATH OF BOND,] That is, *binding oath*, or, *bond confirmed with an oath*. TO AFFLICT THE SOUL,] By abstinence, fasting, &c. See the notes on Lev. xvi. 29. This seemeth to be added for amplification, rather than limitation or restraint: howbeit, the Hebs. from hence gather, that although the father may disannul all his daughter's vows, of what sort soever, yet the husband hath not power to disannul the vows of his wife, unless they be of this sort, to wit, vows or bonds to afflict the soul, &c. Sol. Jarchi

on Num. xxx., and Maim. in *vows*, chap. xii. sect. 1. MAY ESTABLISH IT,] Or, *may make it stand, shall confirm it*. Some understand these words to be a commandment, and translate thus, *let her husband establish it, or let her husband make it void*, to wit, out of hand, and let him not defer it till afterward.

VER. 14.—ALTOGETHER HOLD HIS PEACE,] Heb. *holding his peace shall hold his peace*, (or *keep silence*.) FROM DAY TO DAY,] And do not disannul it the same day that he hear-eth it.

VER. 15.—SHALL UTTERLY MAKE THEM VOID,] Or, *shall any ways make them of none effect*: see this phrase in ver. 12. SHALL BEAR HER INIQUITY,] That is, *shall bear the punishment of her iniquity*; God will require her sin at his hand. "From hence we learn (saith Sol. Jarchi) that he which is a cause of scandal (or offence) unto his neighbour, shall come in his stead unto all punishments."

CHAP. XXXI.

1. *The Israelites are commanded to take vengeance on the Midianites.* 5. *Twelve thousand of the tribes of Israel, with Phinehas the priest, are sent to war.* 7. *They slay all the males, and the five kings of Midian, and Balaam the son of Beor.* 9. *They take the women and children captives, and the spoil of their goods and cattle, and burn their cities.* 13. *Moses is wroth with the officers for saving the women alive.* 19. *How the soldiers with their captives and spoil are to be purified.* 25. *The proportion whereby the prey is to be divided.* 28. *The tribute levied*

unto the Lord of the divided prey, and given to the priests and Levites. 48. The captains of Israel numbering their soldiers, miss not a man, and, therefore, give a voluntary oblation unto the treasury of the Lord.

¹ AND Jehovah spake unto Moses, saying, ² Avenge the vengeance of the sons of Israel upon the Midianites: afterward shalt thou be gathered unto thy people. ³ And Moses spake unto the people, saying, Arm ye *some* men of yourselves unto the war, and let them be against Midian, to render the vengeance of Jehovah upon Midian. ⁴ A thousand of a tribe, a thousand of a tribe, of all the tribes of Israel, shall ye send to the war. ⁵ So there were delivered of the thousands of Israel, a thousand of a tribe, twelve thousand armed *for* war. ⁶ And Moses sent them, a thousand of a tribe, to the war: them and Phinehas the son of Eleazar the priest

* VER. 1.—AVENGE THE VENGEANCE,] Or, *revenge the revengement of the sons of Israel*, that is, take vengeance for the Israelites' wrong and injury upon the Midianites, who vexed Israel with their wives, and beguiled them in the matter of Peor, Num. xxv. 17, 18. The Lord, to whom vengeance and recompence belongeth, Deut. xxxii. 35; (and would not therefore have men avenge themselves, Rom. xii. 19;) commandeth this vengeance for his people's sake, many of whom he had formerly slain for sinning with the Midianites, Num. xxv. 9; and now turneth his hand against their enemies, because he is 'the avenger of all such,' 1 Thess. iv. 6. Therefore he calleth it here, 'the vengeance of the sons of Israel;' but Moses calleth it 'the vengeance of Jehovah,' ver. 3. And the commandment is given to Moses the magistrate, the minister of God, a revenger to execute wrath upon evil doers, Rom. xiii. 4. MIDIANITES,] In Gr. *Midianites*, the posterity of Midian the son of Abraham, by his wife Keturah, Gen. xxv. 1, 2. Why these were now punished rather than the Moabites (their partners in sin,) is touched on Num. xxv. 17. GATHERED UNTO THY PEOPLE,] That is, die and be buried: see the annot. on Num. xx. 24; and Gen. xxv. 8.

VER. 3.—TO RENDER,] Or, *to give the vengeance of Jehovah*, which phrase the apostle useth in 2 Thess. i. 8, 'giving (or rendering) vengeance on them that know not God.' That which in ver. 2, was called 'the vengeance of the sons of Israel,' is here named, 'the vengeance of the Lord,' as being executed by his word, and for the injury done unto him; for he that toucheth his people, toucheth the apple of his eye, Zech. ii. 8. The Chald. here expoundeth it, 'the vengeance of the people of the Lord.'

VER. 4.—A THOUSAND OF A TRIBE, A THOUSAND,] That is, *of every tribe a thousand*, in all *twelve thousand*, ver. 5; which was but a small company in respect both of the six hundred thousands of Israel, Num. xxvi. 51; and of the nation of the Midianites, governed by five kings, ver. 8. But 'there is no restraint to the Lord, to save by many, or by few,' 1 Sam. xiv. 6. And this small number was chosen, that the victory might be acknowledged the Lord's; as after this, he said unto Gideon, 'the people that are with thee are too many for me to give the Midianites into their hands, lest Israel vaunt themselves against me, saying, Mine own hand hath saved me,' Judg. vii. 2.

VER. 5.—THERE WERE DELIVERED,] In Chald. *there were chosen* in Gr. *they numbered*.

VER. 6.—PHINEHAS,] The zealous priest, who had formerly slain Cozbi the prince's daughter of Midian, Num. xxv. 7—15. HOLY INSTRUMENTS,] Heb. *instruments* (or *vessels*) of holiness: hereby the ark and things belonging thereto may be meant, as appeareth by Num. xiv. 44. Or, because the ark was but one, and he speaketh here of more instruments, the trumpets may be understood: and so to read it, the holy instruments, that is, the trumpets, &c. for *and* is sometimes used by way of explication for *that is*, or *to wit*, as is noted on Gen. xiii. 15. But to understand hereby the Urim and Thummim, or golden plate (as some do) is improbable, because they were not in the hand of Phinehas, but of Eleazar, who was the high priest, Num. xxvii. 21; xx. 26. TRUMPETS OF ALARM,] To blow an alarm, that they might be remembered before the Lord their God, and saved from their enemies, according to the law and promise in Num. x. 9; and practised in ages following,

to the war; and the holy instruments and the trumpets of alarm in his hand. ⁷ And they warred against Midian, as Jehovah commanded Moses, and they killed every male. ⁸ And they killed the kings of Midian, beside *those that were* slain of them; Evi, and Rekem, and Zur, and Hur, and Reba, five kings of Midian: Balaam also the son of Beor they killed with the sword. ⁹ And the sons of Israel took the women of Midian captives, and their little ones, and took the prey of all their cattle, and all their flocks, and all their goods. ¹⁰ And they burnt all their cities in their habitations, and all their castles with fire. ¹¹ And they took all the spoil, and all the booty of men and of beasts. ¹² And they brought the captivity, and the booty, and the spoil, unto Moses, and unto Eleazar the priest, and unto the congregation of the sons of Israel, unto the camp, unto the plains of Moab, which *are* by Jordan, *near* Jericho.

¹³ And Moses and Eleazar the priest, and all the princes of the congregation went forth to meet them without the camp. ¹⁴ And Moses was wroth with the officers of the host, the captains of thou-

2 Chron. xiii. 12, 14, 15. Thus had they both God's commandment, and the signs of his presence and aid, to sanctify their expedition.

VER. 8.—*BESIDE THOSE,*] Or, with those that were slain; for the Heb. *gnal*, often signifieth *with*, as in Exod. xxxv. 22; Lev. xiv 31; Deut. xxii. 6; and elsewhere. *FIVE KINGS,*] Called elsewhere princes and dukes of Sihon, Josh. xiii. 21. But Sihon the Amorite being slain before (Num. xxi. 23, 24;) these dukes of his now reigned as kings, and fought against Israel, and were overcome by faith which subdueth kingdoms, Heb. xi. 33. The antichristian Amorite (the beast) hath twice five, that is, ten kings, as horns on his head, which make war with the Lamb (Christ) and the Lamb overcometh them, Rev. xvii. 12, 14; xix. 19—21. *BALAAH ALSO,*] They killed among (or with) those that were slain of them, as is expressed in Num. xiii. 22; which also is added in the Gr. version here. So that either he stayed with the Midianites, when he departed from Balak, or returned from his place unto them, as is noted on Num. xxiv. 25. And he died not the death of the righteous, (as he seemed to desire, Num. xxiii. 10,) but his iniquity was upon his bones, though he was the terror of the mighty in the land of the living; yet was he broken in the midst of the uncircumcised, and lay with them that were slain with the sword, as the prophet speaketh of others, in Ezek. xxxii. 27, 28.

VER. 10.—*CASTLES,*] Or, *goodly buildings, or villages*: see this word in Gen. xxv. 16. The Chald. here expoundeth it, their houses of worship or adoration, their temples.

VER. 12.—*THE CAPTIVITY,*] That is, *the captives*, women and children: see Num. xxi. 1. So after in ver. 19. *THE BOOTY,*] Or, *the thing taken*; which being here distinguished from the captives, meaneth the beasts and cattle, as appeareth by ver. 32, and 26. *THE SPOIL,*] A general word for things taken in war, Josh. xxii. 8; implying sometimes beasts and cattle also, as in 2 Chron. xv. 11; and all other things, as garments, gold, silver, &c. ver. 20, 22; Josh. vii. 21; 2 Chron. xxviii. 15; victuals, 1 Sam. xiv. 30; and the like. These all they brought unto the governors and congregation, to be disposed of according to the will of God, whose the victory was.

VER. 13.—*TO MEET THEM,*] As Melchisedek king and priest went forth to meet Abram returning from the slaughter of the kings, Gen. xiv; so Moses the king, Eleazar the priest, and the princes go forth here to meet Abraham's children returning from the slaughter of the kings of Midian. Wherein the work of Christ (our king and priest) was figured: who after our spiritual warfare with the enemies of our salvation, meeteth us with his gracious Spirit, to sanctify and bless us, Heb. vii. Also they went out to meet them, to provide for the cleansing of the soldiers, which were polluted by the dead, and might not therefore come into the camp before they were purified, Num. v. 2, 3; xix. 11—13.

VER. 14.—*THE OFFICERS,*] Or, *the bishops of the host*, as both the Heb. and Greek words signify: these were the captains, as after is explained. Moses, who was the meekest man on earth in his own matters,

sands, and the captains of hundreds, which came from the battle of the war. ¹⁵ And Moses said unto them, Have ye saved alive all the females? ¹⁶ Behold, these were to the sons of Israel through the word of Balaam, (*a cause*) to commit trespass against Jehovah in the matter of Peor: and there was a plague among the congregation of Jehovah. ¹⁷ Now, therefore, kill every male among the little ones, and kill every woman that hath known man, by lying *with a male*. ¹⁸ But all the little ones among the women, that have not known the lying *with a male*, keep alive for yourselves. ¹⁹ And you, encamp ye without the camp, seven days, whosoever hath killed *any* soul, and whosoever hath touched *any* slain, purify yourselves and your captivity, in the third day, and in the seventh day. ²⁰ And purify every garment, and every instrument of skin, and every work of goat's (*hair*,) and every instrument of wood.

²¹ And Eleazar the priest said unto the men of the army which went to the war, This is the ordinance of the law, which Jehovah

is yet observed to have been often angry for the Lord's cause, as is noted on Num. xii. 3. And he was wroth with the officers, because upon them lay the charge to direct and govern the people in the ways of God. Compare Acts xx. 28; 1 Pet. v. 2, 3; Rev. ii. 1—5, &c. THE BATTLE OF THE WAR,] *The battle ray (or host) of the war*: the first word signifieth warfare, at it is orderly set in array; the second meaneth the war, fight, or combat with the enemy.

VER. 16.—THE WORD OF BALAAM,] *The doctrine of Balaam*, as Rev. ii. 14; or, (as the Chald. expoundeth it) *the counsel of Balaam*; having reference to that counsel intimated, Num. xxiv. 14. A CAUSE TO COMMIT,] Or, *an occasion to commit* (Heb. *to give*) *a trespass* by fornication and idolatry, Num. xxv. 1—3. The Gr. translatheth *to revolt and to despise the word of the Lord*. THE MATTER,] Heb. *the word*; in Gr. *because of Phogor*: see Num. xxv. 3, 18.

VER. 17.—KNOWN MAN BY LYING WITH A MALE,] The latter explaineth the former, which sometime is used alone in the same meaning, as in Gen. iv. 1; Luke i. 34. After it is said, *known the lying with a male*: the like phrases are in Judg. xxi. 11, 12.

VER. 19.—SEVEN DAYS,] For so long did the pollution by the dead continue, Num. xix. 11. ANY SOUL,] That is, *any person*. PURIFY,] With the water of separation, ver. 23; the law whereof was given in Num. xix. YOUR CAPTIVITY,] That is, *your captives*, or prisoners, as in ver. 12. The Jews hold, that the heathens are not polluted by the dead, or with other like legal uncleanness, as is noted on Num. xix. 14. But in this case, when heathens are captured by Israelites, and so become their lawful possession, they

are unclean, and to be purified by proportion from the law in Gen. xvii. 12, 13. Whereupon Jarchi here saith, "yourselves and your captivity, not that heathens do receive uncleanness, and need to be sprinkled; but as you the children of the covenant, so your captives also which come into the covenant, and are unclean, have need to be sprinkled." AND IN THE SEVENTH DAY,] According to the law in Num. xix. 19; the signification whereof is showed there.

VER. 20.—EVERY GARMENT,] Or, *every cloth*: the word implieth not only garments for man's body, but clothes for other use; as in Num. iv. 6—8. INSTRUMENTS,] Or *ves-sel of his*; whatsoever is made of the skin of any beast: so after, *every instrument (or vessel) of wood*. WORK OF GOAT'S HAIR,] That is, *thing made of goat's hair*: the word *hair* may here be understood, as in Exod. xxv. 4; some add, of goat's skins, it may also mean any other part, as Sol. Jarchi here saith, it implieth any instrument "of the horns, and of the hoofs, and of the bones."

VER. 21.—WHICH WENT,] That is, *which had gone*; Heb. *which came*: wherefore it may also be Englished, *which came from the battle*: so the Gr. here translatheth it; and so the Heb. word which usually signifieth *to*, is by the Holy Spirit in Gr. translated *from* or *out of*, as in Rom. xi. 26; from Is. lix. 20. See the like noted on Gen. xxxvi. 6. THE ORDINANCE,] Or, *the statute of the law*; which the Gr. calleth *Dicaionoma*, that is, the just ordinance or righteous statute of the law. The same word Paul useth in Rom. ii. 26, 'if the uncircumcision (that is, the uncircumcised Gentile) keep the ordinances (or righteous statutes) of the law;' and in Rom. viii. 4, 'that the ordinance (the righteous sta-

commanded Moses. ²² Only the gold, and the silver, the brass, the iron, the tin, and the lead; ²³ Every thing that goeth through the fire, ye shall make *it* pass through the fire, and it shall be clean; nevertheless, it shall be purified with the water of separation: and every *thing* that goeth not through the fire, ye shall make pass through the water. ²⁴ And ye shall wash your clothes in the seventh day, and ye shall be clean; and afterward ye shall come into the camp.

²⁵ And Jehovah spake unto Moses, saying, ²⁶ Take thou the sum of the booty of the captivity, of man, and of beast; thou, and Eleazar the priest, and the heads of the fathers of the congregation. ²⁷ And divide the booty into two parts, between them that took upon them the war, who went out to battle, and between all the congregation. ²⁸ And levy a tribute unto Jehovah, of the men of

tute) of the law might be fulfilled in us,' So in Heb. ix. 1, 'ordinances of divine service.' Here Eleazar the priest declareth to the people the law which God had commanded Moses; as it was generally the duty of priests and Levites to teach Jacob God's judgments, and Israel his law, Deut. xxxiii. 8, 10; Hag. ii. 11, 12; Mal. ii. 7. Moreover the heifer, with whose ashes the purifying water was prepared, was expressly given to Eleazar, Num. xix. 3, &c.

VER. 23.—THAT GOETH THROUGH THE FIRE,] That is, *will*, or *may abide the fire*, and not be consumed therewith. Or, *that cometh in the fire*. AND IT SHALL BE,] Or, *that it may be clean*. WATER OF SEPARATION,] In Gr. *water of purification*: the water mentioned in Num. xix. 9; which was to be sprinkled upon the vessels with hyssop, Num. xix. 18; after they had passed through the fire. GOETH NOT THROUGH THE FIRE,] That will not abide the fire, or cometh not in the fire. This latter, some of the Heb. expositors (as Jarchi and Thargum Jonathan) do follow, and understand by things that come in the fire, such vessels and instruments as are used at the fire, kettles, spits, and the like: and by things that come not in the fire, they understand cups, platters, and such like. But the former seemeth best. THROUGH THE WATER,] To be washed therewith, and not sprinkled only with that water of separation, Num. xix. By this passing through fire and water, the vessels had a legal purification from their ceremonial uncleanness; to signify that the creatures are sanctified unto our use 'by the word of God and prayer.' 1 Tim. iv. 4, 5. And sometime by vessels the Scripture signifieth men; and by their passing through fire and water, their cleansing from corruption by afflictions, and through the grace and Spirit of Christ: as, 'I will

gather you into the midst of Jerusalem, as they gather silver, and brass, and iron, and lead, and tin, into the midst of the furnace, to blow the fire upon it, to melt it, so will I gather you in mine anger,' &c. Ezek. xxii. 19—22. 'And, in a great house there are not only vessels of gold and silver, but also of wood and of earth; and some to honour, and some to dishonour. If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the master's use,' &c. 2 Tim. ii. 20, 21. Again, 'thou hast tried us as silver is tried, &c. we went through fire, and through water,' Ps. lxxvii. 10, 12. See also Zech. xiii. 9; Mal. iii. 3.

VER. 26.—THE SUM,] Heb. *the head*, that is, the sum or count, as the Gr. and Chald. expound it: see Num. i. 2. So after in ver. 49.

VER. 27.—[INTO TWO PARTS.] Or, into halves: Heb. *divide* (or *half the booty*). The war and victory being the Lord's, he divideth the prey at his pleasure, half to the twelve thousand soldiers, and half to the congregation who went not out to war. So David made it an ordinance in Israel, 'as his part is that goeth down to the battle, so shall his part be that tarrieth by the stuff: they shall part alike,' 1 Sam. xxx. 24, 25. And to the warriors of the two tribes and the half that fought against the Canaanites, Joshua said, 'divide the spoil of your enemies with your brethren,' Josh. xxii. 8.

VER. 28.—AND LEVY,] Or, *and heave up*, which the Gr. and Chald. translate, *and separate a tribute to the Lord*: by this homage and tribute, they were to acknowledge the victory to be of God, and to show their thankfulness for his salvation. So David dedicated unto the Lord, silver and gold, of all nations which he had subdued, 2 Sam. viii. 11, 12. And Esaias prophesieth, 'in that time

war which went out to battle, one soul of five hundred; of the men, and of the beeves, and of the asses, and of the sheep. ²⁹ Of their half shall ye take *it*, and thou shalt give *it* unto Eleazar the priest, *for* an heave-offering of Jehovah. ³⁰ And of the sons of Israel's half, thou shalt take one portion of fifty, of the men, of the beeves, of the asses, and of the sheep, of all beasts: and thou shalt give them unto the Levites, which keep the charge of the tabernacle of Jehovah. ³¹ And Moses and Eleazar the priest did, as Jehovah commanded Moses. ³² And the booty, the residue of the prey, which the people of the army had made prey of, was six hundred thousand, and seventy thousand, and five thousand sheep. ³³ And seventy and two thousand beeves. ³⁴ And sixty and one thousand asses. ³⁵ And souls of mankind, of the women which had not known the lying with male, all the souls *were* two and thirty thousand. ³⁶ And the half, *which was* the portion of them that went out to war, was, the number of sheep, three hundred thousand, and thirty thousand, and seven thousand, and five hundred. ³⁷ And Jehovah's tribute of the sheep was six hundred seventy and five. ³⁸ And the beeves *were* six and thirty thousand; and Jehovah's tribute of them *was* seventy and two. ³⁹ And the asses *were* thirty

shall a present be brought unto the Lord of hosts, of a people scattered and peeled,' &c. Is. xviii. 7. ONE SOUL OF FIVE HUNDRED,] By *soul* is here meant *person* of mankind, and living body of beasts, as after is explained. And as the twelve thousand soldiers had much more of the spoil, considering their small number, than the other many thousands of the congregation; so their tribute to the Lord was much less by proportion, they giving but the five hundredth part, when the congregation gave the fiftieth, ver. 30. God requireth less of them, as their labour, service, and jeopardy of their lives, had been greater than their brethren's.

VER. 29.—UNTO ELEAZAR,] The Lord, who was the inheritance of the priests and Levites, Deut. xviii. 1, 2; and had given them the ordinary heave-offerings which the Israelites offered unto him, Num. xviii. 19; giveth them also this extraordinary tribute which was levied for him. So Abram gave to Melchisedek the priest, the tithe of the spoil which he had gotten in war, Gen. xiv. 20. And as the Levites had the tribes in Israel, and the priests had but a tenth of those tithes, Num. xviii. 21, 24, 26, 28, so is there here a like proportion allotted, while the Levites had the fiftieth part, ver. 30; and the priests but the five hundredth.

VER. 30.—ONE PORTION OF FIFTY,] Or, *one taken* (or *detained*) of *fifty*: so in ver. 47. OF THE SHEEP,] Or, *of the flock-beasts*, that is, of sheep and of goats, for both these

are implied under the name *flock*; as in Lev. i. 10. OF ALL BEASTS] That is, *of all manner of beasts*: but this seemeth to be meant of the beasts fore-named only, and not of camels, or other unclean beasts; because in the particular sums after rehearsed, ver. 32—39, there are no unclean but asses only spoken of. Chazkuni here saith, "if thou ask why God commanded not to take a tribute of the camels, seeing there were many camels there, as it is written in the war of Gideon, (against the Midianites,) their camels were without number, Judg. vi. 5; vii. 12; the answer is, the scripture mentioneth those only whereof they took the tribute; 'and they took no tribute of unclean beasts, save of asses, because they are sanctified by the firstling of the ass,'" Exod. xiii. 13; xxxiv. 19, 20. WHICH KEEP THE CHARGE,] Or, *observe the observation*, keep watch and do the service: see the notes on Num. xviii. 5.

VER. 32.—THE RESIDUE OF THE PREY,] The cattle (whose numbers follow) are called the *residue* or *remainder*, either because some had been slain for the soldiers to eat, or in respect of the gold and silver and other such spoils, whereof there was no tribute levied.

VER. 33.—SEVENTY AND TWO THOUSAND,] That is, *seventy thousand and two thousand*, as was explained in the former verse. So after.

VER. 35.—SOULS OF MANKIND,] Heb. *soul of Adam*, meaning by *soul*, the persons,

thousand and five hundred; and Jehovah's tribute of them *was* sixty and one. ⁴⁰ And the souls of mankind *were* sixteen thousand; and Jehovah's tribute of them *was* two and thirty souls. ⁴¹ And Moses gave the tribute, the heave-offering of Jehovah, unto Eleazar the priest, as Jehovah commanded Moses. ⁴² And of the sons of Israel's half, which Moses divided from the men that warred. ⁴³ (Now the congregation's half was, of the sheep, three hundred thousand, and thirty thousand, seven thousand, and five hundred. ⁴⁴ And beeves, six and thirty thousand. ⁴⁵ And asses, thirty thousand and five hundred. ⁴⁶ And souls of mankind, sixteen thousand.) ⁷ And Moses took of the sons of Israel's half, one portion of fifty, of man and of beast, and gave them unto the Levites which kept the charge of the tabernacle of Jehovah, as Jehovah commanded Moses. ⁴⁸ And the officers which *were* over the thousands of the host, the captains of thousands, and captains of hundreds, came near unto Moses. ⁴⁹ And they said unto Moses, Thy servants have taken the sum of the men of war which *were* in our hand, and there lacketh not a man of us. ⁵⁰ Therefore we have brought an oblation *for* Jehovah, what *every* man hath found *of* jewels of gold, chains, and bracelets, rings, ear-rings, and tablets, to make atone-

and by *Adam* or *mankind*, the women, as after is explained. For as at the first, both man and woman were called *Adam*, Gen. v. 2, so the same name is often used for both sexes, as here and in ver. 40, 46, 47.

VER. 40.—TWO AND THIRTY,] So the whole number of beasts and girls (which were the Lord's tribute out of the soldier's half) was eight hundred and forty, which were given to Eleazar the priest, ver. 41.

VER. 47.—ONE PORTION OF FIFTY,] Or, *one taken of fifty*, as in ver. 30. The particular sums (as may be gathered by the former computation) were six thousand seven hundred and fifty sheep, seven hundred and twenty oxen, six hundred and ten asses, three hundred and twenty souls of young women: the whole sum of them altogether, was eight thousand and four hundred, which were taken out of the congregation's half, and given to the Levites. So the whole prize brought home from the Midianites, and kept for the use of Israel, was of beasts and women kind, eight hundred thousand, and forty thousand: out of which the Lord took for his priests and Levites, nine thousand two hundred and forty. Thus he enriched his people with the spoils of their enemies; and they in homage and thankfulness to the Lord, gave him one of five hundred out of the one half, and one of fifty out of the other half; as Abram gave one of ten to Melchisedek the priest of God, of all the spoils that he had taken from his enemies, Gen. xiv. 20.

VER. 48.—THE OFFICERS,] Or *bishops*, as in ver. 14.

VER. 49.—IN OUR HAND,] That is, in our power, under our leading and charge: which the Gr. and Chald. translate *with us*. THERE LACKETH NOT,] Heb. *there is not numbered or mustered*, to wit, as wanting or missing: for in such musters the number is observed, of those that are absent, as of those present. This was a rare and wonderful mercy, that twelve thousand men of Israel should vanquish so great a nation of Midian without loss of any man's life, whereas commonly 'the sword devoureth one as well as another,' 2 Sam. xi. 25. But hereby appeareth, that 'precious in the eyes of the Lord is the death of his saints,' Ps. cvi. 15; and a much like speech was uttered by our Saviour; 'of them which thou gavest me, have I lost none,' Job xviii. 9. Moreover, by this victory, God encouraged his people to fight the residue of his battles against the Canaanites.

VER. 50.—AN OBLATION FOR JEHOVAH,] Or, as the Chald. explaineth it, *the oblation of the Lord*: in Gr. *a gift to the Lord*. This was a voluntary gift, whereas the former levy was commanded, ver. 25, &c. HATH FOUND,] That is, hath gotten in this war. JEWELS,] Or *instruments, vessels*. ATONEMENT FOR OUR SOULS,] That is, for our lives which God hath spared; and that there be no plague amongst us, as Exod. xxx. 12. Herein also they might have respect unto their sin in sparing the women alive, for

ment for our souls before Jehovah. ⁵¹ And Moses and Eleazar the priest took the gold of them, every wrought jewel. ⁵² And all the gold of the heave-offering that they offered up to Jehovah, was sixteen thousand, seven hundred and fifty shekels, of the captains of thousands, and of the captains of hundreds. ⁵³ The men of the army had taken spoil, *every man for himself*. ⁵⁴ And Moses and Eleazar the priest took the gold of the captains of thousands, and of hundreds, and brought it into the tent of the congregation, *for a memorial for the sons of Israel, before Jehovah*.

which Moses reproveth them, ver. 1, 17. Thus though they found all alive, yet were they not proud, neither boasted of their valour, but gave the glory unto God, and in themselves they were humbled in conscience of their unworthiness.

VER. 51.—EVERY WROUGHT JEWEL,] Heb. *jewel* (or *instrument*) of work; that is, cunningly wrought. So as the matter was the best of gold, the form also was the best. Chazkuni here saith, “the scripture sheweth that they brought no broken instrument.”

VER. 52.—SHEKELS,] What the shekel weighed, see on Gen. xx. 16. OF THE CAPTAINS,] Or, *from the captains*; that is, Moses took the gold of them, as in ver. 51, and 54.

VER. 54.—THE TENT,] The Lord’s tabernacle, where it was a memorial for them: as the like is spoken of the half shekels which the Israelites gave when they were numbered, to make atonement for their souls, Exod. xxx. 15, 16.

CHAP. XXXII.

1. *The Reubenites and Gadites sue for their inheritance on that side Jordan.* 6. *Moses reproveth them.* 16. *They offer him conditions to his content.* 28. *Moses commandeth Eleazar and Joshua to give them that inheritance when they had performed the conditions.* 31. *The Gadites and Reubenites promise again to perform them.* 33. *Moses assigneth them the land.* 34. *They build fenced cities for their wives and children, and folds for their cattle.* 39. *The sons of Manasses conquer the Amorites in Gilead, and have it and the villages thereof given them by Moses for a possession.*

¹ Now the sons of Reuben, and the sons of Gad, had a very great multitude of cattle: and they saw the land of Jazer, and the land of Gilead; and behold, the place was a place *for cattle*. ² And the sons of Gad, and the sons of Reuben came, and said unto Moses, and unto Eleazar the priest, and unto the princes of the

VER. 1.—REUBEN,] He was Israel’s first-born of his wife Leah, Gen. xxix. 32, and Gad was the first son of Zilpah, Leah’s hand-maid, Gen. xxx. 10, 11. To these are added some of the sons of Manasses, (ver. 39, &c.) who was the son of Joseph, the eldest son of Israel by his wife Rachel, Gen. xxx. 22, 24. JAZER,] A city taken a while before from the Amorites, Num. xxi. 32. GILEAD,] In Gr. *Galaad*, a mountain also of the Amorites which had many cities; half

that mount was given to the sons of Gad, the other half to the sons of Manasses, ver. 40; Deut. iii. 12, 13; Josh. xiii. 24, 25, 31. A PLACE FOR CATTLE,] That is, *meet to feed and nourish cattle*. Therefore God promising to feed his people Israel, signifieth the goodness of their pasture, by the similitude of Bashan and Gilead, Mic. vii. 14; Jer. i. 19.

VER. 2.—SONS OF GAD,] They are named before the sons of Reuben, both here and in

congregation, saying, ³ Ataroth, and Dibon, and Jazer, and Nimrah, and Heshbon, and Elealeh, and Shebam, and Nebo, and Beon; ⁴ The land which Jehovah smote before the congregation of Israel, is a land *for* cattle, and thy servants have cattle. ⁵ And they said, If we have found grace in thine eyes, let this land be given unto thy servants for a possession, bring us not over Jordan.

⁶ And Moses said unto the sons of Gad, and to the sons of Reuben, Shall your brethren go to war, and shall you sit here? ⁷ And wherefore break ye the heart of the sons of Israel, from going over into the land which Jehovah hath given them? ⁸ Thus did your fathers, when I sent them from Kadesh-barnea to see the land. ⁹ For they went up into the land of Esheol and saw the land, and brake the heart of the sons of Israel, that *they* should not go into the land which Jehovah had given them. ¹⁰ And Jehovah's anger was kindled in that day, and he sware, saying, ¹¹ If the men that came up out of Egypt, from twenty years old and upward, shall see the land which I sware unto Abraham, unto

ver. 6, 25, 29, 31, 33, so it seemeth they were first in this counsel and foremost in the suit.

VER. 3.—*ATAROTH, AND DIBON, &c.*] These were places in the country of Sihon and Og on the outside of Jordan: there was also an Ataroth within the land of Canaan, whereof see Josh. xvi. 2, 5, 7. Of Dibon, see Num. xxi. 30; Josh. xiii. 9, 17. *NIMRAH,*] Called also Beth-Nimrah, in ver. 36, and Nimrim, Is. xv. 6, in Gr. *Namra.* This place was given to the sons of Gad, Josh. xiii. 27. *HESHBON,*] The city of king Sihon, Num. xxi. 26, given to the Reubenites, Josh. xiii. 15, 17. *SHEBAM,*] Or, *Sebam*, called also *Sibmah*, in ver. 38; Josh. xiii. 19, in Gr. *Sebama*: it was a place of vines, Is. xvi. 8, 9; Jer. xlviii. 32. *BEON,*] Called in ver. 38, Baal-meon; and in Jer. xlviii. 23, Beth-meon; and in Josh. xiii. 17, Beth-baal-meon. The Gr. here corrupteth it *Bailien*.

VER. 4.—*JEHOVAH SMOTE,*] That is, smote or killed the inhabitants thereof, delivering them before his people, so that they smote them, Deut. ii. 33, but the victory is ascribed unto the Lord. *FOR CATTLE,*] In Gr. *that nourisheth cattle*: see ver. 1.

VER. 5.—*BRING US NOT OVER,*] Or, *lead us not, cause us not to pass over Jordan*, to wit, for to have possession there. This their request (whereat Moses was offended) might seem at this first propounding of it, very evil. For, it might argue in them a covetous mind for their own benefit, which also might turn to the injury of their other brethren. They prevented the time before all the land was conquered. They seemed to

contrary the word of God, who commanded the land to be divided by lot, Num. xxvi. 55, which they now would prevent. It might imply a distrust in them, of subduing and inheriting the land of Canaan. It might be a discouragement of their brethren. It argued want of love, or a neglect of duty in assistance. It might be an evil precedent to others, who when some part of the land should be conquered, might likewise crave the same for their inheritance; and so great trouble and confusion might ensue.

VER. 6.—*SHALL YOUR BRETHREN,*] The other tribes. In this reproof, Moses teacheth brotherly duty, to love their neighbours as themselves; not to look 'every man on his own things, but every man also on the things of others,' Phil. ii. 4, and that they ought to lay down their lives for the brethren, 1 John iii. 16.

VER. 7.—*BREAK YE THE HEART,*] That is, *discourage ye*, or make ye it to turn; as the Gr. translateth, *pervert ye the minds*. A like phrase is of 'melting the heart,' for discouraging, in Deut. i. 28.

VER. 8.—*THUS DID YOUR FATHERS,*] The Gr. expresseth this by a question, *did not your fathers thus?* So where the prophet saith, 'All these my hand hath made,' Is. lxvi. 1, the Holy Spirit turneth it in Gr. 'Hath not my hand made all these?' Acts vii. 49.

VER. 9.—*VALLEY,*] Or, *bourne of Eshecol*, that is, as the Gr. translateth it, *valley of the cluster of grapes*: see Num. xiii. 23, 24.

VER. 11.—*IF THE MEN,*] That is, *surely the men, &c. shall not see*: this is an oath:

Isaac, and unto Jacob, because they have not followed me fully.¹² Save Caleb the son of Jephunneh, the Kenizite, and Joshua the son of Nun, for because they have followed Jehovah fully.¹³ And Jehovah's anger was kindled against Israel; and he made them wander in the wilderness forty years, until all the generation *was* consumed that had done evil in the eyes of Jehovah.¹⁴ And behold, ye are risen up in your fathers' stead, an increase of sinful men, to augment yet the burning anger of Jehovah against Israel.¹⁵ For *if* ye turn away from after him, then will he yet again leave them in the wilderness, and ye shall destroy all this people.

¹⁶ And they came near unto him, and said, We will build sheep-folds here, for our cattle, and cities for our little ones.¹⁷ But we *ourselves* will go ready armed before the sons of Israel, until that we have brought them unto their place; and our little ones shall dwell in the fenced cities, because of the inhabitants of the land.¹⁸ We will not return unto our houses, until the sons of Israel have

see the notes on Num. xiv. 23. TWENTY YEARS OLD,] Heb. *son of twenty years*. FOLLOWED ME FULLY,] Heb. *fulfilled after me*, which the Chald. expounded, *fulfilled after my fear*; the Gr. *followed after me*: see Num. xiv. 24. A like phrase is in 1 Sam. xiii. 7, where the people trembled after Saul, that is, followed him trembling.

VER. 12.—THE KENIZITE,] Of the posterity of Kenaz, of the tribe of Judah, 1 Chron. iv. 13, 15.

VER. 13.—WANDER,] This is an explanation of that phrase, 'shall feed in the wilderness;' whereof see Num. xiv. 33. THE GENERATION,] That is, *the men of the generation*, as, 'this generation,' Matt. xii. 42, is expounded, 'the men of this generation,' Luke xi. 31. And the consuming of the Israelites in the wilderness, is before observed in Num. xxvi. 64, 65.

VER. 14.—AN INCREASE OF SINFUL MEN,] Or, *a crew (a multitude) of men sinners*: that is, bred and brought up of men most sinful, which the Chald. expoundeth, *disciples of sinful men*. By sinners, is meant men given unto sin: see the notes on Gen. xiii. 13; Num. xvi. 38. THE BURNING ANGER,] Heb. *the burning of the anger* (or of the *nostril*) of Jehovah toward (or against) Israel. In this sharp rebuke, Moses upbraided them with their fathers' sin also, as he doth likewise in Deut. i. 26, 27, &c.; ix. 7—24, and signifieth that the renewing of their sins, augmenteth wrath upon the children, (as Christ also teacheth in Matt. xxiii. 31—36,) and upon the whole congregation, as after in ver. 15; Josh. xxii. 17, 18.

VER. 15.—FROM AFTER HIM,] That is, *from following, from obeying him*; which

the Chald. expoundeth, *from after his fear*. So Christ calling James and John, they 'went after him,' Mark i. 20, that is, they 'followed him,' Matt. iv. 22. THEN HE WILL YET AGAIN LEAVE THEM,] Heb. *and he will add again, to leave him*; that is, God will again leave Israel, who are spoken of as one man; therefore the Chald. expoundeth it, *he will yet again detain them*, or make them to tarry. But the Gr. seemeth to understand it of their leaving of God, saying, "For ye will turn away from him, to add again to leave him in the wilderness." DESTROY ALL THIS PEOPLE,] Or, *corrupt them*, that is, occasion them to sin and so to be destroyed: for, corrupting is used both for sinning, and for destroying because of sin, as is noted on Gen. vi. 13. The Gr. translateth, *ye shall do wickedly against this whole congregation*.

VER. 17.—WILL GO READY ARMED,] Heb. *will be armed, making haste, before the sons of Israel*: which the Gr. explaineth, *we being armed will go in the foreward before the sons of Israel*. Signifying both their ready mind to jeopard their lives in the battle, and that by leaving their wives, children, and cattle behind them, they should be freed from that cumbrance which others had.

VER. 18.—WE WILL NOT RETURN,] Here they promise a continuance with their brethren in all their wars and troubles unto the end: which also they performed, as Joshua said unto them, 'Ye have not left your brethren these many days, unto this day, &c. And now the Lord your God hath given rest unto your brethren,' &c. Josh. xxii. 3, 4.

inherited *every* man his inheritance. ¹⁹ For we will not inherit with them on yonder side Jordan and forward, because our inheritance is come unto us on this side Jordan eastward.

²⁰ And Moses said unto them, If ye will do this thing, if ye will go armed before Jehovah to war; ²¹ And will go all of you armed over Jordan before Jehovah, until he have driven out his enemies from before him. ²² When the land is subdued before Jehovah, then afterward ye shall return, and ye shall be guiltless before Jehovah, and before Israel; and this land shall be yours for a possession before Jehovah. ²³ But if ye will not do so; behold you have sinned against Jehovah: and know ye your sin which will find you out. ²⁴ Build ye cities for your little ones, and folds for your sheep, and do that which hath proceeded out of your mouth.

²⁵ And the sons of Gad, and the sons of Reuben said unto Moses, saying, Thy servants will do as my lord commandeth. ²⁶ Our little ones, our wives, our flocks and all our cattle shall be there

VER. 19.—WE WILL NOT INHERIT WITH THEM,] By taking upon them these conditions, they free themselves of those evils which might justly seem at first to be imputed unto them. For they showed both faith in God, and love to their brethren, so to go in the fore-front of the battle, with their lives in their hands against so many and mighty enemies, leaving their weak families behind them, unto the Lord's protection. And that they would thus do freely, without any further benefit to themselves, resting contented with their portion now allotted them. Wherefore Moses changing his mind, yielded to their request, upon the performance of these conditions, ver. 20, &c.

VER. 20.—THIS THING,] Heb. *this word*: in Gr. *according to this word*. BEFORE JEHOVAH,] The Chald. explaineth it here and in ver. 21, and Josh. iv. 13, 'before the people of the Lord.' So, 'the help of the Lord,' in Judg. v. 23, is in Chald. *the help of the people of the Lord*. See the notes on Num. xxxi. 3.

VER. 21.—ALL OF YOU ARMED,] Or, *every armed man of you*. Thus things are carried between Moses and them, as if the land should be conquered by force of arms: but it was lest they should tempt God, by neglect of the means; and that under this warfare the good fight of faith might be fought of Israel. For though they were all bound by their promise to aid their brethren, yet Joshua took not all, but a competent number of them, namely, 'about forty thousand,' Josh. iv. 12, 13, which were much fewer than all the men of war in the two tribes of Reuben and Gad, and the half tribe of Manasses, as appeareth by the last muster in

Num. xxvi. 2, 7, 18, 31. It seemeth the residue were left behind, to keep their country and families: or, God would not have all go to war, that the victory might appear to be his, as the church after acknowledgeth to his praise, in Ps. xlv. 2—4, &c., and lest Israel should vaunt themselves against him, saying, 'Mine own hand hath saved me:' as in Judg. vii. 2.

VER. 22.—BEFORE JEHOVAH,] In Chald. *before the people of the Lord*, as in ver. 20. So again in ver. 27, 29, 32. GUILTLESS BEFORE JEHOVAH,] Or, *from Jehovah, and from Israel*, that is, innocent and free from being punished by the Lord and his people. So in 2 Sam. iii. 28. A POSSESSION BEFORE JEHOVAH,] Hereby is signified the Lord's approbation, and so their just possession of the country, as being given them not by Moses only, (as in ver. 33,) but by the Lord, as he after saith, 'Jehovah your God hath given you this land to possess it,' Deut. iii. 18.

VER. 23.—SINNED AGAINST JEHOVAH,] Or, *unto Jehovah*; which the Gr. and Chald. translate, *before the Lord*. YOUR SIN,] Hereby may be meant both the guiltiness and the punishment: see the notes on Lev. xxii. 9. WHICH WILL FIND YOU,] Or, *that it will find you out*, that is, will come upon you; being referred to the punishment: see Gen. xlv. 34. The Gr. translateth, *and ye shall know your sin, when evils shall overtake (or come upon) you*. So the people acknowledge in their afflictions, 'Our sins testify against us; for our transgressions are with us, and our iniquities we know them,' Is. lix. 12.

VER. 25.—SAID,] Heb. *he said*, signifying

in the cities of Gilead. ²⁷ But thy servants will pass over every one armed *for* war before Jehovah to battle, as my lord speaketh.

²⁸ So concerning them, Moses commanded Eleazar the priest, and Joshua the son of Nun; and the heads of the fathers of the tribes of the sons of Israel. ²⁹ And Moses said unto them, If the sons of Gad, and the sons of Reuben, will pass with you over Jordan, every *man* armed to battle before Jehovah; and the land shall be subdued before you: then ye shall give unto them the land of Gilead for a possession. ³⁰ But if they will not pass over with you armed, then they shall have possessions among you in the land of Canaan.

³¹ And the sons of Gad, and the sons of Reuben, answered, saying, As Jehovah hath spoken unto thy servants, so will we do. ³² We will pass over armed before Jehovah *into* the land of Canaan; and the possession of our inheritance on this side Jordan, *shall be* ours. ³³ And Moses gave unto them, unto the sons of Gad, and unto the sons of Reuben, and unto half the tribe of Manasses the son of Joseph, the kingdom of Sihon king of the Amorites, and the kingdom of Og king of Bashan, the land with the cities thereof in the coasts, the cities of the land round about.

³⁴ And the sons of Gad built Dibon, and Ataroth, and Aroer. ³⁵ And Atroth, Shophan, and Jazer, and Jogbehah. ³⁶ And Beth-Nimrah, and Beth-Haran, fenced cities, and folds *for* sheep. ³⁷ And the sons of Reuben built Heshbon, and Elealeh, and Kirjathaim. ³⁸ And Nebo, and Baal-Meon, (the names *being* changed) and Sibmah: and they called by names, the names of the cities

their joint consent to speak as one man in this repetition of their promise.

VER. 29.—THEN YE SHALL GIVE,] Moses giveth them not the inheritance, but upon condition, if they with their brethren should subdue the land: which was not done under his ministry, but under Eleazar and Joshua, the types of Christ. A figure that the law should make nothing perfect, but the bringing in of a better hope, Heb. vii. 19.

VER. 32.—SHALL BE OURS,] Or, *that it may be ours*: Heb. *with us*, that is, remain with us as our own. So in Ps. xii. 5, 'our lips are with us,' that is, are ours.

VER. 33.—HALF THE TRIBE OF MANASSES,] There is no mention of these before, among them that sued for inheritance: but because the sons of Manasses showed their faith and valour in conquering Gilead, ver. 29, therefore the Lord by Moses giveth them a possession there. And of Machir the son of Manasses, it is said, 'Because he was a man of war, therefore he had Gilead and Bashan,' Josh. xvii. 1. This half tribe had also their inheritance given them upon like condition as the former two tribes, Josh. iv.

12. WITH THE CITIES THEREOF IN THE COASTS,] Or, as the Gr. translateth, *and the cities with the coasts thereof*. The Heb. preposition *lamed*, is often in Gr. translated *and*, with good sense, as in Gen. i. 6; ii. 3; Exod. xvii. 19; Lev. viii. 12; xvi. 21 Num. ix. 15; xxxiii. 2.

VER. 34.—BUILT DIBON,] That is, repaired and fortified these cities, which had been partly ruined before in the conquest, or fallen into decay. So in ver. 37.

VER. 38.—THE NAMES BEING CHANGED,] Or, *being turned in name*: which seemeth to be in respect of the former idolatry whereto by name they were dedicated: for Nebo and Baal were the names of false gods, Is. xlvi. 1; Judg. vi. 31, which the Lord would not have to be mentioned, Exod. xxiii. 13. And thus the Hebs. (as Sol. Jarchi here) explain it, saying, "They were idolatrous names, and the Amorites had called their cities by the names of their idols; but the sons of Reuben turned their names to other names." THEY CALLED BY NAMES,] That is, by other names for the cause fore-mentioned: the Gr. translateth, *they named by*

which they builded. ³⁹ And the sons of Machir, the son of Manasses, went to Gilead and took it, and dispossessed the Amorite which *was* in it. ⁴⁰ And Moses gave Gilead unto Machir the son of Manasses, and he dwelt therein. ⁴¹ And Jair the son of Manasses, went and took the villages, and called them the villages of Jair. ⁴² And Nobah went and took Kenath, and the daughters thereof, and he called it Nobah, after his own name.

their names: so it accordeth with ver. 42, where Nobah having taken Kenath, called it Nobah by his own name.

VER. 40.—GAVE GILEAD,] To wit, half of mount Gilead, for the other half was given to the sons of Reuben and Gad, Deut. iii. 12, 13. UNTO MACHIR,] Seeing Machir was the first-born of Manasses, Josh. xvii. 1, and Machir's sons were borne upon Joseph's knees, Gen. l. 23, it is not likely that Machir himself was now alive, but that his posterity are called here by their father's name; and this is usual throughout the scriptures, to give the father's name unto the children.

VER. 41.—JAIR THE SON OF MANASSES,] Jair was the son of Hezron the son of Judah by the father's side, and the son of Machir the son of Manasses by his mother, 1 Chron. ii. 21, 22, and taking these villages with the other Manassites, he is here reckoned of that tribe. So elsewhere some of the priests are called the sons of Barzillai, 'which took a wife of the daughters of Barzillai the Gileadite, and was called after their name,' Ezra ii. 61. THE VILLAGES OF JAIR,] In Heb. *Havoth Jair*. There was also one Jair son of

Segub, who had 'three and twenty cities in the land of Gilead,' 1 Chron. ii. 22, and another Jair of the tribe of Manasses, who was judge of Israel twenty years: he had thirty sons, and they had thirty cities in the land of Gilead, which were also called Havoth-Jair, Judg. x. 3, 4.

VER. 42.—THE DAUGHTERS,] That is, the towns or villages, as is noted on Num. xxi. 25. So again in 1 Chron. ii. 23. These two tribes and an half, as they were the first of all Israel that had their inheritance assigned them, so were they of the first that for their sins were carried captives out of their land, 2 Kings xv. 29. For 'they transgressed against the God of their fathers, and went a whoring after the gods of the people of the land, whom God destroyed before them. And the God of Israel stirred up the spirit of Pul king of Assyria, and the spirit of Tilgath-pilneser king of Assyria: and he carried them away, even the Reubenites, and the Gadites, and the half tribe of Manasses, and brought them unto Halah, and Habor, and Hara, and to the river Gozan, unto this day,' 1 Chron. v. 25, 26.

CHAP. XXXIII.

1. *Two and forty journeys of the Israelites through the wilderness, from Egypt to Jordan.* 50. *A commandment to destroy the Canaanites and their monuments of idolatry.* 54. *The land must be divided by lot.*

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¹ THESE *are* the journeys of the sons of Israel, which went forth out of the land of Egypt by their armies, by the hand of Moses and

פ פ פ Here beginneth the forty-third lecture of the law, called the journeys: see Gen. vi. 9.

VER. 1.—THE JOURNEYS,] Or, *the removings*, to wit from place to place, which was a sign of their unsettled estate, as not being yet come unto their rest, Deut. xii.

9. Figuring the unstayedness of the church under Moses' law, otherwise than under the gospel of Christ, where 'we which have believed do enter into rest,' Heb. iv. 3. Of which unmovable state it is prophesied, 'look upon Zion, the city of our solemnities. thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken

Aaron. ² And Moses wrote their goings out, *according* to their journeys at the mouth of Jehovah: and these *are* their journeys *according* to their goings out. ³ And they journeyed from Rameses, in the first month, in the fifteenth day of the first month, on the morrow *after* the passover, the sons of Israel went out with an high hand, in the eyes of all the Egyptians. And the Egyptians buried *those* which Jehovah had smitten among them, every first-born: upon their gods also Jehovah executed judgments. And the sons of Israel journeyed from Rameses, and encamped in Succoth. ⁶ And they journeyed from Succoth, and encamped in Etham, which *is* in the edge of the wilderness. ⁷ And they journeyed from Etham, and turned again unto Pi-hahiroth, which *is* before Baal-zephon, and they encamped before Migdol. ⁸ And they journeyed from before Hiroth, and passed through the midst of the sea into the wilderness, and went three days journey in the

down, not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken,' Is. xxxiii. 20. The complement hereof is showed by the apostle, saying, that this word, 'yet once more,' signifieth the removing of those things that are shaken, as of things that are made; that those things which cannot be shaken may remain: and that we receive a kingdom which cannot be moved,' Heb. xii. 27, 28. And as here Moses reckoneth forty two journeys from Egypt to the river Jordan, over which Joshua led them into Canaan: so the apostle (in Matt. i.) reckoneth two and forty generations from Abraham unto Christ, by whom we have entrance into the kingdom of God. WITH THEIR ARMIES,] Or, *by their armies*, being about six hundred thousand men, beside little ones, and much mixed people with them, Exod. xii. 37, 38. They are called also the Lord's armies, Exod. vii. 4; xii. 41. BY THE HAND,] Under the guidance or conduct. This Asaph mentioneth to the praise of God; 'thou didst lead thy people like a flock, by the hand of Moses and Aaron,' Ps. lxxvii. 21.

VER. 2.—ACCORDING TO THEIR JOURNEYS,] Or, *with their journeys* (or *removings*) as the Gr. translateth, *and their journeys* (or *stations*.) THE MOUTH,] That is, *the word or commandment of Jehovah*. This may be understood either of his commandment to write these journeys here, or of their journeyings; as it is said, 'at the mouth of Jehovah the sons of Israel journeyed, and at the mouth of Jehovah they encamped,' Num. ix. 18, 20.

VER. 3.—FROM RAMESES,] A city in the land of Egypt, Gen. xlvii. 11. See also Exod. xii. 37. THE FIRST MONTH,] Called

Abib, and *Nisan*, Exod. xiii. 4; Neh. ii. 1, answering to that which we call March. Why it was the first month, is showed on Exod. xii. 2. THE PASSOVER,] Whereof see Exod. xii. WITH AN HIGH HAND,] In Chald. *with an uncovered head*: meaning, openly, boldly, powerfully: see Exod. xiv. 8.

VER. 4.—HAD SMITTEN,] That is, as the Chald. expoundeth it, *had killed*; and the Gr. *all the dead which the Lord had smitten*: see Exod. xii. 29. THEIR GODS,] In Chald. *their idols*. Some understand it of the beasts which the Egyptians worshipped. JUDGMENTS,] In Gr. *did* (or *executed*) *vengeance*: see Exod. xii. 12; xviii. 11.

VER. 5.—SUCCOTH,] By interpretation, *Booths*: see Exod. xii. 37.

VER. 6.—ETHAM WHICH IS IN THE EDGE,] In Gr. *Bouthan*, which is a part of the wilderness: see Exod. xiii. 20.

VER. 7.—PI-HAHIROTH,] Or, as the Gr. and Chald. translate, *the mouth of Hiroth*: for in the next verse, the place is only called Hiroth, which seem to be mountains, between which was a narrow passage, called figuratively a mouth. It was by the Red sea, and there the Egyptians overtook the Israelites, Exod. xiv. 2, 9.

VER. 8.—THE SEA,] The Red sea, the waters whereof God divided, and led his people through it; but the Egyptians following them were drowned, Exod. xiv. 21—23, &c. THREE DAYS' JOURNEY,] Heb. *three days' way*. ETHAM,] Called, *the wilderness of Shur*, Exod. xv. 22. MARAH,] That is, *bitterness*, as the Gr. here interpreteth it: so called of the bitter waters which the people could not drink, therefore they murmured: but God sweetened the waters with a tree, Exod. xv. 23, &c.

wilderness of Etham, and encamped in Marah. ⁹ And they journeyed from Marah, and came unto Elim : and in Elim *were* twelve fountains of water, and seventy palm trees, and they encamped there. ¹⁰ And they journeyed from Elim, and encamped by the Red sea. ¹¹ And they journeyed from the Red sea, and encamped in the wilderness of Sin. ¹² And they journeyed from the wilderness of Sin, and encamped in Dophkah. ¹³ And they journeyed from Dophkah, and encamped in Alush. ¹⁴ And they journeyed from Alush, and encamped in Rephidim ; and there was no water there for the people to drink. ¹⁵ And they journeyed from Rephidim, and encamped in the wilderness of Sinai. ¹⁶ And they journeyed from the wilderness of Sinai, and encamped in Kibroth hattaavah. ¹⁷ And they journeyed from Kibroth hattaavah, and encamped in Hazeroth. ¹⁸ And they journeyed from Hazeroth, and encamped in Rithmah. ¹⁹ And they journeyed from Rith-

VER. 9.—PALM-TREES,] Or, *date-trees* : see Exod. xv. 27. THERE,] *There by the waters*, Exod. xv. 27. So God refreshed his people with waters, in the dry and barren wilderness.

VER. 10.—BY THE RED SEA,] Of this resting place, there hath been no mention before.

VER. 11.—OF SIN,] A wilderness which adjoined unto Sin, a city of Egypt so called, Ezek. xiii. 15, 16. Hither they came, just a month after their departure from Rameses, ver. 3, namely, in the fifteenth day of the second month; in this wilderness they murmured for want of food, and God gave them quails, and rained manna from heaven, Exod. xvi. 1, 2, &c.

VER. 12.—DOPKHAH,] In Gr. *Raphakah*; putting *R* for *D* through likeness of the letters in Hebrew: see the notes on Gen. iv. 18. Of this place there is no mention in Exod.

VER. 13.—ALUSH,] In Gr. *Ailous* : neither is this station named before, but Moses intimated them, when he said, the Israelites journeyed from the wilderness of 'Sin, after their journeys,' Exod. xvii. 1

VER. 14.—REPHIDIM,] In Gr. *Rephidein*. NO WATER,] Therefore the people contended with Moses, and almost stoned him; God gave them water out of the rock in Horeb ; and the place was called Massah and Meribah, that is, temptation and contention. Here also at Rephidim, the Amalekites fought against Israel and were overcome, Exod. xvii.

VER. 15.—WILDERNESS OF SINAI,] *The wilderness of mount Sinai*, Acts vii. 30. Thither they came in the beginning of the third month, Exod. xix. 1. There God gave them his laws, statutes, and judgments,

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Exod. xx. and xxi. &c. There they sinned and made the golden calf, Exod. xxii. Afterward they made the tabernacle, Exod. xxxvi. &c. Out of it God speaking, taught them how they should serve him with sacrifices, &c. Lev. i. &c. He numbered and ordered the twelve tribes, both for their encamping about the tabernacle, and for their journeyings with it towards Canaan, Num. i. &c. And in this place they abode, till the twentieth day of the second month of the second year after their coming out of Egypt, Num. x. 11, 12.

VER. 16.—KIBROTH HATAAAVAH,] That is, *the graves of lust*, where the people lusting for flesh, died while the flesh was between their teeth, and were buried there, Num. xi. 4—34.

VER. 17.—HAZEROTH,] In this place, Mary with Aaron murmured against Moses, and she was smitten with leprosy, Num. xii.

VER. 18.—RITHMAH,] A place in the wilderness of Pharan, Num. xiii. 1. It hath the name of Juniper, which either grew there, or (as some of the Hebs. think) because the evil tongues of the spies which were sent from thence to view the land, (Num. xiii. 3,) and brought up an evil report thereof, were like the coals of juniper, (as in Ps. exx. 3, 4,) and kindled a rebellion among the people, Num. xiv.

VER. 19.—RIMMON PAREZ,] In Gr. *Rhembon Phares* : by interpretation, *the pomegranate* (or *the lifting up*) of the breach. This place is not named before; Chazkuni thinketh they came hither after God had bidden them turn back into the wilderness by the way of the Red sea, Num. xiv. 25. So it might have the name of the breach or slaughter which the Amalekites and Canaan-

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mah, and encamped in Rimmon Perez. ²⁰ And they journeyed from Rimmon Perez, and encamped in Libnah. ²¹ And they journeyed from Libnah, and encamped in Rissah. ²² And they journeyed from Rissah, and encamped in Kehelathah. ²³ And they journeyed from Kehelathah, and encamped in mount Shapher. ²⁴ And they journeyed from mount Shapher, and encamped in Haradah. ²⁵ And they journeyed from Haradah, and encamped in Makheloth. ²⁶ And they journeyed from Makheloth, and encamped in Tahath. ²⁷ And they journeyed from Tahath, and encamped in Tarah. ²⁸ And they journeyed from Tarah, and encamped in Mithkah. ²⁹ And they journeyed from Mithkah, and encamped in Hashmonah. ³⁰ And they journeyed from Hashmonah, and encamped in Moseroth. ³¹ And they journeyed from Moseroth, and encamped in Benejaakan. ³² And they journeyed from Benejaakan, and encamped in Horhagidgad. ³³ And they journeyed from Horhagidgad, and encamped in Jotbathah. ³⁴ And they journeyed from Jotbathah, and encamped in Ebronah. ³⁵ And they journeyed from Ebronah, and encamped in Ezion-gaber. ³⁶ And they journeyed from Ezion-gaber, and encamped in the wilderness of Zin, which is Kadesh. ³⁷ And they journeyed

ites made among the Israelites for their presumption, Num. xiv. 44, 45; as Perez Uzza, in 1 Chron. xiii. 11; and Baat Perazim, in 1 Chron. xiv. 11; were places so named of the death of Uzza, and slaughter of the Philistines.

VER. 20.—LIBNAH,] In Gr. *Lembona*: some think it to be that which is called *Laban*, in Deut. i. 1.

VER. 21.—RISSAH,] In Gr. *Ressan*: it is not elsewhere mentioned.

VER. 22.—KEHELATHAH,] In Gr. *Make-lath*: signifieth *assembling*.

VER. 23.—MOUNT SHAPHER,] In Heb. *Har Shapher*; by interpretation, *fair mount*: in Gr. *Arsaphath*.

VER. 24.—HARADAH,] Or, *Charadah*: in Gr. *Charadath*: it signifieth *trembling*.

VER. 25.—MAKHELOTH,] In Gr. *Make-doth*: it is interpreted *assemblies* or *congregations*, and is thought of some to be so called of the mutinous assemblies of Korah, Dathan, and Abiram, Num. xvi.

VER. 26.—TAHATH,] In Gr. *Kataath*: signifying *underneath* or *below*.

VER. 27.—TARAH,] Or *Therach*; in Gr. *Tharath*.

VER. 28.—MITHKAH,] In Gr. *Matheka*; by interpretation, *sweet*.

VER. 29.—HASHMONAH,] In Gr. *Aselmona*.

VER. 30.—MOSEROTH,] In Gr. *Masuroth*; in Eng. *Bonds*. In Deut. x. 6, it is called singularly *Moserah*.

VER. 31.—BENE JAAKAN,] That is, *the sons of Jaakan*, called in Deut. x. 6, *Bee-roth Bene Jaakan*, that is, *the well of the sons of Jaakan*: though some think that was another place. Of one Jaakan we read in 1 Chron. i. 42.

VER. 32.—HORHAGIDGAD,] That is, *the hole of Gidgad*, called also *Gudgod*, in Deut. x. 7.

VER. 33.—JOTBATHAH,] In Gr. *Etebatha*: it was a land of rivers of waters, named also *Jotbath*, Deut. x. 7.

VER. 34.—EBRONAH,] Or, *Gnabronah*, not elsewhere mentioned.

VER. 35.—EZION-GABER,] In Gr. *Geth-sion-gaber*, mentioned again in Deut. ii. 8. It was by the Red sea, where was a place for shipping in Edom's land, 1 Kings ix. 26; xxii. 48. Thus Israel had been brought back again towards the Red sea, as was commanded in Num. xiv. 25; Deut. ii. 1.

VER. 36.—ZIN WHICH IS KADESH,] Or, that is, *Kades*, which the Chald. calleth *Rekam*. Hither they came in the first month of their fortieth year of their travel: and here Mary the prophetess, the sister of Moses and Aaron, died. Here again the people murmured for water, which was given them out of a rock. And at this Kadesh, they sent unto Edom for leave to pass through his country, but were denied it, Num. xx. See the annot. there.

VER. 37.—IN THE EDGE,] By the border

from Kadesh, and encamped in mount Hor, in the edge of the land of Edom. ³⁸ And Aaron the priest went up into mount Hor at the mouth of Jehovah, and died there, in the fortieth year after the sons of Israel *were* come out from the land of Egypt, in the fifth month, in the first *day* of the month. ³⁹ And Aaron *was* an hundred and twenty and three years old when he died in mount Hor. ⁴⁰ And the Canaanite, the king of Arad, which dwelt in the south, in the land of Canaan, heard of the coming of the sons of Israel. ⁴¹ And they journeyed from mount Hor, and encamped in Zalmonah. ⁴² And they journeyed from Zalmonah, and encamped in Punon. ⁴³ And they journeyed from Punon, and encamped in Oboth. ⁴⁴ And they journeyed from Oboth, and encamped in Ije-Abarim, in the border of Moab. ⁴⁵ And they journeyed from Ijim, and encamped in Dibon Gad. ⁴⁶ And they journeyed from Dibon Gad, and encamped in Almon Diblathaim. ⁴⁷ And they journeyed from Almon Diblathaim, and encamped in the mountains of Abarim before Nebo. ⁴⁸ And they journeyed from the mountains of Abarim, and encamped in the plains of Moab, by Jordan, *near* Jericho. ⁴⁹ And they encamped by Jordan, from Beth-jesimoth, even unto Abel Shittim in the plains of Moab.

of the land, Num. xx. 23; the Gr. translatheth, *near the land of Edom*.

VER. 38.—[AT THE MOUTH,] That is, as the Chald. explaineth it, *at the word*; in Gr. *by the commandment of the Lord*. DIED THERE,] Being stript of his priestly garments which were put upon Eleazar his son: and he died there on mount Hor for his sin committed at the water of Meribah in Kadesh, Num. xx. 24, 26, &c.

VER. 40.—[KING OF ARAD,] Of whom see Num. xxi. 1. HEARD OF THE COMING,] And fought against Israel, and took some of them captives; but Israel by help from God vanquished him, Num. xxi. 1—3.

VER. 41.—[FROM MOUNT HOR,] By the way of the Red sea to compass the land of Edom, Num. xxi. 4. ZALMONAH,] In Gr. *Selmona*; which seemeth to be so named of *Zelem an image*, and to be meant of that place where the brazen serpent was set up, to heal those that were stung of fiery serpents, because they had murmured against God, Num. xxi. 5, 6, &c.

VER. 42.—[PUNON,] Or *Phunon*; in Gr. *Phinon*; hereof there is no mention elsewhere.

VER. 43.—[OOTH,] Mentioned in Num. xxi. 10.

VER. 44.—[IJE-ABARIM,] That is, the heaps of *Abarim*; which Abarim were mountains, ver. 47. In the ver. following this place is called only *Ijim*, that is, *heaps*.

VER. 45.—[DIBON GAD,] In Gr. *Dabon*

Gad, that is, Dibon of the Gadites: Dibon was the name of an high place and city, whereof see Num. xxi. 30. This Dibon was repaired and possessed by the sons of Gad, Num. xxxii. 34; and it is so named to distinguish it from another Dibon which was given to Reuben, Josh. xiii. 15, 17.

VER. 46.—[ALMON,] Or *Gnalmon*; in Gr. *Gelmon diblathaim*; of which Diblathaim, see Jer. xlviii. 22.

VER. 47.—[BEFORE NEBO,] The name of a mountain, where afterward Moses died, Deut. xxxii. 49, 50; xxxiv. 1, 5.

VER. 48.—[JORDAN NEAR JERICHO,] That part of the river Jordan which is over against Jericho, called therefore in Heb. *Jarden of Jericho*.

VER. 49.—[BETH JESIMOTH,] Which place was allotted to the Reubenites, Josh. xiii. 15, 20; mentioned also in Ezek. xxv. 9. ABEL SHITTIM,] The Chald. expoundeth it, *the plain of Shittim*; it seemeth to have the name of the Shittim trees that grew there; as Abel Geramin is the plain of the vineyard, Judg. xi. 33. The travels of Israel through that great and terrible wilderness, wherein was 'fiery serpents, and scorpions, and drought, where there was no water,' Deut. viii. 15; 'which was a land of deserts and of pits, a land of drought, and of the shadow of death, a land that no man passed through, and where no man dwelt,' Jer. ii. 6; signified the many troubles and afflictions through which we must enter into the king-

⁵⁰ And Jehovah spake unto Moses in the plains of Moab, by Jordan, *near Jericho*, saying, ⁵¹ Speak unto the sons of Israel, and say unto them, When ye are passed over Jordan into the land of

dom of God, Acts xiv. 22. The helps, comforts, and deliverances which God gave unto his people in their distresses, are examples of his love and mercy towards his, who comforteth them in all their tribulation, that as the sufferings of Christ abound in them, so their consolation also aboundeth in Christ, 2 Cor. i. 45. The punishments which God inflicted upon the disobedient who perished in the wilderness for their sins, 'happened unto them for ensamples, and they are written for our admonition, upon whom the ends of the world are come,' 1 Cor. x. 1—11; Heb. iii. 17—19; iv. 1, 2. By the names of their encamping places, and histories adjoined, it appeareth how Israel came sometimes into straits and troublesome ways, as at Pihahiroth, Exod. xiv. 2, 3, 10, &c.; and at Zalmonah, Num. xxi. 4, &c.; sometimes into large and ample room, as at the plains of Moab: sometimes to places of hunger and thirst, as at Rephidim and Kadesh, Exod. xvi. and xvii.; Num. xx.; sometimes to places of refreshing, as at Elim and Beer, Exod. xv. 27; Num. xxi. 16; sometimes where they had wars, as at Rephidim, Kadesh, Edrehi, Exod. xvii. 8; Num. xxi. 1, 33; sometimes where they had rest, as at mount Sinai. Sometimes they went right forward, as from Sinai to Kadesh-barnea: sometimes they turned backward, as from Kadesh-barnea to the Red sea. Sometimes they came to mountains, as Sinai, Shepher, Hor, Gidgad: sometimes to valleys, as Tahath, &c.; sometimes to places of bitterness, as Marah; sometimes of sweetness, as Mithkah. The sins which they committed in the wilderness, were many and great; as open idolatry by the calf at Horeb, Exod. xxxii.; and with Baal-peor, Num. xxv.; unbelief at Kadesh, Num. xiv.; and afterwards presumptuous boldness in the same place; murmurings against God sundry times, with tempting of Christ (as the apostle speaketh, 1 Cor. x.) Contention and rebellion against their governors often: lusting for flesh to fill their appetite, and loathing manna the heavenly food: whoredom with the daughters of Moab, and sundry the like; that this complaint is after made of them, 'how oft did they provoke him in the wilderness, and grieve him in the desert!' Ps. lxxviii. 40. All sorts of persons sinned against God, the multitude of people very often; the mixed multitude of strangers among them, Num. xi. The princes, as the ten spies, Dathan,

Abiram, &c. The Levites, as Korah and his company. Mary the prophetess, Num. xii. Aaron the priest with her, beside his sin at Horeb, Exod. xxxii.; and at the water of Meribah, Num. xx. Moses also himself at the same place, for which he could not come into the land of Canaan. The punishments laid on them by the Lord for their disobedience were many. They died by the sword of the enemy, as of the Amalekites, Exod. xvii.; and of the Canaanites, Num. xiv. 45; and some by the sword of their brethren, Exod. xxxii. Some were burnt with fire, Num. xi. and xvi.; some died with surfeit, Num. xi.; some were swallowed up alive into the earth, Num. xvi.; some were killed with serpents, Num. xxi.; many died of the pestilence, Num. xvi. 46; v. 25; and generally all that generation which were first mustered after their coming out of Egypt, perished, Num. xxvi. 64, 65. God 'consumed their days in vanity, and their years in terror, Ps. lxxviii. 33. Nevertheless, for his name's sake, he magnified his mercies unto them and their posterity. He had divided the sea, and led them through on dry land, drowning their enemies, Exod. xiv. He led them with a cloud by day, and a pillar of fire by night continually. He gave them manna from heaven daily. He clave the rocks, and gave them water for their thirst. He fed them with quails when they longed for flesh. He sweetened the bitter waters. He saved them from the sword of their enemies. He delivered them from the fiery serpents and scorpions. Their raiment waxed not old upon them, neither did their foot swell these forty years, Deut. viii. 4. He delivered them from the curse of Balaam, and turned it into a blessing, because he loved them, Num. xxii.; Deut. xxiii. 5. He came down from mount Sinai, and spake with them from heaven, and gave them 'right judgments, and true laws, good statutes, and commandments, and gave also his good Spirit to instruct them,' Neh. ix. 13, 20. In the times of his wrath he remembered mercy; his eye spared them from destroying them, neither did he make an end of them in the wilderness, Ezek. xx. 17, 22. He gave them kingdoms and nations, and they possessed the lands of their enemies; and he multiplied their children as the stars of heaven, and brought them into the land promised unto their fathers, Neh. ix. 22, 23. Now, 'whatsoever things were written afore-

Janaan; ⁵² Then ye shall drive out all the inhabitants of the land from before you, and destroy all their pictures, and all their molten images ye shall destroy, and quite pluck down all their high places. ⁵³ And ye shall dispossess the land and dwell therein: for unto you have I given the land to possess it. ⁵⁴ And ye shall divide the land by lot for an inheritance among your families: to the many ye shall give them the more inheritance; and to the few, thou shalt give them the less inheritance; wheresoever the lot shall come forth for him, his shall it be, *according* to the tribes of your fathers ye shall inherit. ⁵⁵ But if ye will not drive out the inhabitants of the land from before you, then it shall be *that those* which ye let remain of them, *shall be* pricks in your eyes, and thorns in your sides, and shall vex you in the land wherein ye dwell. ⁵⁶ And it shall be, *that* I will do unto you as I thought to do unto them.

time were written for our learning, that we through patience and comfort of the scriptures might have hope,' Rom. xv. 4.

VER. 52.—YE SHALL DRIVE OUT,] Or, *ye shall dispossess*, as in ver. 53; in Gr. *ye shall destroy*. So Moses explaineth this law to be meant of their destruction, in Deut. vii. 1, 2. And they might not be suffered to dwell in the land, Exod. xxiii. 33. THEIR PICTURES,] Or, *their imagery works*; which the Chald. expoundeth, *the house* (or *place*) *of their worship*: see the annot. on Lev. xxvi. 1. THEIR MOLTEN IMAGE,] Heb. *the images of their meltings*, that is, which they have molten; under which name, graven images and all other idols are implied, as is showed on Exod. xx. 4. This law is also repeated in Deut. vii. 5; and Deut. xii. QUITE PLUCK DOWN,] Or, *destroy, abolish*, letting nothing remain: in Gr. *take away their pillars*: see Lev. xxvi. 30.

VER. 53.—DISPOSSESS THE LAND,] Or, *disinherit, drive out* (as in ver. 52,) *the land*; that is, as the Gr. translateth, *destroy the inhabitants of the land*: and so Moses explaineth it in ver. 55. A like phrase is in Josh. xvii. 17, 'they could not dispossess (or drive out) the cities,' meaning, the inhabitants of those cities: so house is for the household, or men of the house, Gen. xlv. 11, 18. It may also be translated, *ye shall inherit the land*; and so it agreeth with the words following.

VER. 54.—BY LOT,] As was commanded

before in Num. xxvi. 55. YE SHALL GIVE THEM THE MORE INHERITANCE,] Heb. *ye shall multiply his inheritance*: see this phrase in Num. xxvi. 54. FOR HIM,] That is, for any one, or for every one.

VER. 55.—SHALL BE PRICKS,] Or, *shall be for pricks in your eyes, and for thorns in your sides*: which Joshua repeating, saith, 'scourges in your sides, and thorns in your eyes,' Josh. xxiii. 13. And the prophet speaking of the enemies of God's people, calleth them 'a pricking briar unto the house of Israel, and a grieving thorn,' Ezek. xxviii. 24. By these similitudes the hurt and mischief is signified, which such wicked people would do unto the church in soul and body, being a mean to draw them into sin, and to afflict them, as it is written, 'they destroyed not the nations, concerning whom the Lord commanded them: but were mingled among the heathen, and learned their works, and served their idols which were a snare unto them, Ps. cvi. 34—36. And the troubles which they brought upon Israel, are set forth in the book of Judges, in the history of Jabin, Sisera, and others. So the Chald. expoundeth these pricks and thorns thus, "they shall be companies taking up arms against you, and troops causing you to fall." SHALL VEX YOU IN THE LAND,] And Joshua addeth, 'until ye perish from off this good land, which Jehovah your God hath given you,' Josh. xxiii. 13.

CHAP. XXXIV.

1. *The Lord by Moses declareth unto Israel the borders of the land of Canaan which they should inherit.* 16. *The names of the princes that should divide the land.*

¹ AND Jehovah spake unto Moses, saying, ² Command the sons of Israel, and say unto them; When ye come into the land of Canaan, that is the land that shall fall unto you for an inheritance, the land of Canaan with the borders thereof. ³ And your south quarter shall be from the wilderness of Zin, by the sides of Edom: and your south border shall be the outmost *coast* of the salt sea eastward. ⁴ And your border shall turn about from the south to

VER. 2.—COMMAND THE SONS OF ISRAEL,] After the commandment to destroy the Canaanites, and to root out the monuments of their idolatry, the Lord now giveth laws for Israel's quiet inheritance of the promised land: which first he limiteth out unto them, then sheweth who should possess it, and appointeth twelve men by name to divide the possession. And this is by command from God, to signify the weight of the precept and care which Israel should have to observe it. SHALL FALL UNTO YOU,] To wit, *by lot*, or *by line*: as, 'he made them fall by line of inheritance,' Ps. lxxviii. 55, and, 'The lines are fallen unto me in pleasant places,' Ps. xvi. 6, and, 'there fell ten lines, (that is, ten portions) to Manasses,' Josh. xvii. 5. WITH THE BORDERS,] Or, *according to the borders or coasts, bounds, limits, or confines*. God who 'set all the borders of the earth,' Ps. lxxiv. 17, and limited the bounds of all men's habitations, Acts xvii. 16, doth here in special and exact manner determine the limits of the holy land, called 'the border of his holiness (or sanctuary),' Ps. lxxviii. 54, to the end that his people might behold his bounty and providence in giving them so large and good a land: wherefore he after expostulateth with Israel, whether the border of the neighbouring kingdoms were greater than their border, Amos vi. 2. Also that his people might not be defrauded of their right by other nations which sometimes fought with Israel here-about, Judg. xi. 13, &c., as the Ammonites 'ripped up the women with child of Gilead, that they might enlarge their border,' Amos i. 13. Likewise, that Israel might rest contented with their limits allotted them of God, both generally and particularly, and 'not remove the ancient bound,' Prov. xxiii. 10; xxii. 28; Deut. ii. 5, 9, 19. And these limits of Canaan figured the

state and condition of the church of Christ, (who rejoiceth that the lines are fallen unto him in pleasant places, and that he hath a goodly heritage, Ps. xvi. 6,) which therefore is shewed to the prophet in a vision, like the land of Canaan, inherited by the tribes of Israel, and the borders appointed of their habitations, Ezek. xlvii. 13—15, &c.

VER. 3.—SOUTH QUARTER,] Or, *south corner*, which the Chald. calleth *the south-wind*: as in Matt. xxiv. 31, the four winds are put for the four quarters of the world. The limits here are set towards all the four quarters, south, west, north, and east: the order of proceeding is thus; for the south-side he beginneth at the east corner, and goeth along to the west; the west-side beginneth at the south end, and extendeth to the north; the northern quarter is likewise from the west to the east; and the eastern side from the north to the south. But in Ezek. xlvii. 15, &c., he beginneth with the north, which here is begun at the south, and endeth at the west, as here at the east. WILDERNESS OF ZIN,] Whereof see Num. xxxiii. 36. This was the uttermost part of the south coast, and fell by lot unto the tribe of Judah, Josh. xv. 1. THE SIDES OF EDMO,] Heb. *the hands of Edom*, that is, 'the border of Edom,' as is explained in Josh. xv. 1. THE SALT SEA,] Or, 'sea of salt,' so in ver. 12. This was the lake of Sodom, called also the Dead Sea, for that it had no fish or living thing in it; whereof see Gen. xiv. 3. From the end of that sea, from the tongue (or bay) thereof that looked southward, was their south border, Josh. xv. 2. This sea is in human writers called Asphaltites, Plin. l. 5, cap. 16.

VER. 4.—SHALL TURN ABOUT,] That is, *fetch a compass*; as the Gr. translateth it, *shall compass*, for which in Josh. xv. 3, it

the ascent of Akrabbin, and pass on to Zin; and the goings out thereof shall be from the south to Kadesh-barnea, and it shall go out to Hazar-Addar, and pass on to Azmon. ⁵ And the border shall turn about from Azmon unto the river of Egypt, and the goings out of it shall be at the sea. ⁶ And the sea border, you shall even have the great sea and the border *thereof*: this shall be your sea border. ⁷ And this shall be your north border: from the great sea you shall point out for you mount Hor. ⁸ From mount Hor ye shall point out unto the entrance of Hamath: and the goings out of the border shall be to Zedad. ⁹ And the border shall go out to Ziphron, and the goings out of it shall be at Hazar-Enan: this shall be your north border. ¹⁰ And ye shall point out for you for the east border from Hazar-Enan, to Shepham. ¹¹ And the border shall go down from Shepham to Riblah on the east *side*

is said, 'it went out.' FROM THE SUTH,] Or, *on the south side* so after. THE ASCENT OF AKRABBIN,] Or, 'Maaleh-akrabbin,' as in Josh. xv. 3, which is by interpretation, *the ascent* (or *going up*) of scorpions: which place some think was so named of the scorpions which were in the wilderness, Deut. viii. 15. THE GOINGS OUT THEREOF,] For this, in Josh. xv. 3, is said, 'it ascended up.' IT SHALL GO OUT TO HAZAR-ADDAR,] By going out is meant a 'passing along,' as is expounded in Josh. xv. 3, where Hazar-addar are two places, Hezron and Addar; for it is said, 'it passed along to Hezron, and went up to Addar.' TO AZMON,] In Josh. xv. 3, 4, there is added, that it 'turned about (or fetched a compass) to Karkan, and passed on to Azmon.' This Azmon is in Thargum Jonathan called *Kesum*; in Gr. *Aseimona*.

VER. 5.—UNTO THE RIVER OF EGYPT,] It went out unto 'the river of Egypt,' Josh. xv. 4, the river called Sihor, Josh. xiii. 3, in Thargum Jonathan, *Nilos*. GOINGS OUT OF IT,] Namely, 'of the coast (or border,)' Josh. xv. 4. AT THE SEA,] To wit, *the great sea*, as the Gr. translateth it, whereof Moses speaketh in the ver. following: the Chald. calleth it, *the West sea*.

VER. 6.—THE SEA BORDER,] That is, as the Chald. explaineth it, *the west border*: so called because the Great sea lay westward from the land of Canaan: see Gen. xii. 8. YOU SHALL EVEN HAVE,] Or, *shall be to you*: which two phrases expound one another, as is noted on Gen. xii. 16. So after in ver. 7, 12. THE GREAT SEA,] So called in respect of the lesser inland seas, as the Salt sea, ver. 3, and the sea of Chinnereth, ver. 11. This Great sea is commonly called the Mediterranean sea. AND THE BORDER THEREOF,] So the Chald. here translateth it, supplying the word thereof: and so it is Englished in

Josh. xv. 12, 47. The Gr. interpreteth it, *the Great sea shall bound* (or *shall limit*.)

VER. 7.—YOU SHALL POINT OUT,] Or, *shall mark out, shall design*; in Gr. *ye shall measure out*: so in ver. 8, 10. MOUNT HOR,] This is not that mount Hor where Aaron died, which was southward in the edge of Edom's land, Num. xxxiii. 37, 38, but another mountain on the north side of Canaan, which in Josh. xiii. 5, is called mount Hermon, and near the entering into Hamath, as mount Hor is here. And Hermon had many names, as Moses sheweth in Deut. iii. 9; iv. 48.

VER. 8.—THE ENTRANCE OF HAMATH,] Or, *the entering into Chamath*: this Hamath (in Gr. *Emath*) is in Amos vi. 2, called 'Hemath the great.' See the annot. on Num. xiii. 21. Hamath is also mentioned among the northern borders of the land, in Ezek. xlvi. 16, 17. ZEDAD,] In Gr. *Sedada*: so in Ezek. xlvii. 15.

VER. 9.—HAZAR-ENAN,] In Ezek. xlvii. 17, *Hazar-enon*; in Gr. *Arsenain*. This was the north-east part of the land.

VER. 10.—SHEPHAM,] Called in 1 Sam. xxx. 28, *Siphmoth*: in Gr. *Sepphama*: by Thargum Jonathan, and some others, it is called *Apamiah*.

VER. 11.—RIBLAH,] A city in the land of Hamath, where God executed his judgments on the kings of Judah, for their sins, by the kings of Egypt and of Babylon, 2 Kings xxiii. 33; xxv. 6, 20, 21; Jer. xxxix. 5, 6. EAST OF AIN,] Ain by interpretation is *an eye*, or a fountain, and so is translated here in Gr. *fountains*: and by the old Lat. interpreter, *the fountain Daphnis*. THE SIDE,] Or, *the shoulder*, that is, the shore of the sea. THE SEA OF CHINNERETH,] Called in Gr. *Chenereth*; in Chald. *Ginnosar*; and in the New Testament, 'the lake of Gennesa-

of Ain: and the border shall go down, and shall reach unto the side of the sea of Chinnereth eastward.¹² And the border shall go down to Jordan, and the goings out of it shall be *at* the salt sea: this shall be your land with the borders thereof round about.¹³ And Moses commanded the sons of Israel, saying, This *is* the land, which ye shall inherit by lot, which Jehovah commanded to give unto the nine tribes, and *to* the half tribe.¹⁴ For the tribe of the sons of the Reubenites, *according* to the house of their fathers; and the tribe of the sons of the Gaddites, *according* to the house of their fathers, have received; and half the tribe of Manasses have received their inheritance.¹⁵ The two tribes, and the half tribe, have received their inheritance on *this* side Jordan *near* Jericho, eastward toward the *sun rising*.

¹⁶ And Jehovah spake unto Moses, saying, ¹⁷ These *are* the

ret,' Luke v. 1; and in 1 Mac. xi. 67, there is mentioned 'the water of Gennesar.' And the country adjoining was called 'the land of Gennesaret,' Matt. xiv. 34; Mark vi. 53. This sea is also named 'the sea of Galilee,' and 'the sea of Tiberias,' John vi. 1, and a lake and sea are the same; as, they ran 'into the lake,' Luke viii. 33, that is, 'into the sea,' Matt. viii. 32. Of the sea Chinnereth there is mention also in Josh. xii. 3; xiii. 27, and of a city so named, Josh. xix. 35, and of the country, Josh. xi. 2; 1 Kings xv. 20. It is thought to be called in Chald. *Ginnosar*, and *Genesar*, of princely gardens which were in those parts. This sea had store of fishes, and from hence our Lord took his four first apostles, fishers of Galilee, and made them 'fishers of men,' by the preaching of his gospel, Matt. iv. 18—21. On this sea Christ walked, and allayed the waves thereof, Mark vi. 45, 48, 51, 53; John vi. 16—21, and here he appeared to his disciples after his resurrection, at what time they took at one draught an hundred fifty and three great fishes, John xxi. 1—11.

VER. 12.—JORDAN,] In Heb. *Jarden*; in Gr. and in the New Testament, *Jordanes*. It was the goodliest river of all Canaan, famous throughout the scriptures. The waters of this river God did cut off, and made them stand upon an heap, (at that time when Jordan overflowed all his banks) until his people Israel passed over it on dry ground into the land of Canaan, Josh. iii. 13—17. Elijah and Elisha the prophets divided also the waters thereof, and went over on dry ground, 2 Kings ii. 8, 14. Naaman the Syrian washing seven times in it, by the word of the prophet, was cleansed of his leprosy, 2 Kings v. 10, 14. In this river our Lord Jesus himself, and the nation of the Jews, were baptized, Mark i. 5, 9. SALT

SEA,] Or, *sea of salt*: see ver. 3. The river Jordan ran all along by the land of Canaan on the east side, from the north end of the country to the south, beginning at the foot of mount Lebanon, (where it is said to spring out of two fountains, the one called Jor, and the other Dan,) and passed on to the lake of Merom, (by the waters whereof Joshua vanquished the Canaanites, Josh. xi. 4, 5, 7, 8,) and from thence it ran and emptied itself into the sea of Chinnereth forementioned: and from that sea it passed along, till it ended at the Salt sea, here spoken of, where also the limits of the land began, in ver. 3. The promised land being thus enclosed and guarded with the main sea westward, the inland seas and the river Jordan eastward, and at each end north and south with mountains, fore-showed God's providence towards his people for their safe defence on every side. And so it is written, 'As the mountains are round about Jerusalem, so the Lord is round about his people, from henceforth even for ever,' Ps. cxxv. 2.

VER. 14.—SONS OF THE REUBENITES,] Heb. *of the Reubenite*, and after, *of the Gadite*; which the Gr. and Chald. translate, *sons of Reuben, and of Gad*. Of these two tribes receiving their inheritance, see Num. xxxiii.

VER. 17.—SHALL DIVIDE THE LAND BY INHERITANCE UNTO YOU,] Or, *shall inherit the land for you*, that is, shall take possession of the land for you, and in your names, and after divide it unto you, as in ver. 29. See ver. 18. ELEAZAR THE PRIEST, AND JOSHUA,] In Gr. *Jesus*. These were the two chief princes, and both of them figures of Christ, who divideth to his people the inheritance of the kingdom of heaven: the one figuring him in his priesthood, the other in his kingdom: 'for if Jesus (that is Joshua)

names of the men which shall divide the land by inheritance unto you: Eleazar the priest, and Joshua the son of Nun. ¹⁸ And ye shall take one prince, one prince of a tribe to divide the land by inheritance. ¹⁹ And these *are* the names of the men: Of the tribe of Judah, Caleb the son of Jephunneh. ²⁰ And of the tribe of the sons of Simeon, Samuel the son of Ammihud. ²¹ Of the tribe of Benjamin, Elidad the son of Chislon. ²² And the prince of the tribe of the sons of Dan, Bukki the son of Jogli. ²³ Of the sons of Joseph, the prince of the tribe of the sons of Manasses, Hanniel the son of Ephod. ²⁴ And the prince of the tribe of the sons of Ephraim, Kemuel the son of Shiptan. ²⁵ And the prince of the tribe of the sons of Zabulon, Elizaphan the son of Parnach. ²⁶ And the prince of the tribe of the sons of Issachar, Paltiel the son of Azzan. ²⁷ And the prince of the tribe of the sons of Aser, Ahihud the son of Shelomi. ²⁸ And the prince of the tribe of the

had given them rest, then would he not afterward have spoken of another day,' Heb. iv. 8. The priest had an hand in parting the inheritance, to signify that it was an holy work, and a shadow of heavenly things. Also, that if difficulty did arise, he might ask counsel for Joshua, 'after the judgment of Urim before Jehovah,' Num. xxvii. 21. And likewise for that the priests and Levites, though they had no inheritance as the other tribes, yet had they cities and suburbs from among their brethren, Num. xxxv., which also the Levites claimed of Eleazar the priest, and of Joshua, and the other princes, and had the cities and suburbs given them by lot before the Lord, Josh. xxi. Thus also the truth of God's promise to Abraham was manifested; for he had said, that in the fourth generation they should return from their affliction and servitude into the land of Canaan, Gen. xv. 14—16. And so it came to pass, for Kohath the son of Levi was one of them that went with Jacob into Egypt, Gen. xlv. 11, 26; of Kohath proceeded Amram, of him Aaron, and of him Eleazar, 1 Chron. vi. 1—3.

VER. 18.—ONE PRINCE, ONE PRINCE OF A TRIBE,] That is, *of every tribe one prince*. See the like phrase in Num. xiii. 2; xvii. 6; Josh. iii. 12; iv. 2, 4. TO DIVIDE THE LAND BY INHERITANCE,] Or, *to inherit the land*, as the Heb. properly and usually signify; this latter some of the Hebs., as Jarchi and Kimchi, do retain, expounding it of the princes, who instead of the people, and as their tutors and governors, first took the possession in the name of their tribes, and after distributed it unto them by their families. But the Chald. here, and again in Josh. xix. 49, (where the like phrase is also used) both

the Chald. and Gr. do there translate it, *cause to inherit*, or *divide by inheritance*; and so Moses explaineth it in ver. 29.

VER. 19.—CALEB,] He was one of the spies sent to view the land; of whom see Num. xiii. 7, 31; xiv. 24; Josh. xiv. 6, &c.

VER. 20.—SAMUEL,] Or, *Shemuel*: the notation of which name, see in 1 Sam. i. 20. The Gr. calleth him *Salamiel*, by a mistaking from Num. i. 6. AMMIHUD,] In Gr. *Semioud*: so in Num. i. 10.

VER. 21.—ELIDAD,] In Gr. *Eldas the son of Chaslon*.

VER. 22.—BUKKI,] In Gr. *Bokkor son of Jekli*.

VER. 23.—HANNIEL,] In Gr. *Aniel son of Souphid*.

VER. 24.—KEMUEL,] In Gr. *Kamouel son of Saphtan*.

VER. 25.—PARNACH,] Or, *Pharnach*; in Gr. *Charnach*.

VER. 26.—PALTIEL,] Or, *Phaltiel*; in Gr. *Phantiel son of Oza*.

VER. 27.—AHIHUD,] Or, *Achihud*; in Gr. *Achiud son of Selemi*.

VER. 28.—PEDAHIEL,] In Gr. *Phadiel*. Observe here the order of the tribes, as they were named with their princes; 1. Judah, 2. Simeon, 3. Benjamin, 4. Dan, 5. Manasses, 6. Ephraim, 7. Zebulon, 8. Issachar, 9. Aser, 10. Naphtali. This order agreeth not with that in Num. i., nor with that in Num. vii., nor in Num. xxvi., nor any before set down; but is thus disposed by God's wisdom and providence before hand, as they did after inherit the land. Judah is first, having the first lot, and he dwelt in the south part of the land, Josh. xv. 1, &c. Simeon is next him, because his inheritance 'was within the in-

sons of Naphtali, Pedahel the son of Ammihud. ²⁹ *These are they* whom Jehovah commanded to divide the inheritance unto the sons of Israel, in the land of Canaan.

inheritance of the sons of Judah,' Josh. xix. 1. The next was Benjamin, who had his lot by Judah, 'between the sons of Judah and the sons of Joseph,' Josh. xviii. 11. The fourth was Dan, for his lot fell by Benjamin's westward, in the Philistines' country, as is to be seen by his cities, in Josh. xix. 40, 41, &c. Then Manasses, and by him Ephraim his brother, whose inheritances were behind Benjamin's, as before is noted, Josh. xvi. xvii. Next them dwelt Zabulon and Issachar, of whose lots see Josh. xix. 10, 17. Last of all dwelt Aser and Naphtali in the north parts of Canaan, of whose lots see Josh. xix. 24, 32, &c. And as when they encamped about God's tabernacle, they were ordered according to their brotherhoods, as is noted on Num. ii., so in the dividing and inheriting of the land we may see the like. For Judah and Simeon, both sons of Leah, dwelt abreast one by another. Benjamin of Rachel, and Dan of Rachel's maid, dwelt next abreast, Manasses and Ephraim, both sons of Joseph,

by his mother Rachel, had the next place one by another. Zabulon and Issachar, who dwelt next together, were both sons of Leah. So the last pair were Aser of Leah's maid, and Naphtali of Rachel's maid. Thus God, in nominating the princes that should divide the land, fore-signified the manner of their possession, and that they should be seated to dwell as brethren together in unity, for the mutual help and comfort one of another, as is noted of the first two, Judah and Simeon, who joined together in war against the Canaanites, Judg. i. 1—3.

VER. 29.—TO DIVIDE THE INHERITANCE UNTO,] Or, *to give the sons of Israel inheritance.* According to this commandment, so was it fulfilled by 'Eleazar the priest, and Joshua the son of Nun, and the heads of the fathers of the tribes of the sons of Israel,' who divided the inheritance unto the people 'by lot, in Shiloh, before the Lord, at the door of the tabernacle of the congregation,' Josh. xix. 51.

CHAP. XXXV.

1. *The Lord commandeth Israel to give eight and forty cities for the Levites, with their suburbs and measure thereof.* 6. *Six of them are to be cities of refuge.* 9. *The laws of murder, when the man-slayer might have the benefit of the cities of refuge, and when he must be put to death.* 31. *No ransom might be taken for the murderer that was worthy of death.*

¹ AND Jehovah spake unto Moses, in the plains of Moab by Jordan, near Jericho, saying, ² Command the sons of Israel that they give unto the Levites of the inheritance of their possession, cities to dwell in; and suburbs to the cities round about them, shall ye give unto the Levites.

VER. 2.—THAT THEY GIVE,] Or, *and let them give unto the Levites.* The Lord having given order in chap. xxxiv. for dividing the land unto Israel, commandeth here a portion to be given out of all their possessions unto him, which he bestoweth on his ministers the Levites, for a part of their livelihood. The equity of which law, both for honouring the Lord with our substance, Prov. iii. 9; and for maintaining his ministers, Gal. vi. 6, is perpetual. Therefore, speak-

ing of the church under the gospel, according to these legal figures, he saith, 'when ye shall divide by lot the land for inheritance, ye shall offer an oblation unto the Lord, an holy portion of the land,' &c. The holy portion of the land shall be for the priests, the ministers of the sanctuary, which shall come near to minister unto the Lord, &c., Ezek. xlv. 1, 4, 5; xlviii. 9, 10, 13. SUBURBS TO THE CITIES,] Or, as the Gr. translateth, *the suburbs of the cities*: which suburbs are call-

³ And the cities shall be for them to dwell *in*, and the suburbs of them shall be for their cattle, and for their goods, and for all their beasts. ⁴ And the suburbs of the cities which ye shall give unto the Levites, *shall be* from the wall of the city and outward, a thousand cubits round about. ⁵ And ye shall measure from without the city on the east-side two thousand cubits, and on the south-side two thousand cubits, and on the sea-side two thousand cubits, and on the north-side two thousand cubits, and the city *shall be* in the midst; this shall be to them the suburbs of the cities. And the cities which ye shall give unto the Levites, *shall be* the six cities of

ed in Heb. *Migrash*, that is, a place *cast out* as lying without the walls of the city; in Chald. *Revach*, that is, a *space*; in Gr. *Proastia*, as lying *before the city*; and in ver. 3, *Aphorismata*, as being *separated* from the city; and in ver. 5, *homora*, *confines* or *limits*.

VER. 3.—THEIR GOODS,] Or, *their substance, their gathered goods*: see the notes on Gen. xii. 5; it is a general word, and sometimes implieth cattle also, as 2 Chron. xxxi. 3; xxxii. 29; xxxv. 7. BEASTS,] In Heb. *Chajah*, which is a general name for *living things*; but here translated in Gr. *four-footed beasts*. And from hence the Hebs. gather, “that they gave the Levites a place of burial to every city without those bounds (or suburbs:) for they buried not their dead in the suburbs of their cities, because it is said, ‘and for all their living things,’ they gave it for the living and not for burial.” Maim. treat. of *Release and Jubilee*, chap. xiii. sect. 3. That they used in Israel to bury their dead without the cities, appeareth by Luke vii. 11, 12.

VER. 4.—A THOUSAND CUBITS,] The Gr. saith, *two thousand cubits*, as it is in the ver. following, where the Lord speaketh of two thousand cubits: so the thousand cubits here mentioned, some think to be meant of holy measure double so much as the common measure, and that the latter do expound the former. The Hebs. explain it thus, “the suburbs of the cities are expressed in the law to be three thousand cubits on every side, from the wall of the city and outward, Num. xxxv. 4, 5. The first thousand are the suburbs, and the two thousand which they measured without the suburbs, were for fields and vineyards.” Maim. treat. of the *Release and Jubilee*, chap. xiii. sect. 2.

VER. 5.—WITHOUT THE CITY,] By the city, the Hebs. understand here the city with the suburbs, that is, the thousand cubits forementioned, which were for their cattle, and these two thousands more for fields and vineyards, as is before noted.

EAST SIDE,] Or, *east quarter*; in Chald.

east wind; see the Notes on Num. xxxiv. 3. SEA SIDE,] That is, the *west side*, as the Chald. saith, *the west wind*. Moses useth to call the west the sea, as is noted on Gen. xii. 8. So in Num. xxxiv. 6.

VER. 6.—OF REFUGE,] That city is called in Heb. *Miklat*, of gathering, because the man-slayer was there gathered and detained; in Gr. *Phugadeuterion*, a place of *flight and exile*; in Chald. *Shezabuth*, of *deliverance and preservation*. The six cities appointed for refuge, were these: Bezer, of the Reubenites’ country, Ramoth in Gilead of the Gadites, and Golan in Basan of the Manassites, these three Moses separated, Deut. iv. 41, 43; the other three appointed by Joshua, were Kedesh in Galilee in mount Naphtali, Shechem in mount Ephraim, and Kirjath-arba (which is Hebron) in the mount of Judah, Josh. xx. 7; the use of these is after showed. FORTY-TWO CITIES,] These with the like cities of refuge, are declared in Josh. xxi.; how they were given out of every tribe. Of the Kohathites, the priests the sons of Aaron had thirteen cities, Josh. xxi. 19; the residue of the Kohathites, had ten cities, Josh. xxi. 26. The Gershonites had thirteen cities, Josh. xxi. 33. The Merarites had twelve cities, Josh. xxi. 40. So ‘all the cities of the Levites, within the possession of the sons of Israel, were forty and eight cities with their suburbs,’ Josh. xxi. 41. Thus Jacob’s prophecy of Levi was fulfilled, that he should be scattered in Israel, Gen. xlix. 5, 7. But because of the Levites’ zeal for the Lord, the curse was turned into a blessing (as is noted on Exod. xxxii. 29,) and they were teachers of the law unto the tribes of Israel, Deut. xxxiii. 8, 10. Wherefore God gave them cities out of every tribe howbeit, whatsoever remained of these cities, besides the habitations of the Levites, and the suburbs forementioned, as the fields of the cities and their villages, continued under the dominion, and in the possession of the tribes, to whom they had been distributed before, as the example of Hebron given unto Caleb sheweth, Josh. xiv. 13, 14; xxi. 11, 12.

refuge, which ye shall give, for the *man-slayer* to flee thither ; and above them ye shall give forty and two cities. ⁷ All the cities which ye shall give unto the Levites, *shall be* forty and eight cities, them and their suburbs. ⁸ And the cities which ye shall give for the possession of the sons of Israel, from them *that have* many, ye shall give many, and from them *that have* few, ye shall *give* few ; *every* man according to his inheritance which they inherit, he shall give of his cities unto the Levites.

⁹ And Jehovah spake unto Moses saying,

¹⁰ Speak unto the sons of Israel, and say unto them, When ye be come over Jordan into the land of Canaan, ¹¹ Then ye shall appoint for you cities, cities of refuge shall they be for you, that the *man* slayer may flee thither, *which* smiteth a soul by error. ¹² And the cities shall be unto you for refuge from the avenger, that the *man-slayer* die not until he stand before the congregation for judgment. ¹³ And the cities which ye shall give, the six cities of refuge shall be for you. ¹⁴ Three cities ye shall give on *this* side Jordan, and three cities shall ye give in the land of Canaan, cities of refuge shall they be. ¹⁵ For the sons of Israel, and for the stran-

VER. 8.—YE SHALL GIVE MANY,] Or, *ye shall multiply* to give: so the tribes that had many cities, and more large inheritances, gave the more cities. For out of the tribes of the sons of Judah and of Simeon, were given nine cities, out of Benjamin four, out of Ephraim four, out of Dan four, out of the half tribe of Manasses two, out of the other half tribe of Manasses two, out of Issachar four, out of Aser four, out of Naphtali three, out of Zabulon four, out of Reuben four, out of Gad four, Josh. xxi. 9, 16, &c.

VER. 11.—SHALL APPOINT,] Or *prepare*, as the Chald. explaineth it, in Gr. *ye shall distinguish* (or *distinctly separate*;) elsewhere it is called *separating*, Deut. iv. 41; and *sanctifying*, Josh. xx. 7. BY ERROR,] Or, *ignorantly, unadvisedly, unawares*: the Gr. translateth, *unwillingly*; this is opened in ver. 22, 23; and Deut. xix. 5; in Josh. xx. 3; it is declared by two words, *by error*, (or *unawares*), and *without knowledge*, (or *unwittingly*.)

VER. 12.—THE AVENGER,] To wit, of the blood, as is expressed in ver. 19, and the Chald. and Gr. here add the same. Goel here Englished an avenger, elsewhere signifieth a redeemer, but properly one of the same blood and kindred, as Ruth ii. 20; iii. 9, 12; who, if things were sold, was to redeem them, as Lev. xxv. 25; if blood were shed was to avenge it, as in this case. And so the Gr. here and usually calleth him *Agchisteun*, that is, one *near of kin*. Of this kinsman the avenger, it is said in ver. 19,

that he should put the murderer to death; see the notes there. BEFORE THE CONGREGATION,] When a man had done a murder, he fled to some city of refuge, the way being always prepared, that he might flee thither without hindrance, as is noted on Deut. xix. 3. Coming thither, at the entering of the gate, he showed his cause to the elders of the city of refuge, who took him in till he was sent after, and fetched home to the city where he had done the murder, and there he stood before the congregation, Josh. xx. 4, 6; who, if they found him worthy of death, they delivered him to the avenger to kill him; if not, they returned him to his city of refuge, where he lived in a kind of exile and imprisonment, until the death of the high priest, as after followeth. See Deut. xix. 12. Before the cities of refuge were appointed, the altar was a place of refuge, as is probable by Exod. xxi. 13, 14. And from that place the Hebs. gather, that “the altar was a place of refuge.” Maim. treat. of Murder, chap. v. sect. 12.

VER. 14.—THREE CITIES,] Which were *Bezer*, *Ramoth*, and *Golan*, Deut. iv. 41, 43. AND THREE CITIES,] *Kedesh*, *Shechem*, and *Hebron*, Josh. xx. 7. And if the Lord enlarged their coast, and gave them all the land, they were to add three cities more, Deut. xix. 8, 9.

VER. 15.—THE STRANGER,] In Gr. the *proselyte*, meaning him that was not an Israelite by nature, but by religion. THE SOJOURNER,] That dwelt a stranger in the land

ger, and for the sojourner among them, shall these six cities be for a refuge; that every one that smiteth a soul by error may flee thither. ¹⁶ And if he smite him with an instrument of iron, and he die, he *is* a *man-slayer*; the *man-slayer* shall be surely put to death. ¹⁷ And if he smite him with a stone of the hand, wherewith he may die, and he die, he *is* a *man-slayer*, the *man-slayer* shall be surely put to death. ¹⁸ Or, *if* he smite him with an instrument of wood of the hand, wherewith he may die, and he die, he *is* a *man-slayer*; the *man-slayer* shall be surely put to death. ¹⁹ The avenger of the blood, *he* shall put to death the *man-slayer*; when he meeteth him, he shall put him to death. ²⁰ And if he thrust him of hatred, or have cast upon him by lying of wait, and he die. ²¹ Or in enmity smite him with his hand, and he die, the smiter shall be surely put to death, he *is* a *man-slayer*: the avenger of the blood shall put to

of Israel, and yet not of their church and religion, Deut. xiv. 21. These all had benefit by the cities of refuge; but if an heathen by error killed an heathen, the cities of refuge received him not, saith Maim. treat. of Murder, chap. v. sect. 4. SMITETH A SOUL,] That is, *killeth any person*; so ver. 11.

VER. 16.—IF HE SMITE HIM,] To wit, *purposely and presumptuously*, as the punishment after sheweth. SURELY PUT TO DEATH,] Or, *put to die the death*; Heb. *dying he shall be put to death*; so in ver. 17, 18, 21.

VER. 17.—A STONE OF THE HAND,] That is, *thrown with the hand*; the Gr. translath it, *a stone out of the hand*; the Chald. *a stone that is taken in the hand*. HE MAY DIE,] The Chald. more fully explaineth it, *which is enough for him to die therewith*; so in ver. 18.

VER. 18.—WOOD OF THE HAND,] Gr. *out of the hand*; Chald. *wood taken in the hand, which is sufficient for him to die thereby*; as in ver. 17. These cautions are here added to discern of murders; the Hebs. explain them thus: “he that smiteth his fellow presumptuously with a stone, or with wood, that he die, they measure the thing wherewith he smote him, and the place whereon he smote him, to see if that thing were enough to kill him upon such a member (of his body) or not, as it is written, ‘with a stone of the hand,’ &c., so that it be enough to kill him. They measure also the might of him that smote, &c. For iron instruments the law gives no measure, Num. xxxv. 16. He is to die that killed him, though it were with a needle; and whatsoever is sharp like a needle, as bodkin, knife, or the like. He that smiteth his fellow without any instrument, and killeth him, as with his hand, or his foot, &c., they measure the strength of him that

smote, and of him that was killed, and the place of the blow,” &c. Maim. treat. of Murder, chap. iii. sect. 1, &c.

VER. 19.—HE SHALL PUT TO DEATH,] Or, *he may put him to death*, to wit, after he is adjudged to death by the magistrate, ver. 12. “If the avenger of blood will not, or if he be not able to kill him, or if he have no avenger of blood, then the judges shall kill the murderer with the sword.” Maim. treat. of Murder, chap. i. sect. 1. WHEN HE MEETETH HIM,] Though it be within the cities of refuge, saith Jarchi. But this is to be understood, after lawful judgment by the magistrate; for the elders of his city were to send and fetch him from the city of refuge, ‘and deliver him into the hand of the avenger of blood,’ Deut. xix. 12. Wherefore the Chald., instead of meeting him, saith, ‘when he shall be condemned unto him by judgment.’ So in ver. 21.

VER. 20.—OF HATRED,] Which is inveterate anger, and inward grudge, differing from enmity or open hostility, spoken of in ver. 22. ‘He that hateth, dissembleth with his lips, and layeth up deceit within him,’ Prov. xxvi. 24. The Hebs. say, “he that hateth, if he kill by error (or unadvisedly) he is not kept in the city of refuge, as it is said, and he was not his enemy, (Num. xxxv. 23,) &c. And who is he that hateth? he that for enmity’s sake speaketh not unto him for three days (space).” Maim. treat. of Murder, chap. vi. sect. 10. CAST UPON HIM,] To wit, *any instrument*, as is expressed in ver. 22; and so the Gr. explaineth it here. BY LAYING OF WAIT,] With intent and purpose of evil, when occasion is offered: so Saul laid wait (or hunted) for David’s soul, 1 Sam. xxiv. 11; the Jews for Christ, Luke xi. 54; and for Paul’s life, Acts xxiii. 21.

VER. 21.—ENMITY,] Or, *hostility, ill will*, open and professed.

death the *man*-slayer when he meeteth him. ²² But if he thrust him suddenly, without enmity, or have cast upon him any instrument without laying of wait. ²³ Or with any stone, wherewith he may die, without seeing *him*; and he hath caused *it* to fall upon him, and he die, and he *was* not his enemy, nor a seeker of his evil. ²⁴ Then the congregation shall judge between the smiter and the avenger of the blood, according to these judgments. ²⁵ And the congregation shall deliver the *man*-slayer out of the hand of the avenger of the blood, and the congregation shall restore him unto the city of his refuge, whither he was fled; and he shall abide in it until the death of the great priest, which was anointed with the oil of holiness. ²⁶ And if the *man*-slayer going shall go forth *out* of the border of the city of his refuge, whither he was fled. ²⁷ And the avenger of the blood find him without the border of the city of his refuge, and the avenger of the blood shall slay the *man*-slayer, no blood *shall be* unto him. ²⁸ Because he should have abiden in the city of his refuge, until the death of the great priest; and after the death of the great priest, the *man*-slayer shall return into the land of his possession. ²⁹ And these *things* shall be unto you for a statute of judgment, throughout your generations, in all your

VER. 22.—SUDDENLY,] Or, *unawares*, and as it were by chance.

VER. 23.—WITH ANY STONE,] That is, *have smitten him with any stone*, as in ver. 17. WHEREWITH HE MAY DIE,] In Chald. *which is sufficient that he may die therewith*: see the notes on ver. 18.

VER. 25.—OF THE GREAT PRIEST,] A figure of Christ, called the ‘great priest over the house of God,’ Heb. x. 21; and the ‘great high priest that is passed into the heavens,’ Heb. iv. 14; ‘who is the Mediator of the New Testament, that by means of death, for the redemption of the transgressions under the first testament, they which are called might receive the promise of the eternal inheritance,’ Heb. ix. 15. As the high priests, while they lived by their service and sacrificing made atonement for the sins of the people, especially one day in the year, Lev. xvi.; wherein they figured the work of Christ for us: so at the high priest’s death, by releasing such as were exiled for unwitting murder, there was a shadow of redemption in Israel.

VER. 26.—GOING SHALL GO FORTH,] That is, shall at any time, upon any occasion, go forth. So he was not only exiled from his own city, but confined as a prisoner within the limits of the city of refuge. The Hebs. say, “he might never go out of the city of his refuge, no not though it were for a thing commanded, [as to worship at the solemn

feasts, or the like,] or for to bear witness, whether it were in money matters, or to testify in case of life and death,” &c. Maim. treat. of Murder, chap. vii. sect. 8.

VER. 27.—WITHOUT THE BORDER,] So not the city only, but the borders and limits of the territories thereof were his refuge. “Every city of refuge, the borders thereof are a refuge as well as it, &c. and if (the avenger of blood) kill him there, he is to be killed for him. Notwithstanding though the border be a refuge, yet the *man*-slayer may not dwell in it; for it is said (in ver. 25,) ‘and he shall abide in it;’ in it, (the city,) and not in the border of it.” Maim. *ibid.* chap. viii. sect. 11. NO BLOOD SHALL BE UNTO HIM,] That is, the avenger shall have no blood imputed to him; or, as the Gr. translateth it, *he shall not be guilty*, to wit, of blood-shed.

VER. 28.—INTO THE LAND OF HIS POSSESSION,] Into his own city or village, that part of the land which he possessed. It is holden by the Hebs. that although by the high priest’s death “atonement was made for him, yet he never returned to the princely state (or dignity) that he had (in the city,) but was debased from his greatness all his days, because that great scandal came by his hand.” Maim. *ibid.* chap. vii. sect. 14. Moreover they say, “a *man*-slayer upon whom sentence is past that he shall be exiled, if he die before he go into exile, they carry his bones thi-

dwellings. ³⁰ Every one that smiteth a soul by the mouth of witnesses, the *man-slayer* shall be slain; but one witness shall not answer against a soul to die. ³¹ And ye shall take no ransom for the soul of the *man-slayer*, which is guilty of death, but he shall be surely put to death. ³² Neither shall ye take ransom for *him that is fled* unto the city of his refuge, to return to dwell in the land, until the death of the priest. ³³ And ye shall not pollute the land wherein ye *are*, for blood, it polluteth the land; and for the land, there shall be no expiation for the blood that is shed therein, but by the blood of him that shed it. ³⁴ And thou shalt not defile the land which ye inhabit in, within which I do dwell, for I Jehovah dwell among the sons of Israel.

ther. And a man-slayer that dieth in the city of his refuge, they bury him there; and when the high priest dieth, they carry the man-slayer's bones from thence unto the sepulchres of his fathers. Ibid. sect. 3.

VER. 30.—EVERY ONE THAT SMITETH A SOUL,] That is, *who killeth a person*, to wit, him that is a murderer. BY THE MOUTH,] That is, *by the testimony of three witnesses*, which after is explained 'of two witnesses or three witnesses, Deut. xvii. 6; xix. 15. See the annot. there. NOT ANSWER,] That is, *not testify*, as the Gr. and Chald. translate it, meaning, to have the sentence of death confirmed against him: see Deut. xix. 15. TO DIE,] That is, to cause him to die, or, that he should die: see the notes on Gen. vi. 19.

VER. 31.—THE SOUL OF THE MAN-SLAYER,] That is, the life of the murderer, to redeem him from death. "The judges are warned that they take no ransom of the murderer, and though he could give all the wealth that is in the world, and though the avenger of blood should be willing to free him; for the soul of him that is killed, is not the possession of the avenger of blood, but the possession of the holy blessed (God.) Maim. treat. of Murder, chap. i. sect. 4. GUILTY OF DEATH,] Heb. *which is wicked, to die*, that is, as the Gr. and Chald. explain it, *guilty*, or *condemned to die*. According to this phrase, David saith, 'when he shall be judged, let him go forth wicked, (that is, condemned,) Ps. cix. 7.

VER. 32.—FOR HIM THAT IS FLED,] Heb. *to flee*; which is explained by Jarchi and others, "for him that is fled." IN THE

LAND,] *In the land of his possession*, as in ver. 28.

VER. 33.—POLLUTETH,] Or, *impiously staineth, foully deformeth the land*. This word which Moses here useth of murder, and the prophets after apply unto spiritual whoredom or idolatry, Jer. iii. 2, 9; and idolatrous blood-shed, Ps. cvi. 38; sheweth the heinousness of this sin, that defileth not only him that doth it, but the whole land if it be not avenged. Hereupon the Hebs. say, "then hast not any thing concerning which the law giveth such a charge, as for shedding of blood, as it is said (in Num. xxxv. 33,) 'and ye shall not pollute the land,' " &c. Maim. treat. of Murder, chap. i. sect. 4. THE BLOOD OF HIM THAT SHED IT,] If it were wilful murder; or by the death of the high priest, if it were unwilling manslaughter. Hereupon it is said, 'a man that doth violence to the blood of any person, shall fly to the pit, let no man stay him,' Prov. xxviii. 17.

VER. 34.—I DO DWELL,] The land of 'Israel was the Lord's land,' Hosea ix. 3; and by his dwelling there among his people, was sanctified, and called 'the holy land.' Zech. ii. 12; and though he dwelt most specially in his sanctuary there, which afterward was in Jerusalem, Ps. lxxiv. 2, cxxxv. 21; yet the whole land was sanctified by his habitation therein, which was a reason why the people might not pollute it, either with blood, or with any other wickedness, for holiness becometh his house for ever, Ps. xciii. 5. And for this cause the unclean were to be put out of the camp of Israel, in the midst whercof God did dwell, Num. v. 3.

CHAP. XXXVI.

1. *The inconvenience of the inheritance of daughters is remedied by marrying in their own tribes, lest the inheritance should be removed from the tribe.* 10. *The daughters of Zelophehad obey the Lord's commandment, and marry their uncles' sons.*

¹ AND the heads of the fathers of the family of the sons of Gilead, the son of Machir, the son of Manasses, of the families of the sons of Joseph, came near, and spake before Moses and before the princes, the heads of the fathers of the sons of Israel. ² And they said, Jehovah commanded my lord to give the land for an inheritance, by lot, to the sons of Israel: and my lord was commanded by Jehovah to give the inheritance of Zelophehad our brother unto his daughters. ³ And *if* they become wives to any of the sons of the tribes of the sons of Israel, then shall their inheritance be taken away from the inheritance of our fathers, and shall be put to the inheritance of the tribe unto whom they shall be; so it shall be taken away from the lot of our inheritance. ⁴ And when the jubilee of the sons of Israel shall be, then shall their inheritance be put unto the inheritance of the tribe, unto whom they shall be: so their inheritance shall be taken away from the inheritance of the tribe of our fathers.

⁵ And Moses commanded the sons of Israel according to the mouth of Jehovah, saying, The tribe of the sons of Joseph speak right. ⁶ *This is the thing which Jehovah doth command concerning the daughters of Zelophehad, saying, Let them become wives to whom it is good in their eyes, only to the family of the tribe of*

VER. 1.—THE HEADS,] In Gr. *the princes*, that is, the chief fathers, God having designed the limits of the holy land which Israel should inherit, in Num. xxxiv. and appointed his own portion out of the same, to be given unto the priests and Levites, Num. xxxv., doth now conclude his laws with an ordinance for the settled continuing of the inheritances unto the tribes, as they should be at first allotted unto them. The occasion of this ordinance is a complaint made by some of the Manassites, concerning Zelophehad's daughters, if they should be married to men of other tribes. GILEAD,] In Gr. *Galaad*, of whom see Num. xxvii. 1.

VER. 2.—MY LORD,] Meaning Moses, for to him was the commandment given, Num. xxvi. 52, 53, &c.; xxvii. 6, 7. And by this title they give honour unto Moses, and show their obedience; as the scripture noteth by the like title given unto others, 1 Pet. iii. 6; Matt. xxii. 44, 45. ZELOPHEHAD,] In Gr. *Salpaad*: see Num. xxvii. 1, &c.

VER. 3.—OF THE TRIBES,] Of any of the other tribes, beside their own. BE TAKEN AWAY,] Or, *be diminished*, contrary to adding or putting to, after mentioned: so the inheritances of this, and of other tribes by like accidents might in time be changed, disturbed, and come to confusion, contrary to the order before set of God.

VER. 4.—THE JUBILEE SHALL BE,] Which was every fiftieth year, in which the inheritances that were alienated to others, were by the law given in Lev. xxv. to return unto the first owners; which ordinance also should by such marriages be disannulled.

VER. 5.—THE MOUTH,] That is, *the word of the Lord*, as the Chald. translateth; in Gr. *by the commandment of the Lord*. So the answer which Moses gave, was not of himself, but by advice from God: see Num. xxvii. 5.

VER. 6.—GOOD IN THEIR EYES,] That is, *pleaseth them*. Daughters are not to be forced to marry with such as they like not:

their father shall they become wives. ⁷ And the inheritance of the sons of Israel shall not remove from tribe to tribe; for *every* man of the sons of Israel shall cleave to the inheritance of the tribe of his fathers. ⁸ And every daughter that possesseth an inheritance of the tribes of the sons of Israel, shall be wife unto one of the family of the tribe of her father, that the sons of Israel may possess, *every* man the inheritance of his fathers. ⁹ And the inheritance shall not remove from *one* tribe to another tribe, but *every* man of the tribes of the sons of Israel shall cleave to his inheritance.

¹⁰ Even as Jehovah commanded Moses, so did the daughters of Zelophehad. ¹¹ For Machlah, Tirzah, and Hoglah, and Milcah, and Noah, the daughters of Zelophehad, were wives unto their uncles' sons. ¹² (*To men*) of the families of the sons of Manasses, the son of Joseph, they became wives; and their inheritance was unto the tribe of the family of their father.

¹³ These *are* the commandments and the judgments which Jehovah commanded, by the hand of Moses, unto the sons of Israel, in the plains of Moab, by Jordan, *near* Jericho.

see Gen. xxiv. 57, 58. TO THE FAMILY,] *To some of the family, or in the family:* see ver. 12.

VER. 7.—SHALL CLEAVE TO THE INHERITANCE,] Keeping himself thereto, and (for the better performance hereof) marrying within his tribe. For this word *cleave*, is often used in case of marriage, Gen. ii. 24; Dan. ii. 43. Thus God provideth that the order which he should set for the inheritances in his land, to be divided by lot, might continue throughout all generations; by which means strife also might be cut off, and peace preserved among his people.

VER. 8.—THAT POSSESSETH AN INHERITANCE,] Or, *that is heir of a possession;* by reason that her father had no son to inherit, as in this case of Zelophehad. So here is no restraint of other women, save such as had inheritance. The priests also and Levites, (which might have no inheritance with Israel, Deut. xviii. 1,) had liberty to marry with the women of any tribe; as Jehoiada the priest had to wife the king's daughter of Judah, 2 Chron. xxii. 11, another 'took a wife of the daughters of Barzillai the Gileadite,' Ezra ii. 61, and the like. By reason of such marriages there might be kindred be-

tween Elizabeth the mother of John the Baptist, who was of the daughters of Aaron, and Mary the Virgin, the mother of our Lord Christ, who was of the lineage of David, of the tribe of Judah, Luke i. 5, 36; iii. 23—31.

VER. 11.—OR MACHLAH,] Heb. *and Machlah*, &c. Of these daughters, see Num. xxvii. 1. 'THEIR UNCLES' SONS,] The sons of their fathers' brethren. Compare Lev. xviii. 12—14.

VER. 12.—WAS UNTO THE TRIBE,] That is, *remained unto* (or *in*) *the tribe*. So 'Daniel was (that is, continued) even unto the first year of king Cyrus,' Dan. i. 21; and 'they were (that is, continued) there, Ruth i. 2, and sundry the like. By this example and observation of the law for inheritances in the holy land, the people of God are taught to hold fast their inheritance in his promises, and right in Christ, which they enjoy by faith; that as the Father hath made them meet 'to be partakers of the inheritance of the saints in light,' Col. i. 12; so they may keep the faith and grace which they have obtained unto the end, 1 Kings xxi. 3; Ezek. xlvi. 18; Jude ver. 3; Heb. vi. 12.

BOOK OF DEUTERONOMY.

CHAP. I.

1. *Moses' speech in the end of the fortieth year, briefly rehearsing the story.* 6. *Of God's promise and offer to give Israel the land of Canaan.* 9. *Of officers given them.* 19. *Of spies sent to search the land.* 34. *Of God's anger for Israel's incredulity,* 41. *and disobedience.*

¹ THESE be the words which Moses spake unto all Israel on *this* side Jordan, in the wilderness, in the plain, over against the Red sea, between Pharan, and Tophel, and Laban, and Hazeroth, and

DEUTERONOMY,] A Gr. word, by interpretation, *the repetition*, (or *second declaration*) of the law. This name is borrowed from Deut. xvii. 18, where *Misneh hatorah*, the copy of the law, is in Gr. translated *Deuteronomion*, which title is given to the whole book, as that which containeth a repetition and explanation of the laws before given, as ver. 5. The Hebs. call this book by the first words thereof, "Elleh Hadbarim, these be the words." And here beginneth the forty-fourth section, or lecture of the law: see the notes on Gen. vi. 9.

VER. 1.—ON THIS SIDE,] Or, *on the outside*; that is, *beyond Jordan*, as the Gr. translath. The word signifieth both sides, and by circumstance of place is to be understood. To those out of the land of Canaan, it was on this side; to the Israelites in Canaan, it was beyond, or the outside of Jordan, where Moses spake these things: for Moses might not enter into the land. Here Thargum Jerusalem (whom Onkelos the Chald. paraphrast also followeth) explaineth it thus: "these be the words which Moses spake unto all Israel; he rebuked them, for that they had sinned on this side Jordan," &c. Hereupon the Rabbins call this book, *Seaphor Thochechoth*, that is, *the book of rebukes*. JORDAN,] Heb. *Jarden*: a river springing out of mount Lebanon, in the north end of Canaan, running along the country. Of it, and the mystery thereof, see Num. xxxiv. 12; Josh. iii. THE PLAIN,] To wit, of *Moub's land*, as ver. 5; see Num. xxii. 1. There Moses

spake these things and died, Deut. xxxiv. 5. The Chald. saith Moses rebuked them, "because they had provoked God in the plain." THE RED SEA,] So both Gr. and Chald. do translate it, adding the word *sea*: others keep the Heb. name *Suph*, which signifieth *flags*, such as grow by the sea and rivers' sides, Exod. ii. 3; and so expound it not of the *sea Suph*, called the *Red sea*) but of a flaggy place by the sides of Jordan towards the wilderness of Arabia. So in Num. xxi. 14. PHARAN,] Or, *Paran*, a wilderness southward from the place where Moses now was, through which Israel had passed, Num. xiii. 1; in it was a mountain so named, Deut. xxxiii. 2. The Chald. here addeth, "in Pharan where they murmured against the manna." TOPHEL,] This is thought to be a town, called afterwards Pella, which was northward from where Moses now spake. LABAN,] In Gr. *Lobon*; of others *Lybias*; a city lying from them northwest. HAZEROTH,] By interpretation, *court-yards*, and so the Gr. expounds it: a place lying eastward. Of Hazeroth, we read also in Num. xi. 35; xiii. 1. Unto it the Chald. here referreth it, saying, "In Hazeroth where they provoked God for flesh." DIZAHAB,] A region wherein was the city Mezihab, as some suppose. *Zahab* signifies *gold*; and so the Gr. here translath, *by the gold-mines*. The Chald. refers it to the *golden calf which they made*. All these are limits of the place where Moses gave this Deuteronomy, which was without the holy land, and river Jordan

Dizahab. ² Eleven days' journey from Horeb, *by* the way of mount Seir unto Kadesh-Barnea. ³ And it was in the fortieth year, in the eleventh month, in the first day of the month, Moses spake unto the sons of Israel, according unto all that Jehovah commanded him, unto them. After he had smitten Sihon king of the Amorites, which dwelt in Heshbon, and Og king of Bashan, which dwelt in Ashtaroth, in Edrei. ⁵ On *this* side Jordan, in the land of Moab, began Moses to declare this law, saying, "Jehovah our God spake unto us in Horeb, saying, Ye have dwelt *long* enough in this mountain. ⁷ Turn you and take your journey, and go to

(wherein baptism was administered, Matt. iii.) environed with places, which in name and situation, signified affliction; and teach us the use of this law, which is to afflict the soul by showing it sin, and to prepare us for Christ, who by faith bringeth us to his rest in the heavenly Canaan, Heb. iv. 1—3, &c.

VER. 2.—ELEVEN DAYS' JOURNEY,] So the Chald. expounds it, adding also the word journey. Some of the Hebs. think, that in eleven days, all things in this book of Deuteronomy were by Moses rehearsed. Neither could it be any long time, seeing Moses began 'the first day of the eleventh month,' ver. 3; and having ended all things in this book, died, and was mourned for thirty days, Deut. xxxiv. 8. Then Joshua sendeth spies to view the land, Josh. ii; leadeth the people through Jordan, Josh. iii; circumciseth them, and after keepeth the 'passover the fourteenth day of the first month,' Josh. v. HOREB,] Called also Sinai, the mount where the law was given; see Exod. iii. 1. MOUNT SEIR,] The mountainous country of Seir, wherein the Edemites dwelt, Gen. xxxvi. 8, 9. KADESH-BARNEA,] The southern border of the land of Canaan, Num. xxxiv. 4. Though the way was so short, yet Israel for their sins wandered forty years in the wilderness, as God had threatened, Num. xiv. 33, 34, in which time all the fathers died.

VER. 3.—FORTIETH YEAR,] Of Israel's coming out of Egypt. In the first month of this year, Mary, Moses' sister died, Num. xx. 1, 'in the first day of the fifth month thereof, Aaron his brother died,' Num. xxxiii. 38; and now at the end of the year, Moses himself dieth, when he had repeated the law, and renewed the covenant between God and his people Israel.

VER. 4.—SIHON,] The story hereof see in Num. xxi; and after in Deut. ii. 26, &c. The slaughter of Sihon and Og was an encouragement to Israel, for their after wars, and an argument to move them unto thankful obedience to the law now repeated. IN ASHTAROTH, IN EDREI,] He dwelt in Asta-

roth, and was smitten in Edrei, where the battle was fought, Num. xxi. 33; or as the Gr. translateth it, he dwelt in Astaroth and in Edrei, for they were both cities in Og's land, Josh. xiii. 31; and Og is said to have reigned in Astaroth and Edrei, Josh. xiii. 12. In Gen. xiv. 5; it is called Astaroth Karnaim.

VER. 5.—BEGAN,] Or, *willingly took upon him*: for the word implieth willingness and contentedness: see Gen. xviii. 27. So all ministers should feed their flocks 'willingly, and of a ready mind,' 1 Pet. v. 2. And Moses began to declare, that is, he declared as Jesus began to say unto his disciples, Luke xii. 1; that is, he said unto them, Matt. xvi. 6; and his disciples began to pluck the ears of corn, Matt. xii. 1; that is, they plucked, Luke vi. 1. TO DECLARE,] Or, *to make plain, clearly manifest*, to the understanding of the people, as in Hab. ii. 2, a thing is said to be 'made plain,' in writing, 'that he may run that readeth it.'

VER. 6.—DWELT,] Or *sitten* (that is, *continued*) much. They came to that mount, in the third month after their departure out of Egypt, Exod. xix. 1, 2; and removed from the mount, 'the twentieth of the second month in the second year,' Num. x. 11, 12; so they remained there almost a whole year, where they received the law, or Old Testament, and had made a tabernacle for God to dwell among them: from thence God called them by word and sign, the cloud removing, Num. x. 11, 13, 33; to journey towards Canaan the land promised to Abraham, the figure of their heavenly inheritance by faith in Christ. The law is not for men to continue under, but for a time, till they be fitted and brought unto Christ: see Gal. iii. 16, 17, 18; iv. 1—5; Heb. iii. 18, 19; iv. 6—11.

VER. 7.—AMORITE,] Put for *Amorites*, as the Gr. translateth, whose neighbours were the Canaanites, Pherizites, and other nations promised to be their possession, Exod. xxiii. 23, 28, 31. SIDE,] Or, *sea port*, which was

the mount of the Amorite, and unto all his neighbours, in the plain, in the mountain, and in the vale, and in the south, and by the sea side: *to* the land of the Canaanite, and Lebanon, unto the great river, the river Euphrates. ⁸ Behold, I have given the land before you, go in and possess the land which Jehovah sware unto your fathers, to Abraham, to Isaac, and to Jacob, to give unto them, and to their seed after them. ⁹ And I spake unto you at that time, saying, I am not able myself alone to bear you. ¹⁰ Jehovah your God hath multiplied you: and behold you *are this day*, as the stars of the heavens for multitude. ¹¹ Jehovah, God of your fathers, add unto you a thousand times *so many* as you are, and bless you as he hath spoken unto you. ¹² How shall I bear myself alone, your cumbrance, and your burden, and your strife? ¹³ Give ye for you wise men and understanding, and known among your tribes, and I will appoint them for *to be* your heads. ¹⁴ And ye answered me and said, The word which thou hast spoken is good to do. ¹⁵ And I took the heads of your tribes, wise men and known, and gave them *to be* heads over you; rulers of thousands, and rulers

their western border, Num. xxxiv. 6. LE-BANON,] Which was a mount on the north part of the land. EUPHRATES,] In Heb. *Phrath*, which was their eastern bound, in the utmost extent without Jordan. And so far Solomon reigned, 1 Kings iv. 21. Of this Euphrates, see the notes on Gen. ii. 14.

VER. 8.—I HAVE GIVEN,] Or, *I give*: which implieth both Israel's right unto the land, Lev. xxv. 23; Judg. xi. 23, 24; and their assured victory over the inhabitants, Exod. xxxiii. 27—31. Both these proceeding from the gracious gift of God: as eternal life, (shadowed by this land,) is also 'the gift of God through Jesus Christ our Lord,' Rom. vi. 23. SEED,] That is, *children* or *posterity*: see the notes on Gen. xiii. 15.

VER. 9.—I SAID,] Moses was constrained unto this motion, not only by the conscience of his own inability, (here mentioned) but by the counsel of Jethro, and commandment of the Lord, Exod. xviii. 14, 18, 19, 21, 23. Thus the people were furnished with all helps, for their orderly and peaceable travels.

VER. 10.—AS THE STARS,] So the promise was fulfilled which Abraham believed, Gen. xv. 5, 6. They were six hundred thousand men, besides women and children, Exod. xii. 37; Num. i.; see also Deut. x. 22.

VER. 11.—ADD,] That is, *increase*: Moses envied not their multitude, but wished them still more, as David also did, Ps. cxv. 14. And the increase of the church is a special blessing, fulfilled in Christ, as Is. xlix. 20, 21; liv. 1—3.

VER. 12.—YOUR CUMBRANCE,] Or, *weari-*

some molestation, trouble, as Is. i. 14; this sheweth the magistrate's office to be weighty and laborious. And by your cumbrance, understand, the cumbrance that cometh unto me by you. For when a people is increased, the care and trouble of their governors is increased also, 1 Kings iii. 8, 9; 2 Cor. xi. 28.

VER. 13.—GIVE YE,] Of your own looking out and choice. So ministers were selected, and presented by the people, Acts i. 15, 23; vi. 3, 5, 6. In Exod. xviii. 25, it is said, 'Moses chose men of ability,' &c. Here the people gave them, and after in ver. 15. Again, Moses gave, that is, made them heads: for when things are done by many, under the government of one principal, they are said to be done by them, or by him. See the annot. on Num. xxi. 21. UNDERSTANDING,] Or, *prudent*; the Gr. translath, *skilful*, or *endued with knowledge*; which word the apostle useth, James iii. 13. KNOWN,] Or, *expert*, as the word signifieth in Isa. liii. 3. This latter the Gr. favoureth here, and in ver. 15. Compare Exod. xviii. 21, where the qualities of rulers are set down. HEADS,] That is, *captains, governors, or leaders*, as the Gr. here translath; and in ver. 15, and chap. v. ver. 23, and often elsewhere.

VER. 15.—AND GAVE THEM,] That is, *set them, made them, or constituted them*, as the Gr. and Chald. versions explain it. So he hath given thee over them for king, 2 Chron. ix. 8: is expounded, 'he hath set (or constituted) thee king,' 1 Kings x. 9. OFFICERS,] In Heb. *Shotrim*: they were such as

of hundreds, and rulers of fifties, and rulers of tens, and officers among your tribes. ¹⁶ And I commanded your judges at that time, saying, Hear between your brethren, and judge justice between a man and his brother, and his stranger, ¹⁷ Ye shall not respect persons in judgment; you shall hear alike the small and the great; you shall not be afraid of the face of man, for the judgment that *is* God's: and the cause which shall be too hard for you, bring *it* unto me, and I will hear it.

¹⁸ And I commanded you at that time, all the things which ye should do.

¹⁹ And we journeyed from Horeb, and went through all that great and fearful wilderness which you have seen, by the way of the mountain of the Amorites, as Jehovah our God commanded us; and we came unto Kadesh-Barnea. ²⁰ And I said unto you, Ye are come unto the mountain of the Amorites, which Jehovah our

executed the magistrates' laws, as the Hebs. think: see the notes on Deut. xvi. 18. AMONG,] Or, *to your tribes*. The Gr. translateth it, *to your judges*: which seemeth to be a mistaking, *Shophite for Shibte*: although even in the Heb. text we may see one of these put for another, as judges in 1 Chron. xvii. 6, which in 2 Sam. vii. 7, is tribes.

VER. 16.—HEAR BETWEEN YOUR BRETHREN,] To wit, the causes and controversies between them; Heb. *to hear*, which phrase is often used in commandments, as is noted on Exod. xiii. 3; and it may be a defective speech; for hearing, hear ye, that is, hear diligently. JUDGE JUSTICE,] That is, just and righteous judgment: which is opposed unto judging 'according to the appearance,' John vii. 24. HIS STRANGER,] That is, the stranger that is with him, or contendeth with him: as, he that 'eateth my bread,' Ps. xli. 10; that is, which 'eateth bread with me,' John xiii. 18.

VER. 17.—RESPECT PERSONS,] Or, *according to knowledge faces*, either by 'honouring the person of the mighty, or by countenancing a poor man in his cause,' Lev. xix. 15; Exod. xxiii. 3. Solomon noteth this as one of the things belonging to the wise, that it is 'not good to acknowledge faces (or respect persons) in judgment,' Prov. xxiv. 23. ALIKE THE SMALL, &c.] That is, *the small as well as the great*, and *the great as well as the small*: Heb. *like small like great*. It implieth both persons and causes. OF MAN,] Or, *of any man*. THAT IS GOD'S,] Or, *of God*, and belonging to him: appointed by his law. So in 2 Chron. xix. 6, 'ye judge not for man, but for the Lord.' And a like phrase is in another case, 'the battle is not yours, but God's,' 2 Chron. xx. 15. THE CAUSE,]

Or, *the word, the matter*. See Exod. xviii. 22.

VER. 18.—ALL THE THINGS,] Heb. *all the words*. Thus Moses faithfully taught the judges and people all their duties, and they had a perfect law. So Christ ('who was faithful to him that appointed him, as Moses was,' Heb. iii. 2,) made known to his disciples all things that he had heard of his Father, John xv. 15; which they should teach also his people to observe, Matt. xxviii. 20.

VER. 19.—JOURNEYED,] Or, *departed*. Here Moses sheweth the obedience which they began to show unto God, in leaving the mount of God, the place which might seem sanctified, and where men might have said, 'Lord, it is good for us to be here:' as Matt. xvii. 4. GREAT,] For it bordered upon many countries, Median, Edom, Moab, &c., and fearful for the many troubles and terrors in it. Num. xi. 1, &c., it was 'a land of deserts and of pits, a land of drought and of the shadow of death, a land that no man passed through, and where no man dwelt,' Jer. ii. 6; 'wherein were fiery serpents and scorpions,' Deut. viii. 15. It was 'the wilderness of Pharan,' Num. x. 12; xiii. 1; where Ishmael dwelt, when his mother Agar and he had lost themselves in wandering, after that they were cast out of Abraham's house, Gen. xxi. 21. It figured the estate and dominion of the law, through which God's people pass with many wants, sins, terrors, and stings of conscience, &c. Compare Ps. lxxii. 2; xxxii. 4; cvii. 4, 5; and the healing of all these spiritual defects by the gospel, Isa. xl. 3, 4; Mark xvi. 18. OF THE MOUNT,] That is, 'which leadeth to the mount of the Amorites; a people high as cedars, strong as oaks, Amos ii. 9, 10.

God giveth unto us. ²¹ Behold, Jehovah thy God hath given the land before thee, go up, possess *it*, as Jehovah the God of thy fathers hath spoken unto thee; fear not, neither be discouraged.

²² And ye came near unto me, all of you, and said, We will send men before us, and they shall search out for us the land, and shall bring us word again, by what way we shall go up, and into what cities we shall come.

²³ And the word was good in mine eyes, and I took of you twelve men, one man of a tribe. ²⁴ And they turned and went up into the mountain, and came unto the valley of Eshcol: and they searched it out. ²⁵ And they took in their hand of the fruit of the land, and brought *it* down unto us, and brought us word again and said, *It is* a good land which Jehovah our God giveth us. ²⁶ But ye would not go up, but rebelled against the mouth of Jehovah your God. ²⁷ And murmured in your tents, and said, In the hatred of Jehovah *towards* us, he hath brought us forth out of the land of Egypt, to give us into the hand of the Amorite to destroy us. ²⁸ Whither go we up? Our brethren have caused our heart to melt, saying, The people *is* greater and taller than we; the cities are great and walled up to heaven: and moreover we have seen the sons of the Anakims there.

²⁹ And I said unto you, Be not terrified, neither be afraid of them. ³⁰ Jehovah your God that goeth before you, he will fight

KADESH-BARNEA,] Called sometime Kadesh only; it was 'in the wilderness of Pharan,' Num. xiii. 26.

VER. 21.—DISCOURAGED,] Or, *cast down, broken*; which word, when it is applied to the mind, signifieth *discouragement through fear*. Here Moses sheweth them the right that they had in the promises of God; the ability which they had in him to obtain them; and his commandment to take their inheritance set before them.

VER. 23.—WAS GOOD,] That is, *pleased, liked me well*: because it was approved, or at least permitted of the Lord, Num. xiii. 2, 3. For prudent policy (so it be not mixed with unbelief) doth well beseeem us, in the execution of God's commandments. So Joshua sendeth spies and useth other stratagems, Josh. ii. &c. ONE MAN OF A TRIBE,] Or, *for a tribe*, of every tribe one: see Num. xiii. 2, 4, &c. where their names are set down, and the charge given them.

VER. 24.—ESHCOL,] That is, *the cluster of grapes*, whereof the place had the name, Num. xiii. 25.

VER. 25.—THE FRUIT,] As *grapes, pomegranates, figs*, Num. xiii. 23. A GOOD LAND,] Flowing with milk and honey. Num. xiii. 27.

VER. 26.—REBELLED,] In Gr. *disobeyed*; properly it signifieth *turned or changed*, as in Ezek. v. 6; which figuratively is used for rebellion or disobedience, whereby God's word is as it were changed and disannulled. THE MOUTH,] That is, *the word*, as the Gr. translatheth. So Exod. xvii. 1; Gen. xxiv. 57; and after here in ver. 43. Of their rebellion, see Num. xiv. 2, 3, &c.

VER. 27.—IN THE HATRED,] Or, *for the hatred of Jehovah* (wherewith he hateth *us*: that is, *for that the Lord hateth us*; as is in the Gr. version. See the like phrase in Gen. xix. 16; xxix. 20; Hos. iii. 1. This evil saying, Moses would not have to come out of the mouth of their enemies, Deut. ix. 28; and it sheweth the height of their sin, which imputed that to hatred, wherein God manifested his love, Deut. iv. 37; vii. 8.

VER. 28.—TO MELT,] That is, *discouraged*, or (as the Chald. translatheth it) *broken*. The Gr. saith, *have turned away our heart*. David amplifieth this similitude, in Ps. xxii. 15, 'my heart is as wax, it is molten,' &c. So Josh. ii. 11; vii. 5; xiv. 8; Isa. xix. 1. These brethren were ten of the twelve spies, sent to view the land, Num. xiii. 28, &c. ANAKIMS,] In Gr. and Chald. *Giants*:

for you, according to all that he did for you in Egypt, before your eyes; ³¹ And in the wilderness, which thou hast seen, how that Jehovah thy God bare thee, as a man doth bear his son, in all the way that ye went, until ye came unto this place. ³² Yet in this thing you *did* not believe in Jehovah your God.

³³ Who went before you in the way, to search you out a place to pitch your *tents* in: in fire *by* night, to show you by what way ye should go; and in a cloud by day. ³⁴ And Jehovah heard the voice of your words, and was wroth, and sware, saying, ³⁵ If there shall a man see, of these men, of this evil generation, the good land which I sware to give unto your fathers, ³⁶ Except Caleb, the son of Jephunneh, he shall see it, and to him will I give the land that he hath trodden upon, and to his sons, because he hath fully followed Jehovah. ³⁷ Also Jehovah was angry with me for your sakes, saying, Thou also shalt not go in thither. ³⁸ Joshua the son of Nun, which standeth before thee, he shall go in thither; strengthen thou him, for he shall cause Israel to inherit it. ³⁹ And your little ones, which you said should be for a prey, and your sons which know not *this* day good and evil, they shall go in thither, and unto them will I give it, and they shall possess it.

see Num. xiii. 28, 33; where it is singular *Anak*.

VER. 30.—HE,] The Chald. paraphraseth, *his word will fight for you*.

VER. 31.—BARE THEE,] This word meaneth not bearing of the body only, but bearing of their infirmities, and suffering the evils and troubles in the education of them, as a father doth in his children: which the Gr. explaineth by *etrophophorese*, a word that Paul useth in Acts xiii. 18; where the Syriac expoundeth it, *nourished*, or, as some copies have it, *etrophophorese*, *he suffered their manners*.

VER. 32.—YET IN THIS THING,] Or, *for this word*: notwithstanding this exhortation and encouragement, you believed not. IN JEHOVAH,] Chald. *in the word of the Lord*. This unbelief Paul noteth to be the cause why they entered not into the Lord's rest, Heb. iii. 1, 2, 18, 19.

VER. 33.—WHO WENT,] Namely, by his ark, fire, and cloud, the signs of his presence, Num. x. 33, 34, or, who goeth, to wit, still before you.

VER. 35.—IF THERE SHALL,] That is, *surely there shall not*: as Paul openeth the phrase, Heb. iii. 11, 18. Though Moses entreated for the people, Num. xiv. 13—19; and the Lord pardoned them, that they were not then destroyed, Num. xiv. 20; yet he sware (and so it was irrevocable, and without repentance, Ps. ex. 4;) that they should not come into the promised land: see the

notes on Num. xiv. SEE,] That is, come into and enjoy: as to see good, is to enjoy the same, Ps. cvii. 5.

VER. 36.—CALEB,] One of the twelve spies who was faithful: see Num. xiii. 6, 30; xiv. 6, &c. FULLY FOLLOWED,] Heb. *fulfilled after Jehovah*; which the Gr. translath, *followed the things pertaining to the Lord*. This he did, being guided by another spirit, Num. xiv. 24.

VER. 37.—WITH ME,] With Aaron also; for they both were in one transgression and punishment, Num. xx. 10, 12, 24. FOR YOUR SAKES,] For the people 'provoked his Spirit,' whereupon he uttered his sin 'with his lips,' Ps. cvi. 32, 33; his sin proceeded also from unbelief: see Num. xx. 12. Thus God showed severity towards all, after many provocations: and by it the people were taught, that not Moses' law, but Jesus' gospel, should bring them into their heavenly rest.

VER. 38.—JOSHUA,] Or, *Jehoshuah*; in Gr. *Jesus*; he was another of the spies: see Num. xiii. 8, 16; xiv. 6, 38. STANDETH,] That is, ministereth, or, is thy servant, as the phrase meaneth, Gen. xviii. 8; and so he is named 'Moses' minister,' Josh. i. 1. STRENGTHEN,] By word and sign, which was imposition of hands, whereby Moses put off his honour upon Jesus, and he was filled with the Spirit, Num. xxvii. 18, 20, 23; Deut. xxxiv. 9.

VER. 39.—FOR A PREY,] To be spoiled and devoured of the enemy: of this their

⁴⁰ But as for you, turn ye, and take your journey into the wilderness, *by* the way of the Red sea. ⁴¹ And ye answered and said unto me, We have sinned against Jehovah: we will go up and fight, according to all that Jehovah our God hath commanded us: and ye girded on *every* man his weapons of war, and pressed forward to go up into the mountain. ⁴² And Jehovah said unto me, Say unto them, Go not up, neither fight, for *I am* not among you, that ye be not smitten before your enemies. ⁴³ And I spake unto you, and you heard not, but rebelled against the mouth of Jehovah, and you were presumptuous, and went up into the mountain. ⁴⁴ And the Amorite that dwelleth in that mountain, came out against you, and they pursued you as bees do, and destroyed you in Seir, even unto Hormah. ⁴⁵ And ye returned and wept before Jehovah: but Jehovah heard not your voice, neither gave ear unto you. ⁴⁶ And ye abode in Kadesh many days, according to the days that ye abode *there*.

speech, see Num. xiv. 3. THEY SHALL GO IN,] After forty years' wandering in the wilderness, and bearing their fathers' whoredoms: see Num. xiv. 31, 33. So God showeth grace to weaklings and babes in Christ, 1 Cor. i. 28; Matt. xi. 25.

VER. 40.—WAY OF,] That is, which leadeth towards the Red sea, where Israel had been baptized, Exod. xiv.; and whither they were now led again to learn repentance and a new life. See Num. xiv. 25.

VER. 41.—SINNED,] The people mourned greatly, when they heard that evil tidings from the Lord; confessed their sin, and offered amendment, Num. xiv. 39, 40; but their repentance was not according to God; (for presently they rushed into another extremity;) neither could they reverse the decree passed against them. HIS WEAPONS OF WAR,] Or *the weapons of his war*, which is an Heb. phrase very common, translated in Gr. *his weapons of war*: so in Dan. ix. 24, 'city of thy holiness, that is, thy holy city, and the house of my prayer; and many the like. PRESSED FORWARD,] *Assayed of your own accord, or thronged*; as the Gr. translateth, *gathered together*; the Chald. *ye began*. The Heb. word is used here only: in Num. xiv. 44, there is said, 'they loftily presumed,' or lifted up themselves; answerable to their presumption here following.

VER. 42.—I AM NOT,] The Chald. expoundeth it, *my majesty (or presence) dwelleth not among you*: see Num. xiv. 42. SMITTEN,] In Gr. *broken* or *crushed*. The Lord threatened their fall by the sword of the Amalekites and Canaanites, Num. xiv. 43.

VER. 43.—WERE PRESUMPTUOUS,] Or, *were proud, arrogant*: compare Num. xiv. 44. The people having by their evil heart and unfaithful, departed from the living God, would return to him by the works of their own hands; which was a presumptuous sin, and showed their repentance not to be sincere, but that the flesh repined and struggled against the chastisements of God, not willing to bear the punishment of their iniquity. See the notes on Num. xiv.

VER. 44.—AMORITE,] With the Amalekites: see Num. xiv. 45. BEES DO,] Or, *bees use to do*: which, when they are angered, get them together, and fly on the faces of their provokers; see Ps. cxviii. 12. Our sins are enemies, like bees, many compact in the hive of the heart: being troubled and provoked, they become more eager and fierce, sting and pursue us. They cannot be subdued but by faith in Christ, (as they that were stung of serpents were healed by him, Num. xxi.) for, by the works of the law, no sin can be expelled, Rom. vii. 7, 8, &c. HORMAH,] The Gr. saith, *from Seir unto Herma*: see Num. xiv. 45.

VER. 45.—RETURNED,] The Gr. saith, *ye sat down and wept*. HEARD NOT,] Chald. *accepted not your prayer*. This figured, how 'Israel following the law of justice, could not attain unto it, because they sought it not by faith, but as it were by the works of the law,' Rom. ix. 31, 32.

VER. 46.—KADESH,] A large wilderness, where Israel abode long, as appeareth by Num. xiii. 27; xx. 1, 14, 21; Judg. xi. 17; Deut. ii. 14.

. CHAP. II.

1. *The story is continued, that the Israelites were not suffered to meddle with the Edomites; 9. nor with the Moabites; 19. nor with the Ammonites; 24. but with Sihon the Amorite; who refusing peace, and opposing himself, 33. was subdued by them.*

¹ AND we turned and took our journey into the wilderness, *by* the way of the Red Sea, as Jehovah had spoken unto me: and we compassed mount Seir many days. ² And Jehovah spake unto me, saying, ³ Ye have compassed this mountain *long* enough: turn you northward. ⁴ And command thou the people, saying, Ye are to pass through the coast of your brethren, the sons of Esau, which dwell in Seir: and they shall be afraid of you; and take ye great heed unto yourselves. ⁵ Meddle not with them, for I will not give you of their land, even to the treading of the sole of the foot, be-

VER. 1.—HAD SPOKEN,] As is before mentioned, Deut. i. 40, which then the people were unwilling to do, but would needs go fight, till they had learned by their discomfiture what it was to disobey, and were enforced to yield unto the word of God. MOUNT SEIR,] The mountainous country of Seir, which was Edom's land, Gen. xxxvi. 8, 9, 20; but they went in the wilderness and were sore cumbered in the way: see Num. xxi. 4.

VER. 3.—LONG ENOUGH,] A like speech God used before, Deut. i. 6, so here is mentioned a second calling of Israel, from the deserts of Seir, to go northward again towards Canaan, after they had wandered almost thirty-eight years in Kadesh wilderness, about mount Seir, ver. 14, by which travel, God taught them to mortify their unruly affections, and by the death of so many thousands there, led them to seek life (by repentance and faith) in the heavenly Canaan, seeing they could not come into the earthly. In the meanwhile, the Amorites, Canaanites, &c., (unto whom God gave this long time of repentance) were hardened in their sins, and took occasion to insult over God's people, he-holding their afflictions: but the posterity of Israel were humbled and prepared for to receive the land promised. NORTHWARD,] Towards Canaan; not the way they went before by Kadesh-barnea, but between the coasts of Edom on the one hand, and of Moab and Ammon on the other; so to enter into Canaan, through Sihon the Amorite's land. Thus God's word was their director, unto all places, and all actions: in which respect these histories of holy scripture excel all human histories in the world.

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VER. 4.—AFRAID,] As was prophesied of them, and others, in Exod. xv. 15, &c. yet Edom was a mighty people, settled in their mountain, and fortified. See also Num. xxii. 3. GREAT,] Or, *vehement heed*; meaning, that they offered Edom no wrong, neither suffered themselves to be overcome by them: 'Walk wisely towards them that are without,' Col. iv. 5.

VER. 5.—MEDDLE NOT,] Or, *contend not with them*, to wit, in battle, as is explained in ver. 9, and so the Gr. here saith, *make not war with them*. As all wars should be made 'by wise counsels,' Prov. xxiv. 6, so chiefly by the mouth of God, who teacheth man's hand to war, Ps. cxliv. 1, who hath willed us, 'If it be possible, as much as lieth in you, be at peace with all men,' Rom. xii. 18. In special it was commanded, 'Thou shalt not abhor an Edomite; for he is thy brother,' Deut. xxiii. 7. TO THE TREADING, &c.] That is, *not a foot breadth*; the Gr. translateth it, *not the step* (or *breadth*) *of a foot*: which phrase Luke useth, in Acts vii. 5, concerning Abraham in Canaan. Though the Edomites were wicked, yet God continued their state for a time; during which no man might lawfully disturb them. By this God teacheth also the difference between Esau's portion and Jacob's: see Rom. ix. 11, 12, &c.; Col. i. 12. See the notes on Gen. xxxvi. 43. A POSSESSION,] Or, *an inheritance to Esau*; that is, (as the Gr. translateth) *to the sons of Esau*. 'The most High divided to the nations their inheritance,' Deut. xxxii. 8, and Esau had their portion and state long before Israel, Gen. xxxvi. 8, 31, 43; Josh. xxiv. 4, with such worldly baits God's people should not be allured.

cause I have given mount Seir *for* a possession unto Esau. ⁶ Ye shall buy meat of them for money, that ye may eat: and ye shall also buy water of them for money, that ye may drink. ⁷ For Jehovah thy God hath blessed thee in every work of thy hand; he knoweth thy walking through this great wilderness: these forty years Jehovah thy God *hath been* with thee, thou hast not lacked *any* thing. ⁸ And we passed by from our brethren the sons of Esau, that dwelt in Seir, through the way of the plain, from Elath, and from Ezion-Gaber: and we turned and passed by, *by* the way of the wilderness of Moab. ⁹ And Jehovah said unto me, Distress not Moab, neither meddle thou with them *in* battle: for I will not give thee of his land, *for* a possession; because I have given Ar unto the sons of Lot for a possession. ¹⁰ The Emims before *time* dwelt therein, a people great and many, and tall as the Anakims. ¹¹ They also were accounted giants, as the Anakims: and the Moabites call them Emims. ¹² And in Seir the Horims dwelt, before *time*, and the sons of Esau possessed them, and destroyed them from before them, and dwelt in their stead, as Israel did, unto the land of his

VER. 6.—BUY,] Heb. *break*: which both Gr. and Chald. translate, *buy*: see Gen. xli. 56, in the annot. In the strangers' land nothing was to be had freely, but with money, figuring the estate of those under the law; in Canaan they had all things freely; signifying the free grace in Christ, Dent. xi. 9, 10, &c.; Is. lv. 1; Rev. xxi. 6. MONEY,] Heb. *silver*. BUY,] Heb. *dig*; which the Chald. translateth, *buy*; the Gr. *receive by measure*. It may be meant of buying wells digged out of Edom's ground; for so they were wont; see Gen. xxvi. 18, &c.; Num. xxi. 18, or, after the Arabic manner, which useth this word for *buying*.

VER. 7.—HE KNOWETH,] This is meant of careful regarding their estate, wants, &c., wherefore the Chald. paraphraseth, "He hath sufficiently given thee things necessary when thou walkest." JEHOVAH,] In Chald. *the word of the Lord*.

VER. 8.—WE PASSED BY,] Though the Edomites showed great unkindness, that would not suffer Israel to pass through their country quietly, Num. xx. 14, 18, &c., yet upon warning and charge given from God, his people turned away from fight, and contented themselves in their tentations, with the promises of God. See Num. xx. 21; Judg. xi. 17. Afterward this favour of Israel, and the ill reward of Edom, Moab, and Ammon, is remembered in the prayer of king Jehoshaphat, 2 Chron. xx. 10—12. EZION-GABER,] These were port towns, by 'the brink of the Red Sea, in the land of Edom,' 1 Kings ix. 26.

VER. 9.—MOAB,] That is, *the Moabites*, as the next words manifest. So the Gr. *deal not at enmity with the Moabites*. They were the posterity of Lot, Gen. xix. 37, which dealt unkindly with Israel, as Edom had done, Judg. xi. 17, and were (for their neglect of duty) not to enter into the congregation of the Lord, Deut. xxiii. 3, 4. They were also become idolaters, Num. xxv. 1, 2; xxi. 29, yet God suffered not Israel to hurt them, for the reasons before alleged. MEDDLE,] Or, *contend*, as before in ver. 5. AR,] A chief mountain, and city thereon, Num. xxi. 15, 28, put here for the whole country. The Gr. for Ar, here hath *Aroer*, whereof see ver. 36, so in ver. 18, 29.

VER. 10.—EMIMS,] In Gr. *Ommains*, by interpretation, *terrible ones*, and so the Chald. translateth: see Gen. xiv. 5. ANAKIMS,] In the Chald. *Giants*: see Num. xiii. 29.

VER. 11.—GIANTS,] In Heb. *Rephaim*, which the Gr. keepeth as a proper name *Raphacin*, of one Rapha, who was a giant: whereupon it is a name for all giants: see the notes on Gen. xiv. 5, so after in Deut. iii. 11.

VER. 12.—HORIMS,] Or, *Chorites*; in Gr. *Chorraans*: see Gen. xiv. 6; xxxvi. 20. POSSESSED,] Or, *disinherited*, and so succeeded in their inheritance: the Gr. translateth, *destroyed them*. As ISRAEL DID,] To wit, afterward, in the days of Joshua: thus it is spoken by way of prophecy; or, it may have reference to that part of Israel's inheritance which they had now conquered on the outside of Jordan. By this

possession, which Jehovah gave unto them. ¹³ Now rise up, and pass ye over the brook Zered: and we passed over the brook Zered. ¹⁴ And the days, *in* which we came from Kadesh-Barnea, until we passed over the brook Zered, *were* thirty and eight years, until all the generation of the men of war were wasted out from among the camp, as Jehovah sware unto them. ¹⁵ And indeed, the hand of Jehovah was against them, to destroy them from among the camp, until they were consumed. ¹⁶ And it was, when all the men of war were consumed, and dead, from among the people; ¹⁷ Then Jehovah spake unto me, saying, ¹⁸ Thou art to pass over this day, through Ar, the coast of Moab. ¹⁹ And thou shalt come nigh, over against the sons of Ammon; distress them not, neither meddle with them: for I will not give thee of the land of the sons of Ammon *any* possession, because I have given it *for* a possession to the sons of Lot. ²⁰ That also was accounted a land of giants: giants dwelt therein before *time*; and the Ammonites call them Zamzummims. ²¹ A people great, and many, and tall, as the Anakims: and Jehovah destroyed them from before them; and they possessed them, and dwelt in their stead. ²² As he did to the sons of Esau, which dwelt in Seir, when he destroyed the Horims from before them; and they possessed them, and have dwelt in their stead unto this day. ²³ And the Avims, which dwelt in Hazerim, even to Gaza: the Caphtorims, which came forth out of Caphtor, destroyed them, and dwelt in their stead. ²⁴ Rise ye up, take your

and the like, in ver. 22, 23, God would teach Israel not to insult upon their outward conquests (such as he had given to other nations before them) but to seek for an heavenly country. This he remembered to them by the prophet, Amos ix. 7, 'Are ye not as the sons of Ethiopians unto me, O sons of Israel?' &c.

VER. 13.—BROOK,] Or *bourne*: a valley and river running therein. So the Gr. saith, *the valley Zareth*. Of it see Num. xxi. 12.

VER. 14.—FROM KADESH-BARNEA,] To wit, from the time that they came to Kadesh-barnea (where they abode in the wilderness of Kadesh many days, Deut. i. 46,) and after till they passed over Zered. SWARE,] Or, *had sworn*: see Num. xiv. 21—23.

VER. 15.—THE HAND,] The Chald. expounds it, *a plague from before the Lord*. This is after mentioned, how God 'consumed their days in vanity, and their years in hasty terror,' Ps. lxxviii. 33, and upon occasion of this mortality, Moses made the ninetieth Ps. TO DESTROY,] With trouble and tumult: for the word elsewhere signifieth, 'to trouble,' Exod. xiv. 24, so in Deut. vii. 23.

VER. 19.—SONS OF AMMON,] The Am-

monites, the posterity of Ben-ammi the son of Lot, Gen. xix. 38, so in ver. 37.

VER. 20.—GIANTS,] Or *Rephaims*, as ver. 11. ZAMZUMMIMS,] That is, *presumptuous wicked ones*; in Gr. *Zommein*. These are thought to be those that were of old called Zuzims, Gen. xiv. 5. The Chald. calleth them *Chushbanin*.

VER. 22.—HORIMS,] Or, *Hortes*; Heb. *the Chorite*; in Gr. *the Chorraan*: see Gen. xiv. 6.

VER. 23.—AVIMS,] Or, *Avites*; in Gr. *Evites*; these were the ancient inhabitants of the Philistians' country, Josh. xiii. 3. CAPHTHORIMS,] The *Philistines*: see Gen. x. 14. Though Israel fought the battles of the Lord, and had their limits and territories in special manner appointed by his word, Num. xxxiv., yet other nations also had by his secret providence, their times appointed, 'and the bounds of their habitation,' Acts xvii. 26. 'He increaseth the nations, and destroyeth them, he enlargeth the nations, and straiteneth them,' Job xii. 23. Wherefore he saith by the prophet, 'Have not I brought up Israel out of the land of Egypt? and the Philistines from Caphtor, and the Syrians from Kir?' Amos ix. 7.

journey, and pass over the brook Arnon: see, I have given into thy hand, Sihon king of Heshbon, the Amorite, and his land; begin, possess *it*, and meddle with him *in* battle. ²⁵ This day will I begin to give the dread of thee, and the fear of thee upon the people under all the heavens, who shall hear report of thee, and shall tremble and be in anguish because of thee. ²⁶ And I sent messengers out of the wilderness of Kedemoth, unto Sihon, king of Heshbon, *with* words of peace, saying, ²⁷ Let me pass through thy land; by the way, by the way will I go; I will not turn aside, *to* the right *hand* or to the left. ²⁸ Thou shalt sell me meat for money, that I may eat; and give me water for money, that I may drink: only, I will pass through on my feet. ²⁹ As did unto me the sons of Esau that dwell in Seir, and the Moabites that dwell in Ar: until I shall pass over Jordan, into the land which Jehovah our God giveth us. ³⁰ But Sihon king of Heshbon would not let us pass through him; for Jehovah thy God hardened his spirit, and made his heart obstinate, that *he* might give him into thy hand, as at this day.

³¹ And Jehovah said unto me, Behold, I have begun to give before thee, Sihon and his land; begin, possess *it*, that *thou* mayest possess his land. ³² And Sihon came out against us, he and all his

VER. 24.—BROOK,] Or, as the Gr. translath, *the valley Arnon*, as ver. 13; Num. xxi. 13. SIHON,] In Gr. *Seon king of Eshbon*. He had aforetime taken this country from the Moabites, Num. xxi. 26, which now God taketh again from him, and giveth to the Israelites, who else might not have taken any of Moab's possession, ver. 9. MEDDLE,] Or *contend*. Here after long travels in the wilderness, God calleth his people unto wars (which their fathers before were afraid of,) and gave them his word to embolden them, as his truth was their shield and buckler.

VER. 25.—REPORT,] Or *fame*; Heb. *hearing*, which the Gr. translath *name*. See this promise fulfilled among the Canaanites, Josh. ii. 9—11. BE IN ANGUISH,] Have pains as a woman in travail. A similitude often used to show the terrors of conscience in the wicked, Ps. xlviii. 7, and the mighty power of God, who 'taketh away the heart of the chief of the people of the earth,' Job xii. 24.

VER. 26.—KEDENOTH,] There was a city of that name in Sihon's country, which after was given to the tribe of Reuben, Josh. xiii. 18, and by them given to the Levites, Josh. xxi. 37, near which there was a wilderness where Israel now lay, when they sent this ambassage. OF PEACE,] According to the law after given, Deut. xx. 10, which being refused, the war was now just before God and men.

VER. 27.—BY THE WAY, BY THE WAY,] That is, *only by the way*, and not turning aside 'into fields, or into vineyards:' see Num. xxi. 21, 22, where it is called, 'the king's way.' So in Deut. xvi. 20, 'justice, justice,' that is, only justice, and all manner of justice.

VER. 28.—SELL,] Heb. *break*, as in ver. 6.

VER. 29.—OF ESAU,] The Edomites, who though at first they denied Israel passage through their land, Num. xx. 18, &c., yet as they passed along their coast, they suffered them to buy necessities. UNTIL, &c.] It appeareth by this, that if Sihon had suffered them to pass through his land, they would not at this time have taken his country, but first have conquered the Canaanites beyond Jordan: but upon Sihon's denial they now set upon him. For God doth not impart all his counsel at once to the wicked; but they refusing to yield unto any thing, do hasten their own destruction. Compare Exod. iii. 18. So the gospel, the word of peace, is offered unto all; which they that refuse, hasten their own judgment.

VER. 30.—THROUGH HIM,] That is, *through his country*: see Num. xx. 18. HARDENED,] As is spoken of Pharaoh also, and others; see Exod. iv. 21, in the annot. The like is said of the Canaanites beyond the river, Josh. xi. 20.

VER. 32.—TO BATTLE,] Or, *unto war*;

people to battle, at Jahaz. ³³ And Jehovah our God delivered him before us: and we smote him, and his sons, and all his people. ³⁴ And we took all his cities, at that time; and utterly destroyed of every city the men, and the women, and the little ones; we left none to remain. ³⁵ Only the cattle we took for a prey unto ourselves, and the spoil of the cities which we took.

³⁶ From Aroer, which is by the brink of the brook Arnon, and the city which is by the brook, even unto Gilead, there was not a city that exalted itself above us; Jehovah our God delivered all before us. ³⁷ Only unto the land of the sons of Ammon, thou approachedst not, nor unto any place of the brook Jabbok, or the cities of the mountain, or whatsoever Jehovah our God commanded us.

refusing peace, as they of whom David saith, 'When I speak (for peace) they are for war,' Ps. cxx. 7. JAHAZ,] In Gr. *Jassa*: see Num. xxi. 23.

VER. 33.—SMOTE HIM,] 'With the edge of the sword,' Num. xxi. 24. HIS SONS,] Or, *his son*: the Heb. hath both readings, the one in the consonant letters, the other in the vowels; so in Deut. xxxiii. 9. The Gr. and Chald. translate, *his sons*: it may intend all and every of his sons, or all the sons he had, which were but one. So Manasses 'caused his sons to pass through the fire,' 2 Chron. xxxiii. 6, which another prophet writeth, 'his son,' 2 Kings xxi. 6. See the notes on Gen. xlvii. 23.

VER. 34.—OF EVERY CITY,] Or, *we destroyed every city*, (consisting) of men and women, and little ones: or, *city full of men, and women*, &c. This was according to the law, Deut. xx. 14—16, and here is fulfilled upon the wicked, the judgment which is written, 'His roots shall be dried up beneath, and above shall his branch be cut off: his remembrance shall perish from the earth,' Job xviii. 16, 17.

VER. 36.—BY THE BROOK,] Or, *in the bourne* (or valley) as the Gr. translatheth it. This city was Ar, Num. xxi. 15. GILEAD,] The mount Galaad, as the Gr. saith. Of it see Gen. xxxi. 21, &c. EXALTED ITSELF,] That is, *was too strong for us*; or, as the Gr. expounds it, *escaped us*. BEFORE US,] As the Gr. saith, *into our hands*. Here the whole victory is ascribed unto God, 'which removeth the mountains, and they know not; which overturneth them in his

anger; which shaketh the earth out of her place and the pillars thereof tremble, Job ix. 5, 6.

VER. 37.—THOU APPROACHEDST NOT,] In Gr. *we came not*, meaning, to war against the Ammonites, or invade their possessions. ANY PLACE,] Or, *all the place*; Heb. *all the land*; in Gr. *all (places) pertaining to the brook Jabbok*; to wit, on the outside thereof; for Sihon ruled from Aroer, &c., 'unto the river Jabbok, which was the border of the sons of Ammon,' Josh. xii. 2, and all that the Israelites possessed: but the land of the Ammonites, which also reached unto Jabbok, Num. xxi. 24, they took not: so that Jephthah answered truly, 'Israel took not away the land of Moab, nor the land of the sons of Ammon,' Judg. xi. 15. OF THE MOUNTAIN,] Possessed also by the Ammonites, whose border was strong, Num. xxi. 24. COMMANDED US,] Or, *charged us*, namely, to abstain from, that is, forbade us to meddle with. The word *command* is used also in things forbidden: see Deut. iv. 23. Now though the Moabites and Ammonites were thus spared by Israel, yet they ill rewarded them afterward, when they warred against God's people, to cast them out of their possession, Judg. xi. 4, 5, &c.; 2 Chron. xx. 1, 10, 11, and 'ript up the women with child of Gilead, that they might enlarge their border,' Amos i. 13, and dwelt in the cities of Gad, Jer. xlix. 1. For which the Lord God of Israel plagued them, as also for their unkindness already past, a law is enacted against them, in Deut. xxiii. 3—6.

CHAP. III.

1. *The story of the conquest of Og king of Bashan.* 11. *The size of his bed.* 12. *The distribution of those lands to the two tribes and half.* 18. *Who were to go over armed before their brethren till they also had rest.* 21. *Moses encourageth Joshua.* 23. *Prayeth that himself might go into the land.* 26. *Which God would not permit, but suffereth him to see it afar off.*

¹ AND we turned and went up the way of Bashan: and Og the king of Bashan came out against us, he and all his people, to the battle at Edrei. ² And Jehovah said unto me, Fear him not, for into thy hand have I given him, and all his people, and his land: and thou shalt do unto him, as thou didst unto Sihon king of the Amorites, which dwelt in Heshbon. ³ And Jehovah our God gave into our hand Og also the king of Bashan, and all his people: and we smote him until there was none left him remaining. ⁴ And we took all his cities at that time; there was not a city which we took not from them: threescore cities, all the region of Argob, the kingdom of Og in Bashan. ⁵ All these cities *were* fenced with high walls, gates, and bars: besides unwalled cities very many. ⁶ And we utterly destroyed them, as we did unto Sihon king of Heshbon; utterly destroying *of* every city, the men, the women, and the little ones. ⁷ But all the cattle and the spoil of the cities, we took for a prey to ourselves. ⁸ And we took at that time, out of the hand of the two kings of the Amorites, the land which *is* on *this* side Jordan, from the brook of Arnon, unto mount Hermon. ⁹ The Sidonians call Hermon, Shirjon; and the Amorites call it

VER. 1.—WAY OF BASHAN,] In Gr. *the way that (leadeth) unto Bashan*; which Bashan the Chald. nameth *Matnan*; so in Num. xxi. 33. EDREI,] In Gr. *Adraein*. Of this battle, see Num. xxi. 33, &c.

VER. 3.—HIS PEOPLE,] In Num. xxi. 35, his sons also are mentioned. NONE REMAINING,] The Gr. translateth it, *no seed*: meaning none left alive, of whom, as of a seed, others might spring. So when the prophet speaketh of a remnant, Is. i. 9; the apostle in Gr. calleth it a seed, Rom. ix. 29.

VER. 4.—THREESCORE CITIES,] Which sheweth the large dominion of this giant Og, who 'reigned in mount Hermon, and in Salekah, and in all Bashan, unto the border of the Geshurites, and the Maachathites,' &c., Josh. xii. 4, 5. REGION,] In Heb. *a line* or *cord*, such as lands are meted by, Amos vii. 17; Mic. ii. 5; used figuratively for a country or region (as the Gr. and Chald. also translate it) which is measured by line.

ARGOB,] A province or shire in Bashan fore-mentioned, 1 Kings iv. 13.

VER. 5.—UNWALLED,] Or, *villages*; in Heb. *Perazi*; which the Gr. mistaking, turned *cities of the Pherezites*; but it meaneth unwalled towns, (as Esth. ix. 19; Zach. ii. 4;) so named of their dwelling scattered.

VER. 6.—DESTROYING OF EVERY CITY THE MEN,] Or, *destroying every city of men*, &c. as in Deut. ii. 34. Thus God destroyed the Amorite before them; though his height was like the cedars, and his strength as the oaks, yet destroyed he 'his fruit from above, and his root from beneath, Amos ii. 9.

VER. 8.—THE LAND,] The killing of the Amorites, and taking of their land, was a testimony of God's goodness and love unto his people, Ps. cxxxvi. 17, 22; an encouragement of them to fight against the residue of the heathen, Deut. iii. 21, 22; and a discouragement to the heathen themselves, Josh. ii. 10, 11.

Shenir. ¹⁰ All the cities of the plain, and all Gilead, and all Bashan, unto Salcah and Edrei, cities of the kingdom of Og in Bashan. ¹¹ For only Og king of Bashan remained of the remnant of giants; behold his bedstead *was* a bedstead of iron; *is* it not in Rabbah of the sons of Ammon? nine cubits *was* the length thereof, and four cubits the breadth thereof, after the cubit of a man. ¹² And this land *which* we possessed at that time, from Aroer *which is* by the river Arnon, and half mount Gilead, and the cities thereof, gave I to the Reubenites, and to the Gadites. ¹³ And the rest of Gilead, and all Bashan, the kingdom of Og, gave I to the half tribe of Manasses: all the region of Argob, with all Bashan, that *which* is called the land of giants. ¹⁴ Jair the son of Manasses, took all the country of Argob, unto the coast of Geshuri, and Maachathi, and called them after his *own* name, Bashan Havoth Jair, unto this day. ¹⁵ And to Machir I gave Gilead. ¹⁶ And to the Reubenites, and to the Gadites, I gave from Gilead, even unto the river Arnon, half the valley and the border: and unto the river Jabbok, the border of the sons of Ammon. ¹⁷ And the plain, and Jordan, and the coast *thereof*, from Chinnereth, and unto the sea of the plain, the sea of salt, under Ashdath Pisgah, eastward. ¹⁸ And I commanded you at that time, saying, Jehovah your God hath given you this land to pos-

VER. 9.—SIDONIANS,] The dwellers in Sidon the great city: the Gr. calleth the *Phenicians*. SHIRJON, In Gr. *Sanior*. This mount had five names, 'Hermon, Shirjon, Shenir, and Sion,' Deut. iv. 48; and 'Hor,' Num. xxxiv. 7; for that divers people called it by divers names, and because of divers parts of this mountain: wherefore in Song iv. 8, Shenir and Hermon are set down as distinct: Shirjon, in Ps. xxix. 6, is by the Chald. paraphrast there expounded, *the mount that bringeth forth fruits*: and Shenir (in Gr. *Saner*) is by the Chald. here expounded, the *Snow-mountain*: for it was so high that snow used to lie on the top of it. AMORITES,] Heb. *the Amorites they call it*: which sheweth the singular number to be put for the whole nation.

VER. 11.—GIANTS,] In Heb. *Rephaim*; which name the Gr. retaineth *Rephaein*, as before in Deut. ii. 11. This Og seemeth to be of the remnant of those Rephaims, whom Chedorlaomer and the kings smote in Asheroth, Gen. xiv. 5; for Og reigned in Asheroth, Josh. xiii. 12. IS IT NOT IN RABBAH? That is, *it is in Rabbah*: the question maketh it an earnest affirmation, as the Gr. also translateth it. Rabbah was the chief city of the Ammonites, their royal city, 2 Sam. xii. 26. The Gr. here translateth it, *the chief*. OF A MAN,] Which ordinarily is a foot and a half; but the Chald. here translate it, *the cubits of the king*.

VER. 12.—REUBENITES,] Heb. *the Reubenite*, which the Chald. expoundeth, *the tribe of Reuben*, so ver. 16. Of this gift, see Num. xxxii. 1, &c.

VER. 13.—OF MANASSES,] For conquering the Amorites there, Num. xxxii. 39, 40. ARGOB,] This the Chald. calleth *Tracona*. BASHAN,] In Chald. *Matnan*. GIANTS,] In Heb. *Rephaim* which the Chald. expoundeth, *mighties*.

VER. 14.—BASHAN HAVOTH JAIR,] The Chald. saith, *Matnan the towns of Jair*: see Num. xxxii. 41.

VER. 15.—GILEAD,] In Gr. *Galaad*; that is, *the rest of Galaad*, as ver. 13

VER. 17.—CHINNEROTH,] Or, *Kinnereth*, as the Gr. writeth it; which the Chald. calleth *Ginnosar*; in the New Testament, *Genesaret*, Matt. xiv. 34: see the notes on Num. xxxiv. 11. SEA OF SALT,] Or, *salt sea*: see Gen. xiv. 3. ASHDOTH PISGAH,] In Gr. *Asedoth Phasga*, by interpretation, *the streams (or sheddings-out, that is, the springs) of Pisgah, (or of the hill,)* and so the Chald. translateth it, *the shedding (or pouring-out) of the waters of Ramatha*. Pisgah is a hill, mentioned after in ver. 27; and Ashdath Pisgah was afterward the name of a city there adjoining in Reuben's land, Josh. xiii. 20. So Joshua xii. 3.

VER. 18.—YOU,] He speaketh to the Reubenites, and the rest on this side Jordan: see Num. xxxii. 20, &c. SONS OF

sess it; ye shall pass over armed before your brethren the sons of Israel, all sons of power. ¹⁹ But your wives, and your little ones, and your cattle, (I know that you have much cattle,) shall abide in your cities which I have given you. ²⁰ Until Jehovah shall have given rest to your brethren, as *unto* you; and they also possess the land which Jehovah your God giveth them on *that* side Jordan: and *then* ye shall return, *every* man unto his possession, which I have given unto you. ²¹ And I commanded Joshua at that time, saying, Thine eyes have seen all that Jehovah your God hath done unto these two kings; so will Jehovah do unto all the kingdoms whither thou passest. ²² Ye shall not fear them, for Jehovah your God, he fighteth for you.

□ □ □

²³ And I besought Jehovah for grace at that time, saying, ²⁴ O Lord Jehovah, thou hast begun to show thy servant thy greatness, and thy mighty hand; for what God (*is there*) in the heavens, or in the earth, that can do according to thy works, and according to thy powerful *acts*? ²⁵ Let me pass over, I pray thee, and see the good land that *is* beyond Jordan, this good mountain and Lebanon. ²⁶ But Jehovah was exceeding wroth with me, for your sakes, and *would* not hear me: and Jehovah said unto me, *Let it suffice thee,*

POWER,] Or, *sons of valour*; that is, able and valiant men, as in 2 Sam. xiii. 28, 'be ye sons of valour, that is, be valiant men: so in 2 Kings ii. 16; 1 Chron. v. 18. The Gr. here expounds it, *every prudent man*; the Chald. *all armed men of the army*.

VER. 21.—JOSHUA,] In Gr. *Jesus*; see Num. xxvii. 18, &c. So WILL JEHOVAH DO,] The examples of God's former mercies serve for the encouragement and strengthening of the faith of his people, in the like, or greater trials that may follow: such use also David made, 1 Sam. xvii. 36, 37; and Paul, 2 Tim. iv. 17, 18.

VER. 22.—HE FIGHTETH,] Or, *he it is that fighteth*, or (as the Gr. translateth) *will fight*. The Chald. for *he*, saith, *his word*. As Moses here encouraged Joshua the son of Nun, to fight the Lord's battles in Canaan; so Moses and Elias, talking with Jesus the Son of God, told him 'of his departing, which he should accomplish at Jerusalem,' Luke ix. 30, 31; at what time this figure was fulfilled.

□ □ □ Here beginneth the forty-fifth lecture of the law: see Gen. vi. 9.

VER. 23.—I BESOUGHT JEHOVAH FOR GRACE,] Or, *I supplicated for grace unto Jehovah*. Here Moses repeating his earnest prayer to go into the land, and God's

denial of his request, sheweth how greatly the people's sin, and his own, displeased the Lord, Num. xx.

VER. 24 —LORD JEHOVAH,] Or, *Lord God*; the Gr. hath, *Lord, Lord*: see Gen. xv. 2. FOR WHAT GOD?] Meaning, there is none. The Chald. turneth it thus, "that thou art God, whose glorious habitation is in the heavens above, and thou rulest in the earth beneath, and there is none that can do according to thy works." POWERFUL ACTS,] Heb. *powers*: whereby powerful and mighty works are often meant: as Ps. cvi. 2; cxlv. 4; Matt. vii. 22; 1 Cor. xii. 22; Gal. iii. 5.

VER. 25.—MOUNTAIN,] That is, *mountain country*: see Exod. xv. 17. LEBANON,] In Gr. *Antilibanon*; in Chald. *the house of the sanctuary*, because the temple was built of the cedars that grew on mount Lebanon, 1 Kings v. 6, 14. So the temple is called Lebanon in Zach. xi. 1. But that seemeth not to be meant here; but rather the mount Lebanon in the north part of the land, which was both an high and fragrant mountain, with sweet and goodly trees growing thereon: whereto the Scripture hath reference in Song iv. 11. This great desire Moses had, because of the promises which God had made to Israel, to be accomplished in that land, the figure of our heavenly heritage.

VER. 26.—FOR YOUR SAKES,] For they

speaking no more unto me of this matter. ²⁷ Go thou up to the top of Pisgah, and lift up thine eyes, seaward, and northward, and southward, and eastward, and see *it* with thine eyes: for thou shalt not pass over this Jordan. ²⁸ But command thou Joshua, and encourage him, and strengthen him: for he shall pass over before this people; and he shall cause them to inherit the land which thou shalt see. ²⁹ And we abode in the valley over against Beth-peor.

rebelling, grieved Moses, and caused him to sin; for which, this wrath came upon him, Num. xx. 3—12; Ps. cvi. 32, 33. And the Lord swaeth that Moses therefore should not come into Canaan, Deut. iv. 21, which oath Moses, though he repented and intreated for grace, could not get reversed: for when the Lord sweareth, he repenteth not afterward, Ps. cx. 4. WOULD NOT HEAR ME,] Heb. *heard me not*, or *hearkened not unto me*: whereby God's will is signified; (as David removed not the ark, 1 Chron. xiii. 13, that is, would not remove the ark, 2 Sam. vi. 10,) for, 'If we ask any thing according to his will he heareth us,' 1 John v. 14.

VER. 27.—PISGAH,] The Gr. here translath, *they used the hewen hill*, because it seemeth they used to hew stones out of it, as they did out of other mounts, 2 Chron. ii. 18. The

Chald. of the height calleth it *Ramatha*: see Deut. xxxiv. 1. SEAWARD,] That is, *westward*, as the Chald. expresseth. As the fathers saw the promises 'afar off' and believed,' Heb. xi. 13, so Moses afar off vieweth the promised land, and is comforted: see Deut. xxxiv. 1—4.

VER. 28.—JOSHUA,] Or, *Jesus*; as ver. 21. As Jesus, not Moses, bringeth Israel into the promised land. So the gospel of Jesus, not the law of Moses, bringeth us into the kingdom of heaven, John i. 17; Gal. ii. 16; iii. 12, 13, 24. So it is said of the tabernacle, that it was 'brought in with Jesus, into the possession of the Gentiles,' Acts vii. 45.

VER. 29.—BETH-PEOR,] In Gr. *the house of Phogor*, an idol temple on the mount Peor, where Baal-peor was worshipped: see Num. xxiii. 28; xxv. 3; Deut. iv. 3.

CHAP. IV.

1. *An exhortation to obedience unto the law, 6. because of the wisdom and righteousness, 9. and its miraculous giving forth. 15. Against images, and worshipping of creatures, 25. which provoke God's anger, and cause men's destruction, 29. unless they repent, and so find mercy with the Lord. 32. No people like Israel, who heard God speak, and saw his wonders, 37. and were his beloved and chosen. 41. Moses appointeth three cities of refuge on the outside of Jordan.*

¹ AND now Israel, hearken thou unto the statutes, and unto the judgments which I teach you for to do; that ye may live, and go in, and possess the land, which Jehovah the God of your fathers

VER. 1.—STATUTES,] Or *ordinances*, which taught the service of God, (Heb. ix. 1,) as the next word *judgments*, are for duties towards men, and punishments of transgressors. These are often joined together: see Deut. v. 1; vi. 1; xii. 1; Mal. iv. 7. And that *statutes* mean the legal services, appeareth by the continual use of this word, as in Exod. xii. 24, 43; xxvii. 21; xxix. 9; xxx. 21. TEACH,] Or, *am teaching*: this

showeth the work of the law, still urging the conscience. To DO,] For, 'not the hearers of the law are just before God, but the doers of the law shall be justified,' Rom. ii. 13. MAY LIVE,] Moses 'describeth the justice which is of the law, that the man which doth those things shall live by them,' Rom. x. 5. POSSESS,] Or, *inherit the land*; which was a figure of our heavenly inheritance, (Gen. xii. 5,) proposed to them that do the law, but

giveth you. ² Ye shall not add unto the word which I command you, neither shall ye diminish from it, for to keep the commandments of Jehovah your God, which I command you. ³ Your eyes have seen that which Jehovah did, because of Baal-peor: for every man which went after Baal-peor, Jehovah thy God hath destroyed him from the midst of thee. ⁴ But ye that *did* cleave unto Jehovah your God, *are* alive all of you, *this* day. ⁵ Behold, I have taught you statutes, and judgments, as Jehovah my God commanded me, for to do so, within the land, whither ye *are* going, to possess it. ⁶ And ye shall keep and do *them*: for this is your wisdom, and your understanding, in the eyes of the people, which shall hear all these statutes, and say, Surely, this great nation *is* a wise and understanding people. ⁷ For what nation *is there* so great, which hath God nigh unto the same, as Jehovah our God *is*, in all *that* we call upon him *for*. ⁸ And what nation *is there* so great, which hath just statutes, and judgments, as all this law which I set before you *this* day? ⁹ Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thine heart, all the days of thy life: but thou shalt make them known to thy sons, and to thy given to them that are of the faith of Christ, John i. 17; Rom. iv. 13—16; vi. 23.

VER. 2.—NOT ADD,] Hereby all doctrines of men are condemned, Matt. xv. 9, and the all-sufficiency and authority of God's word, established for ever, Gal. iii. 15; 2 Tim. iii. 16, 17. 'Add thou not unto his words, lest he reprove thee, and thou be found a liar,' Prov. xxx. 6. DIMINISHED,] For, 'every word of God is pure,' Prov. xxx. 5, and 'profitable for doctrine, for reproof, for correction, for instruction in righteousness,' 2 Tim. iii. 16. 'Till heaven and earth pass, one jot, or one tittle shall in no wise pass from the law,' Matt. v. 18. FOR TO KEEP,] That is, *that you may keep*; understanding the persons fore-mentioned: so in ver. 5, see the notes on Gen. vi. 19.

VER. 3.—BAAL-PEOR,] In Gr. *Beel-phegor*, the idol of the Moabites, unto which many of Israel declined, by the counsel of Balaam: see Num. xxv. 1—18; xxxi. 16; Ps. cvi. 28. The Chald. translateth, *against them that served Baal-peor*. DESTROYED,] Or *abolished*: by sending a plague, to the death of twenty-four thousand, Num. xxv. 9. This judgment was remembered after, in Josh. xxii. 17, 'Have we too little for the wickedness of Peor?' &c.

VER. 4.—UNTO JEHOVAH,] The Chald. saith, *unto the fear (or religion) of the Lord*. Thus they that keep themselves pure in general defections, are saved from the common destruction, Ezek. ix. 4, 6; 2 Tim. ii. 19; Rev. xx. 4.

VER. 6.—WISDOM,] Hereupon the oracles of God are often commended, as 'making wise the simple,' Ps. xix. 8, making us wiser than our enemies, and to have 'more understanding than all our teachers, Ps. cxix. 98, 99, and 'able to make us wise unto salvation, through the faith which is in Christ Jesus,' 2 Tim. iii. 15. On the contrary it is said, 'They have rejected the word of the Lord, and what wisdom is in them?' Jer. viii. 9. SURELY,] Or *only*. The Gr. turneth it, *behold*.

VER. 7.—WHAT NATION IS THERE SO GREAT?] Or, *what other great nation is there?* meaning, there is not any. So in ver. 8. GOD NIGH,] Or, *Gods nigh*. The Heb. words are both of the plural number, yet meaning one God in the plurality of persons; as the like is in Deut. v. 26; Josh. xxiv. 19. The Gr. and Chald. here translate it singularly, *God*. And he is said to be nigh us, especially when he heareth, and granteth our requests, Ps. cxlv. 18. So the Chald. here paraphraseth, "nigh unto the same, to receive the prayer thereof, in the time of the tribulation thereof." We likewise are said to draw nigh unto God, when we call upon him in faith, Ps. lxxiii. 28; Heb. vii. 19; Is. lviii. 2, and both are conjoined in Jam. iv. 8.

VER. 9.—THY SOUL,] That is, *thyself*: the *soul* is often put for the whole man. So where one evangelist saith, 'lose his soul,' Matt. xvi. 26, another saith, 'lose himself,' Luke ix. 25. DILIGENTLY,] Or, *vehement-*

sons' sons. ¹⁰ The day that thou stoodst before Jehovah thy God in Horeb, when Jehovah said unto me, Gather together the people unto me, and I will make them hear my words, that they may learn to fear me, all the days that they live upon the earth, and that they may teach their sons. ¹¹ And ye came near, and stood under the mountain: and the mountain burned with fire, unto the heart of the heavens; *with* darkness, cloud, and thick darkness. ¹² And Jehovah spake unto you out of the midst of the fire: you heard a voice of words, but saw no similitude, save a voice. ¹³ And he declared unto you his covenant, which he commanded you to do; the ten words: and he wrote them upon two tables of stone. ¹⁴ And Jehovah commanded me at that time, to teach you statutes and judgments, that ye may do them in the land whither ye *are* going over to possess it. ¹⁵ And take ye heed diligently unto your souls; for ye saw not any similitude, in the day *that* Jehovah spake unto you in Horeb, out of the midst of the fire. ¹⁶ Lest ye corrupt *yourselves*, and make unto you a graven *thing*, the similitude of any figure: the likeness of male or female. ¹⁷ The likeness of any beast that is on the earth: the likeness of any winged fowl that flieth in the heavens. ¹⁸ The likeness of any thing that creepeth on the ground: the likeness of any fish that *is* in the waters beneath the earth. ¹⁹ And lest thou lift up thine eyes to the hea-

ly; so ver. 15, and often. The word implieth strength as well as diligence. See Deut. vi. 5. THINGS,] Heb. *words*, which the Gr. also and Chald. here keepeth. LEST,] Or, *that they depart not*: in Gr. *let them not depart from thy heart*. Compare Prov. iii. 1, 3; iv. 21.

VER. 10.—HOREB,] Or *Choreb*, called also *Sinai*: see Exod. xix. Paul calleth it, 'the mount that might be touched,' Heb. xii. 18.

VER. 11.—HEART,] That is, *the midst*: as 'the heart of the sea' is the midst thereof, Exod. xv. 8. So here, the heart of heaven is the midst of the air. THICK DARKNESS,] Or, *tempestuous darkness, gloomy tempest*, as the Gr. version, and the Holy Spirit in Heb. xii. 18, implieth. See Exod. xx. 21. Unto this terrible mount where the law was given, Paul opposeth mount Zion, or the state of grace by the gospel, Heb. xii. 18—22. It noteth the hidden glory of God's kingly administration in his church, Ps. cxvii. 1, 2.

VER. 12.—VOICE OF WORDS,] This also Paul mentioneth, Heb. xii. 19. In the next verse Moses calleth them *ten words*, that is, ten commandments, whereof see the notes on Exod. xxxiv. 28. NO SIMILITUDE,] To wit, of God; so after, *save a voice*, that is, the voice of God, as in ver. 33. Hereupon it is said, 'To whom then will ye liken God, or

what likeness will ye compare unto him?' Is. xl. 18.

VER. 13.—OF STONE,] Signifying the perpetuity of these words, and also the stoniness of men's hearts, as is noted on Exod. xxxi. 18.

VER. 14.—STATUTES,] For the worship of God, as judgments were for the repressing and punishing of vice, Exod. xxi. 1. These were spoken to Moses only, and by him written to Israel: but the ten words were spoken to all the people, and written by the finger of God.

VER. 19.—THE SUN,] It was a common corruption, not only amongst the heathens, but in Israel, to worship the sun, and stars, and host of heaven, 2 Kings xxi. 3; xvii. 16; Amos v. 25, 26, of which sin Job clear-eth himself, Job xxxi. 26, 27. DRIVEN AWAY,] Or *thrust*, to wit, 'out of the way,' as is after expressed in Deut. xiii. 5, which is meant by the seduction of others, or of their own hearts. Therefore the Gr. and Chald. here well translate it, *be deceived*, or *made to err and go astray*; which the Heb. word implieth, being after used for the straying of cattle, Deut. xxii. 1. IMPARTED,] Or *divided, distributed as a portion*. It noteth God's bounty in giving all people the use of those creatures, (as on the contrary, false gods are said to divide or impart nothing

vens, and seest the sun, and the moon, and the stars, all the host of the heavens; and be driven away, and bow down thyself unto them, and serve them: them which Jehovah thy God hath imparted to all people under all the heavens. ²⁰ But Jehovah hath taken you, and brought you forth out of the furnace of iron, out of Egypt, to be unto him a people of inheritance, as at this day. ²¹ And Jehovah was angry with me, for your sakes; and sware, that I should not go over Jordan, and that I should not go in into the good land, which Jehovah thy God giveth thee, *for* an inheritance. ²² For I *must* die in this land; I *must* not go over Jordan: but ye *shall* go over and possess that good land. ²³ Take heed unto yourselves, lest ye forget the covenant of Jehovah your God, which he struck with you, and make to you a graven *thing*, the likeness of any thing, which Jehovah thy God hath charged thee. ²⁴ For Jehovah thy God, he *is* a consuming fire, a jealous God.

²⁵ When thou shalt beget children, and children's children, and ye shall have waxen old in the land, and shall corrupt *yourselves*, and make a graven *thing*, the likeness of any *thing*; and shall do evil in the eyes of Jehovah thy God, to provoke him to anger.

²⁶ I call the heavens and the earth to witness against you, *this* day, that perishing ye shall perish soon, from off the land, whereunto you pass over Jordan to possess it; ye shall not prolong *your* days upon it, but shall utterly be destroyed. ²⁷ And Jehovah will scat-

unto them, Deut. xxix. 26,) and the base mind of men, to worship such things as are given for servants unto all men.

VER. 20.—FURNACE OF IRON,] That is, *furnace wherein iron was melted*: so Egypt is called, for the cruel oppression of Israel: likewise in 1 Kings viii. 51; Jer. xi. 4. PEOPLE OF INHERITANCE,] That is, whom God shall inherit and take for his possession: the Gr. translatheth, *and inheritance*. As *this* day,] Understand, *as ye are*, or, *as ye see this day*.

VER. 21.—YOUR SAKES,] Or, *your words*: as the Gr. translatheth, *the things spoken by you*: meaning their murmuring words, Num. xx. 3—5, whereby Moses being grieved, obeyed not the commandment of God, Num. xx. 12; Ps. cvi. 32, 33. This he spake of before, Deut. iii. 26, and now again repeateth, to show God's severity against all transgressors.

VER. 23.—STROKE,] Or *cut*, that is, covenanted or made. Moses doth often speak of the covenant first made between God and them, as that which was to be the ground of all religion, to them and their seed after them; and whatsoever men added, altered, or diminished from it, was to be reputed evil. So Paul reforming abuses in the churches, calleth them to the first institution, 1 Cor. xi. 23, 24. CHARGED THEE,] Or *com-*

manded thee, that is, *commanded thee not to do*, or, *forbidden thee*: so in Deut. ii. 37, for God's precepts in the decalogue, are for the most part forebodes, or prohibitions; yet usually called commandments. The whole phrase is expressed in Gen. iii. 11, 'which I commanded thee not to eat of it,' that is, which I forebade thee to eat of.

VER. 24.—FIRE,] To consume all his enemies; and thine, if thou obey him, as Deut. ix. 3, and thee thyself, if thou disobey him, as Zeph. i. 18; Heb. xii. 29. See also Exod. xxiv. 17. The Chald. addeth, "his word is a consuming fire:" which is also true, Jer. xxiii. 29; Deut. xxxiii. 2. JEALOUS,] The former word signified God's power, this his will: having a jealous affection, whereby he will not spare; as Prov. vi. 34, 35. See Exod. xx. 5.

VER. 25.—WAXEN OLD,] That is, *continued long*, as the Gr. explaineth it, and *become ancient inhabitants*. God's blessings were by Israel abused to sin, as is here foretold, and again in Deut. xxxii. 15.

VER. 26.—PERISHING YE SHALL PERISH,] That is, *surely and speedily perish*: in Gr. *perish with perdition*: so in Deut. xxx. 18, 19, where again he calleth 'heaven and earth to witness.'

VER. 27.—FEW MEN,] Heb. *men of number*, that is, soon numbered for your fewness;

ter you among the people; and ye shall be left *few men in number*, among the heathens, whither Jehovah shall lead you. ²⁸ And there ye shall serve gods, the work of men's hands, wood and stone, which neither see, nor hear, nor eat, nor smell. ²⁹ But *if* from thence ye shall seek Jehovah thy God, then thou shalt find him: if thou shalt seek him with all thy heart, and with all thy soul. ³⁰ When tribulation *shall be* on thee, and all these things shall find thee, in the latter days, and thou shalt turn to Jehovah thy God, and hearken unto his voice. ³¹ For Jehovah thy God is a merciful God; he will not leave thee, neither destroy thee: neither will he forget the covenant of thy fathers which he sware unto them. ³² For ask now of the days forepast, which were before thee, since the day that God created man upon the earth; and (*ask*) from the utmost part of the heavens, and unto the (*other*) utmost part of the heavens, whether there hath been (*any such thing*) as this great thing is; or hath been heard like it. ³³ Hath a people heard the voice of God speaking out of the midst of the fire, as thou hast heard, and lived? ³⁴ Or, hath God assayed to

as the Gr. translateth, *few in number*; and in Job xvi. 22, 'years of number,' are a few years: see Gen. xxxiv. 30. This is contrary to that promise in Gen. xv. 5.

VER. 28.—SERVE GODS,] Being given over to your own lusts, as it is written, 'God turned, and gave them up to worship the host of heaven,' Acts vii. 42. This same God threatened afterward, in Jer. xvi. 13. But the Chald. here turneth it, "ye shall serve peoples that serve idols, the work of men's hands." NOR SMELL,] The vanity of idols is after this sort described in Ps. cxv. 4—7; Jer. x. 3—9.

VER. 29.—SEEK JEHOVAH,] The Chald. translateth, *seek the fear of the Lord*; meaning his true service. Here Moses annexeth promises, to comfort repenting sinners: as also in Deut. xxx. 1—3, &c. ALL THY HEART,] See an example of this in 2 Chron. xv. 15.

VER. 30.—FIND THEE,] That is, *come upon, or befall thee*, as the Chald. explaineth it.

VER. 31.—THY FATHERS,] Abraham, Isaac, and Jacob. See Lev. xxvi. 42, &c.

VER. 32.—OF THE HEAVENS,] That is, *from one utmost part of the world unto the other*. By the *heavens* are meant the parts of the world under the heavens; and the Holy Spirit openeth this phrase; for in Matt. xxiv. 31, it is written, 'from the utmost parts of the heavens, unto the utmost parts of them:' for which in Mark xiii. 27, is said, 'from the utmost part of the earth, unto the utmost part of the heavens.' By which it is evident, that the heavens in this speech, is

put for the earth under the heavens; for heavens comprehendeth the air also, wherein we breathe, as is noted on Gen. i. 8. GREAT THING,] Heb. *great word*. Moses hereby would teach, that God's words and works unto his church are more great and marvellous than all his actions to other people whatsoever; and therefore ought the more seriously to be considered.

VER. 33.—VOICE OF GOD,] The Chald. saith, *the voice of the word of the Lord*: the Gr. *of the living God*. AND LIVED,] At the appearance of God, men were wont to fear they should die, Judg. xiii. 22, and vi. 22. So at the giving of the law, all Israel desired that they might hear the voice of God no more, lest they died, Exod. xx. 19; Deut. xviii. 16, which manifested the power of the law, and the weakness of men, Heb. xii. 19. So no man can see the face of God and live, Exod. xxxiii. 20, when God giveth his voice, the earth melteth, Ps. xlvi. 7.

VER. 34.—HATH GOD,] Or, *hath any God*; speaking of the true God, and his works unto Israel, above all other people: or of the reputed gods of the Gentiles, none of which ever did such a thing. ASSAYED,] Or, *tempted*. This is spoken not of God trying his own strength, but proving the obedience of his people, and trying the strength of his adversaries. The Chald. translateth, *or the tentations, (or signs) which the Lord hath made to reveal himself, &c.* TENTATIONS,] Moses here reckoneth seven things about Israel's deliverance; *Tentations*, whereby God, proponnding his will, tried their obedience: (as when God tempted Abraham, Gen. xxii.

come to take him a nation, from the midst of a nation, by tentations, by signs, and by wonders, and by war, and by a strong hand, and by a stretched out arm, and by great terrors, according to all that Jehovah your God did for you in Egypt, before your eyes. ³⁵ Thou hast been made see to know, that Jehovah he *is* God: there *is* none else besides him. ³⁶ Out of the heavens he made thee to hear his voice, to instruct thee; and upon the earth he made thee to see his great fire; and thou heardest his words out of the midst of the fire. ³⁷ And because he loved thy fathers, therefore he chose his seed after him; and he brought thee out, in his sight, with his great power, out of Egypt. ³⁸ To drive out nations greater and mightier than thou, from before thee; to bring thee in, to give thee their land *for* an inheritance, as *it is* this day. ³⁹ And thou shalt know *this* day, and cause *it* to return into thy heart; that Jehovah, he *is* God, in the heavens above, and on the earth beneath: *there is* none else. ⁴⁰ And thou shalt keep his statutes and his

1.) *Signs*, which many times are of ordinary works, and natural, as Exod. iii. 12. *Wonders*, which are of extraordinary, and supernatural works, as Exod. iv. 21; vii. 9. *War*, upon the refusal and resistance of the enemy, Exod. viii. 1, 2. *Strong hand*, not by cunning policies and stratagems, as men often use in wars; but by force, compelling the enemy to yield, Exod. vi. 1. *Stretched-out arm*, by openly manifesting his power, and plagues continually upon the resisters, Is. ix. 12, 17; Exod. vi. 6, and *great terrors*, which wounded the hearts of the very enemies, Exod. ix. 20, 27, 28; x. 7; xii. 30. *TERRORS*,] Or *fears*, the Gr. and Chald. translate, *visions*, or *sights*, which are oftentimes fearful; but the Heb. for *fears* and *visions*, are one much like another, which might cause the mistaking. So in Deut. xxvi. 8.

VER. 35.—TO KNOW,] That is, *that thou mightest know, and acknowledge*. The end of all God's works was the manifesting of his glory, to the information and salvation of his people. This Moses often urgeth in this book.

VER. 36.—TO INSTRUCT,] Or, *to nurture, chastise*: by restraining from vice. So God's chastening, and teaching out of his law, are joined together, in Ps. xciv. 12. Though chastening be often with works (as Lev. xxvi. 18, 28; Deut. viii. 5,) yet is it also with words; as here, (where the Chald. translateth it *teach*;) and Prov. ix. 7; xxxi. 1; Ezek. xxiii. 48; Job iv. 3. *THE FIRE*,] Before, he said, 'out of heaven,' and now, 'out of the midst of the fire:' "for though the voice came out of heaven, Israel perceived it not, but only out of the fire," saith R. Menachem on Deut. iv.

VER. 37.—THEREFORE HE CHOSE,] Or, *and chose*, (that is, *loved*) *his seed after him, therefore he brought thee out*. God's love, and election out of love, is the cause of man's redemption and salvation. *HIS SEED*,] That is, the seed of thy fathers, every one particularly; as the promise was made to Abraham, then to Isaac, and after that to Jacob severally. The Gr. and Chald. translate it plurally, *their seed* (or *sons*) *after them*. *IN HIS SIGHT*,] Or, *with his face* (or *presence*.) The Gr. saith, *he brought thee out himself*; the Chald. *he brought thee out by his word*. Thus the *face* or *presence* of God, may imply Christ, the Word, the Angel of God's face, Is. lxiii. 9. He it was that brought Israel out, as 1 Cor. x. 1, 9, and the sign of his presence was in the pillar of the cloud and fire, Exod. xiii. 21; xiv. 19, 20.

VER. 38.—TO DRIVE OUT,] To wit, *out of possession*, (as the original word implieth) or, *to disinherit*; the Gr. saith, *to destroy*, (or, *root out*.) *AS IT IS*,] The Gr. addeth, *as thou hast this day*. Meaning of the land of Sihon and Og, which they had now in possession, a sign of further victory, Deut. iii. 21.

VER. 39.—AND THOU SHALT KNOW,] Or, *know* (and *acknowledge*) *therefore*: see ver. 35. The knowledge of, and obedience unto God, is continually urged, upon the remembrance of his former mercies. So 1 Chron. xxviii. 9. *CAUSE IT TO RETURN*,] Or, *bring again, reduce*, that is, *call to mind, and consider*, that not only for the present, but always after, God's true fear might continue in them. So in Deut. xxx. 1, where this phrase is used: see the annot.

VER. 40.—ALL DAYS,] This may be referred both to the latter, the possessing of the

commandments, which I command thee *this* day, that it may be well with thee, and with thy sons after thee; and that thou mayest prolong *thy* days upon the land, which Jehovah thy God giveth thee, all days.

⁴¹ Then Moses separated three cities on *this* side Jordan, towards the sun-rising. ⁴² For the *man-slayer* to flee thither, which should kill his neighbour unwittingly, and he hated him not in times past: and *that* he might fly unto one of these cities and live. ⁴³ Bezer in the wilderness, in the plain country of the Reubenites: and Ramoth in Gilead, of the Gadites: and Golan in Basan, of the Manassites. ⁴⁴ And *this is* the law, which Moses set before the sons of Israel. ⁴⁵ These *are* the testimonies, and the statutes, and the judgments, which Moses spake unto the sons of Israel, after they came forth out of Egypt. ⁴⁶ On *this* side Jordan, in the valley over against Beth-peor, in the land of Sihon, king of the Amorites, who dwelt in Heshbon: whom Moses and the sons of Israel smote, after they were come forth out of Egypt. ⁴⁷ And they possessed his land, and the land of Og, king of Bashan, two kings of the Amorites, which *were* on *this* side Jordan, toward the sun-rising. ⁴⁸ From Aroer, which *is* by the bank of the river Arnon, and unto mount Zion, that *is* Hermon. ⁴⁹ And all the plain of *this* side Jordan, eastward, and unto the sea, of the plain, under Ashdoth-Pisgah.

land, and to the former, the welfare and length of life. In Matt. xxviii. 20, *all days*, is explained, 'unto the end of the world.'

VER. 42.—UNWITTINGLY,] Or, *without knowledge thereof, unawares*. See the law for this, in Num. xxxv. 9, 10, &c., and after in Deut. xix. 2. IN TIMES PAST,] Or, *in former days*; Heb. *from yesterday, and the third day*. See Gen. xxxi. 2.

VER. 43.—BEZOR,] In Gr. *Bosor*: see Josh. xx. 8; xxi. 36; 1 Chron. vi. 78, 80. GOLAN,] In Gr. *Gaulon*.

VER. 44.—THIS IS,] He meaneth, that which hereafter followeth; so this belongeth to the next chapter, where the repetition of the laws begin.

VER. 45.—AFTER THEY CAME FORTH,] Heb. *in their coming forth*: but *in* is often

used for *after*, as is noted on Exod. ii. 23, so again in ver. 46

VER. 46.—BETH-PEOR,] In Gr. *the house of Phogor*, an idol temple: see Deut. iii. 29. AMORITES,] Heb. *Amorite*: in Gr. *Amorreans*. SMOTE,] That is, *killed*, as is noted on Gen. xiv. 17. This victory is here again touched, the more to stir up the hearts of the people to obey God's law, who had begun to show them his power and goodness.

VER. 48.—BANK,] Heb. *lip*. ZION,] In Gr. *Seon*. This is not that which usually the scripture calleth mount Zion, in Jerusalem; but otherwise written, and called Hermon: see Deut. iii. 9.

VER. 49.—SEA OF THE PLAIN,] *The sea of salt*, Deut. iii. 17, the lake of Sodom, or Dead sea. ASHDOTH-PISGAH,] Or, *the springs of Pisgah*; see the notes on Deut. iii. 17.

CHAP. V.

1. Moses rehearseth the covenant that God made with Israel at Horeb. 6. The ten commandments; 22. the manner of the speaking and writing of them. 24. The people being afraid, did request Moses to receive the law from God, and to speak it unto them. 28. The Lord approved their

motion, 30. and sent them into their tents; 31. but willed Moses to stay, and hear the law, which he was to teach Israel to observe and do, for their good.

¹ AND Moses called unto all Israel, and said unto them, Hear O Israel, the statutes and the judgments which I speak in your ears, *this* day: and ye shall learn them, and keep, to do them.

² Jehovah our God struck a covenant with us in Horeb. ³ Not with our fathers struck Jehovah this covenant, but with us; *even* us, who *are* all of us here alive *this* day. ⁴ Jehovah spake unto you, face to face, in the mount, out of the midst of the fire. ⁵ I standing between Jehovah and you, at that time, to shew unto you the word of Jehovah; for ye were afraid, by reason of the fire, and went not up into the mount, saying,

⁶ I, Jehovah thy God, which have brought thee out from the land of Egypt, from the house of servants. ⁷ Thou shalt not have *any* other God's before my face.

⁸ Thou shalt not make unto thee a graven *thing*, any likeness, of *things* which *are* in the heavens above, or which are in the earth beneath, or which *are* in the waters beneath the earth. ⁹ Thou shalt not bow down thyself to them, neither serve them: for I, Jehovah thy God, *am* a jealous God, visiting the iniquity of the fathers upon the sons, and upon the third and upon the fourth *ge-*

VER. 1.—IN YOUR EARS,] That is, *in your hearing*, and *to your understanding*: the Chald. translateth it, *before you*. Here Moses purposing to repeat the ten commandments, prepareth the ears and hearts of the people unto obedience. TO DO,] Or, *and do*: see the notes on Gen. ii. 3.

VER. 2.—STRUCK,] Heb. *cut a covenant*, the reason of which phrase is showed on Gen. xv. 18. IN HOREB,] Or, *as Choreb*, called also *Sinai*: see Exod. xix. 20; xxiv. 8. God, though he might absolutely command, yet vouchsafed to enter into covenant with his people, that by mutual stipulation and promises, he might have not constrained, but free and voluntary obedience performed by them, to his glory, and their further good.

VER. 3.—FATHERS,] Which are dead: hereby all the patriarchs unto Adam may be meant, who had the promise of the covenant of Christ; but the covenant of the law came after, as the apostle observeth, Gal. iii. 17. Or it may mean, “our fathers only,” as Jarchi here expoundeth it, such as died in the wilderness, after the law was given. See also Deut. xi. 2. EVEN US,] Or, *we are they, which are here this day*: the Gr. translateth, *and you are here all alive this day*. So the covenant was yet fresh in memory. Also they had a greater benefit than

their fathers: for though the law could not give them life, yet was it a ‘schoolmaster unto Christ,’ Gal. iii. 21, 24.

VER. 4.—FACE TO FACE,] That is, *openly, clearly, plainly*; as Exod. xxxiii. 11; Gen. xxxii. 30; Deut. xxxiv. 10; 1 Cor. xiii. 12, opposed to the dark visions, by which God before time revealed his will.

VER. 5.—I STANDING,] Or, *stood*, as the Gr. translateth, and *I stood between the Lord*, which the Chald. calleth, *the Word of the Lord*. Thus the law was given ‘in the hand of a mediator,’ Gal. iii. 19, for God and the people were not one, by reason of their sins: therefore they were afraid.

VER. 6.—SERVANTS,] In Gr. and Chald. *servitude*. God redeemed Israel, not only from outward slavery, but from the idolatry of Egypt, Ezek. xx. 5—9, and from their gods,’ 2 Sam. vii. 23, therefore he commanded them to have no other gods before his face. See the annot. upon Exod. xx., where these commandments are more largely opened.

VER. 7.—ANY OTHER GODS,] Or, *another god*: see the notes on Deut. iv. 7.

VER. 8.—GRAVEN THING,] The Chald. translateth it, *image*. ANY,] The Gr. saith, *nor the likeness of any thing*. The word *or*, is in Exod. xx. 4.

neration, of them that hate me. ¹⁰ And doing mercy unto thousands of them that love me, and of them that keep his commandments.

¹¹ Thou shalt not take up the name of Jehovah thy God in vain; for Jehovah will not hold him guiltless that shall take up his name in vain.

¹² Keep thou the Sabbath day, to sanctify it, as Jehovah thy God hath commanded thee. ¹³ Six days shalt thou labour, and shalt do all thy work. ¹⁴ But the seventh day is a Sabbath to Jehovah thy God: *in it* thou shalt not do any work; thou, or thy son, or thy daughter, or thy man-servant, or thy woman-servant, or thine ox, or thine ass, or any of thy cattle, or thy stranger which is within thy gates, that thy man-servant and thy woman-servant may rest as *well as* thou. ¹⁵ And thou shalt remember that thou wast a servant in the land of Egypt; and Jehovah thy God brought thee out thence by a strong hand, and by a stretched out arm: therefore Jehovah thy God hath commanded thee to do the Sabbath day.

¹⁶ Honour thy father and thy mother, as Jehovah thy God hath commanded thee, that thy days may be prolonged, and that it may be well with thee, upon the land which Jehovah thy God giveth thee.

¹⁷ Thou shalt not kill.

¹⁸ Neither shalt thou commit adultery.

¹⁹ Neither shalt thou steal.

VER. 10.—HIS COMMANDMENTS,] Or, *his commandment*; meaning all and every one of them, or, the whole law in general: see the notes on ver. 31. The like is in Deut. viii. 2; xxvii. 10. The Gr. and Chald. translate, *my commandments*, and so Moses wrote in Exod. xx. 6, but here he changeth the person, as Daniel also in his prayer saith, ‘O Lord, &c. keeping covenant and mercy to them that love him, and to them that keep his commandments,’ Dan. ix. 4. We may also observe such changes in the other prophets; as, ‘to make him a name,’ 2 Sam. vii. 23, for which, in 1 Chron. xvii. 21, is written, ‘to make thee a name;’ so in 2 Sam. xiv. 22.

VER. 12.—KEEP,] Or, *observe*; for this, in Exod. xx. 8, he said, *remember*. AS JEHOVAH, &c.,] This sentence is added, more than in Exod. xx. 8. So again in the fifth commandment, ver. 16. And these two charges only are affirmative, all the other are prohibitions.

VER. 14.—OX, &c.,] These particulars are also here added, for explanation. AS WELL AS THOU,] Or, *even as thou*. This reason was not expressed in Exod. xx. 10. And it sheweth that the Sabbath was commanded in part for the ease of servants,

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which were of the heathens that were round about them, Lev. xxv. 44.

VER. 15.—TO DO,] That is, *to celebrate*: the Gr. translateth, *to keep the Sabbath day, and to sanctify it*. In Exod. xx. 11, the creation of the world is there rendered as a reason, which is here omitted; and the coming out of Egypt (which seemeth to be on the Sabbath day,) is here made a reason of observing this day. For it was a figure of deliverance out of spiritual bondage by Christ, (as is showed upon Exodus) and so fit to be meditated on upon the Sabbath.

VER. 16.—BE WELL WITH THEE,] Or, *good may be done unto thee*. This branch of the promise is more than was expressed in Exod. xx. 12, and this addition the apostle also citeth in Eph. vi. 3, but putteth it there in the first place, changing the order of the words, which the scripture often doth, as may be seen in 2 Kings xi. 8, compared with 2 Chron. xxiii. 7; Joel ii. 28, with Acts ii. 17; 1 Kings xix. 10, with Rom. xi. 3; Is. lxx. 1, with Rom. x. 20; Matt. xxi. 13, with Mark xii. 8.

VER. 18.—NEITHER SHALT THOU,] Or, *and thou shalt not*: and so in the precepts following; all which are joined to the former, with this copulative, *and*, (otherwise than

²⁰ Neither shalt thou answer a false witness against thy neighbour.

²¹ Neither shalt thou covet thy neighbour's wife, neither shalt thou desire thy neighbour's house; his field, or his man-servant, or his woman-servant, his ox, or his ass, or any thing which is thy neighbour's.

²² These words Jehovah spake unto all your assembly in the mount, out of the midst of the fire, of the cloud, and of the thick darkness, *with* a great voice, and he added no *more*: and he wrote them on two tables of stones, and gave them unto me. ²³ And it was, when ye heard the voice, out of the midst of the darkness, and the mountain burning with fire, that ye came near unto me,

was in Exod. xx.) to teach the conjoining of all these commandments, as into one body of the law: which must be likewise in our obedience. Because, 'Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. For he that said, Do not commit adultery; said also, Do not kill,' &c. Jam. ii. 10, 11.

VER. 20.—FALSE,] Or, *rash, vain*. The same word *shav*, used before in ver. 11, but for it in Exod. xx. Moses useth the word *sheker*, *false*: and so the Chald. hath in this place.

VER. 21.—WIFE,] In Exod. xx. 17, our *neighbour's house* is put in the first place, and his *wife* in the second, otherwise than here. So they that would divide this commandment into two, cannot show which is the ninth, and which is the tenth, seeing Moses hath purposely changed the order. DESIRE,] Here again Moses useth another word, *tithaveh*, whereas in Exod. xx. 17, he keepeth one word in all the particulars, *tachmod, covet*: which are two words in sound, but one in signification; (though it may be with some difference of degree) whereof there be sundry other examples in scripture; as *Hinneh, Behold*, 1 Chron. xxvii. 1, for which another prophet saith, *Rech, See*, 2 Sam. vii. 2; *chajath, a troop*, in 2 Sam. xxiii. 13; or *muchanah, an host*, in 1 Chron. xi. 15; 'he returned,' *jashab*, 2 Sam. vi. 20, or, 'he turned again,' *jissob*, 1 Chron. xvi. 43; *Jaghnal, he offered up*, 2 Sam. vi. 17, or, *Jakrib, he offered*, 1 Chron. xvi. 1, and many the like: so that from two words of like sense here cannot be gathered two sundry commandments. The like was in the ninth commandment before, in ver. 20. And if this *desire* be another commandment, there were but nine given in Exod. xx. Or if there were ten, as is avouched in Exod. xxxiv. 28, then here must be eleven, contrary to Deut. x. 4. But degrees of the same sin, make not here several precepts.

The Hebs. make this *desire* to be less than *coveting*, and say, "Desire bringeth a man to coveting, and coveting bringeth him to unjust taking away; for if the owners be not willing to sell, though he would give them a great price, and he is urgent upon them, then he falleth to taking by violence, as it is said (in Mic. ii. 2,) 'And they covet fields, and take them by violence,'" Maim. tom. 4, treat. of *Rapine*, &c. chap. i. sect. 10, 11. HIS FIELD,] The Gr. saith, *nor his field*: this also is added more than in Exod. xx. 17. And usually, when any thing is repeated, either by the prophets or evangelists, it is with variety of words and phrases; of which, being compared, there is very great use, for the understanding of the scriptures.

VER. 22.—ADDED NO MORE,] Meaning, no more commandments of this sort, (for they were but 'ten words,' Deut. iv. 13,) or no more unto the people; the rest were spoken to Moses, Exod. xxi. 1, &c. The Chald. translatheth, *ceased not*; see the notes on Num. xi. 25. OF STONES,] Both to have them perpetual to his church, Job xix. 23, 24, and in mystery, to show the stony nature of men's hearts; see the annot. on Exod. xxxi. 18. UNTO ME,] That Moses might carry them to the people, and see them duly executed. So the magistrate is the keeper of both the tables of the law; for Moses was 'king in Jeshurun,' Deut. xxxiii. 5.

VER. 23.—AND THE MOUNT,] Understand, 'and saw the mount,' as Deut. xi. 16; Exod. xx. 18. The things which the people heard and saw, were terrible unto them, because they were sinners; but a mean to humble them, and drive them unto Christ, Heb. xii. 18—24; Gal. iii. 19—24. ELDERS,] In Gr. *senates*; or *eldership*. The people all, and even the greatest and best, fled from before the Lord, and came to Moses for to be a mediator. See Exod. xx. 18, 19, in the annot.

all the heads of your tribes, and your elders. ²⁴ And ye said, Behold, Jehovah our God hath shewed us his glory and his greatness, and we have heard his voice out of the midst of the fire: this day we have seen, that God doth speak with man, and he liveth. ²⁵ And now why should we die? for this great fire will consume us: if we add to hear the voice of Jehovah our God any more, then we shall die. ²⁶ For who is *there* of all flesh, that hath heard the voice of the living God, speaking out of the midst of the fire, as we *have*, and lived? ²⁷ Go near thou, and hear all that Jehovah

VER. 24.—HIS VOICE,] The Chald. saith, *the voice of his Word*. So in ver. 25.

VER. 25.—WHY SHOULD WE DIE?] The Gr. translath, *let us not die*: so it is a deprecation. 'This speech implieth the sentence of death also, which their own hearts pronounced against them for their sins: for such a question is likewise an affirmation; as, 'Why doth he speak blasphemies?' Mark ii. 7, is expounded, 'this man blasphemeth,' Matt. ix. 3. And this sheweth the effect of the law in our consciences; it causeth 'the spirit of bondage to fear,' Rom. viii. 15, and when the voice of God in his law is heard and understood of men, it terrifieth and killeth; before that they think they are 'alive without the law,' Rom. vii. 9, 10. FIRE,] Which signified the force of the fiery law, Deut. xxxiii. 2, that it is in man's 'heart, as a burning fire shut up in his bones,' as Jer. xx. 9, both manifesting sins, and tormenting the conscience, wherein it differeth from the gospel, Heb. xii. 18. THEN,] Or, *surely*; Heb. *and we shall die*. Thus there was not 'a law given which could give life,' Gal. iii. 21, but 'the letter killeth,' 2 Cor. iii. 6, and 'the law is not of faith,' Gal. iii. 12, the hearing of it, and escaping death, caused them not to believe: but 'the just shall live by faith,' through the gospel of Christ,' Rom. i. 16, 17, unto whom the law was a 'schoolmaster,' Gal. iii. 24.

VER. 26.—ALL FLESH,] Or, *who is any flesh*, that is, any frail man: for, 'all flesh is grass,' Is. xl. 6. The Gr. translath, *for what flesh?* Which word *flesh* is often used for unregenerate man, as is noted on Gen. vi. 3, and to such especially, the law is the terrors of death: though all human nature being in sin, is here condemned. So in Ps. cxliii. 2. THE LIVING GOD,] The Heb. words are both plural, implying the mystery of the Trinity, as is noted on Gen. i. 1, and he is called 'the living God,' (as here, so in Josh. iii. 10; 1 Sam. xvii. 26; Is. xxxvii. 4; Ps. xlii. 3; Hos. i. 10, and in sundry other places) to oppose him unto all false gods, which are called 'the dead,' Ps. cvi. 28, whereupon it is said, 'Ye turned to God,

from idols, to serve the living and true God,' 1 Thes. i. 9. Also to show that God is powerful in operation, being not only living in himself, (so that he 'only hath immortality,' 1 Tim. vi. 16,) but the giver of life unto all; 'For in him we live, and move, and have our being,' Acts xvii. 28, and he is 'the fountain of living waters,' Jer. xvii. 13, who continually and abundantly refresheth his people. It signifieth also his eternity, as he 'that liveth for ever and ever,' Rev. x. 6, of whom it is said, 'For he is the living God, and continuing for ever,' Dan. vi. 26. Wherefore that speech of Job, 'My Redeemer liveth,' Job xix. 25, is translated in the Gr. *the Eternal is he that shall unloose me*. AND LIVED,] Men till they be redeemed by Christ, are 'through fear of death, all their life time subject to bondage,' Heb. ii. 15. Though God came not now to judge them, neither so much as upbraided them with their sins past, yet could they not hear his voice, but (as the apostle noteth) they that heard it, 'intreated that the word should not be spoken to them any more, for they could not endure that which was commanded,' Heb. xii. 19, 20.

VER. 27.—GO NEAR THOU,] The people being terrified, seek for a mediator; and that is the end and use of the law, to drive men unto Christ. Wherefore their affection now pleased God, ver. 28, 29, and he gave them Moses to help them for the present, and further promised them a prophet like unto him, which was Christ, Deut. viii. 15—18; Acts iii. 22, 26. THOU SHALT SPEAK UNTO US,] The office of a mediator, as he is a prophet, (Deut. xviii. 15,) is here described; which is, to go near unto God, and having received the word from him, to speak it unto the people. This was fulfilled in Christ, John i. 18; iii. 13; viii. 28. Here in the Heb. *do thou speak*, the words are in the feminine gender, as if they had spoken to a woman; which is thought to be a note of the people's troubled mind: see the like in Num. xi. 15. AND DO,] The like they promised before God spake these words, Exod. xix. 8, not knowing the impossibility of the law: but how far

our God shall say, and do thou speak unto us all that Jehovah our God shall speak unto thee, and we will hear, and do *it*. ²⁸ And Jehovah heard the voice of your words when ye spake unto me: and Jehovah said unto me, I have heard the voice of the words of this people, which they have spoken unto thee; they have well *said*, all that they have spoken. ²⁹ Who will give that their heart may be such in them, to fear me, and to keep all my commandments, all days, that it may be well with them, and with their sons for ever.

³⁰ God said to them, Get you again into your tents. ³¹ But thou, stand thou here with me, and I will speak unto thee all the commandment, and the statutes, and the judgments, which thou shalt teach them, that they may do *them* in the land which I give to them to possess it. ³² And ye shall observe to do, as Jehovah your God hath commanded you: ye shall not turn aside, *to the right hand or to the left*. ³³ You shall walk in all the way which Jehovah your God hath commanded you, that ye may live, and (*that it may be*) well with you, and ye may prolong *your* days, in the land which ye shall possess.

they were from performing this, the golden calf which they made ere forty days were expired, is a witness; for which sin Moses brake the tables of the covenant, Exod. xxxii.; Deut. ix. 9, &c., yet their good affection pleaseth the Lord.

VER. 28.—WELL SAID,] The Gr. translath, *they have spoken all things rightly* (or *well*.)

VER. 29.—WHO WILL GIVE,] An Heb. phrase, meaning, *O that some would give*, or, *O that there were*; and so the Chald. explaineth it. The like is in Job vi. 8; Ps. xiv. 7; lv. 7, and elsewhere. TO FEAR, &c.,] The things that God approveth in men, are fear, humility, distrust in themselves, and a confidence in him, with love unto his law. Hereunto God called them,

by this his covenant, drawing them unto Christ.

VER. 31.—ALL THE COMMANDMENT,] That is, *the law in general*, or *commandments*, as the Gr. translath it, the singular being often put for the plural; or, *every commandment*. So in Deut. vi. 1; viii. 1, also in 1 Pet. ii. 21; iii. 2.

VER. 32.—OBSERVE TO DO,] Or, *and do*, as this phrase often signifieth: see the notes on Gen. ii. 3. RIGHT HAND OR TO THE LEFT,] This signifieth an exact care to walk in God's law, as in the high way, from which men may not turn aside, as in Deut. ii. 27, Therefore all aberration from the right way, is noted by the turning to the right hand or to the left, Is. xxx. 21. So after in Deut. xvii. 11, 20; xxviii. 14; Prov. iv. 27.

CHAP. VI.

1. *Moses setting himself to explain God's commandments, exhorteth Israel unto obedience.* 4. *He beginneth with the first and great commandment, the love of the Lord,* 6. *and of his law in their heart,* 7. *and of teaching it to their children,* 8. *and professing it by outward signs.* 10. *He warneth them that they forsake not God by prosperity,* 16. *nor by adversity;* 17. *but to keep his law, for their good,* 20. *and to endeavour the continuance and propagation of his religion among their posterity.*

¹ AND this *is* the commandment, the statutes and the judgments, which Jehovah your God commanded to teach you, to do in the land, whither ye pass over to possess it. ² That thou mayest fear Jehovah thy God, to keep all his statutes and his commandments, which I command thee; thou, and thy son, and thy son's son, all the days of thy life; and that thy days may be prolonged. ³ Hear therefore, O Israel, and observe to do, that it may be well with thee, and that ye may multiply mightily, as Jehovah the God of thy fathers hath spoken unto thee, *in* the land that floweth *with* milk and honey.

⁴ Hear, O Israel: Jehovah our God, Jehovah is one. ⁵ And thou

VER. 1.—COMMANDMENT,] Put generally for *commandments*, as the Gr. translatheth it: see Deut. v. 31. Here Moses entereth upon the explanation of the first commandment of the ten before rehearsed, in chap. v. To DO,] That ye may do them, to wit, continually. For practice and obedience is that which the law requireth for blessedness, Jam. i. 22, 25. And that which one prophet calleth doing the words of the covenant, 2 Chron. xxxiv. 31, another calleth *stablishing* (or *confirming*), 2 Kings xxiii. 3, and *confirming* is expounded by the Holy Spirit, *continuing*, Gal. iii. 10, from Deut. xxvii. 26. PASS OVER,] To wit, the river Jordan, that so they might come into Canaan. This was by the conduct of Joshua, Josh. i. 1, 2, &c., and it figured the estate of the church under Christ, by whom these commandments are fulfilled in us that believe, Ezek. xx. 40—44; Rom. viii. 1—3, &c. In the mean time, the possession of Canaan and good things therein, was a gracious inducement of that people unto voluntary obedience and keeping of God's law: which notwithstanding they performed not, Ps. cv. 44, 55; Neh. ix. 24—26, 35.

VER. 2.—FEAR,] This is 'the beginning of wisdom,' Ps. cxi. 10, and by it we 'depart from evil,' Prov. xvi. 6, and it comprehendeth generally God's worship and true religion, Is. xxix. 13; Matt. xv. 8, 9, therefore it is mentioned in the first place. PROLONGED,] Under which eternal life is also implied; for God's commandments when they are kept, do add unto men, 'length of days, and years of life, and peace,' Prov. iii. 2; 1 Pet. iii. 10, 11, &c.

VER. 3.—AND HONEY,] Signifying heavenly graces, as is observed on Exod. iii. 8.

VER. 4.—HEAR,] The last letter of this first word *hear*, and of the last word *one*, are extraordinarily great in the Heb. and so noted in the margin, to cause heed and attention. And here beginneth 'the first and great commandment,' as our Saviour calleth

it, Mark xii. 29, 30; Matt. xxii. 38. And this place of scripture, unto the end of the ninth verse, was one of the four paragraphs which the Jews were wont to write upon their phylacteries, as is noted on Exod. xiii. 9, and fastened to their door-posts, and read in their houses twice a day: as the Hebs. say, "Twice every day do men read the lecture, 'Hear O Israel,' &c. at evening and at morning, as it is written (in Deut. vi. 7,) 'when thou liest down, and when thou risest up;' at the time when men are wont to lie down, which is at night; and at the time when men are wont to rise up, which is at day. And what is it that he readeth? Three sections; to wit, 'Hear, O Israel,' &c. (Deut. vi. 4.) 'And it shall be if you shall hearken,' &c. (Deut. xi. 13.) 'And Moses said unto the people,' &c. (Exod. xiv. 3.) And they read first the section, Hear, O Israel, because in it there is the property of God, and the love of him, and the doctrine of him, which is the great foundation, whereupon all do depend," Maim. in *Misneh*, lib. ii. in *Keriath Shemangh*, chap. i. sect. 1, 2. IS ONE,] So in Mark xii. 29, 'the Lord our God, the Lord is one:' where the word *is*, (which the Heb. wanteth) is supplied in the Gr. and explained by a learned scribe; saying, 'Well, Master, thou hast said the truth, for there is one God, and there is none other but he,' Mark xii. 32. So Paul saith, 'There is none other God but one,' 1 Cor. viii. 4. Here it is probable, that Moses closely taught the unity of the Godhead, and trinity of persons; Jehovah, the Father; our God, the Son; and Jehovah, the Holy Spirit: thus many do understand these words. But the apostle clearly openeth the mystery, saying, 'There are three that bear record in heaven; the Father, the Word, and the Holy Spirit; and these three one,' 1 John v. 7. And here is the ground of faith.

VER. 5.—LOVE,] 'The end of the commandment is love, out of a pure heart, and of a good conscience, and of faith unfeigned' 1

shalt love Jehovah thy God, with all thy heart, and with all thy soul, and with all thy might. ⁶ And these words which I command thee *this* day, shall be in thy heart. ⁷ And thou shalt whet them on thy children, and shalt speak of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. ⁸ And thou shalt bind them for a sign upon thy hand, and they shall be for phylacteries between thine eyes. ⁹ And thou shalt write them upon the door-post of

Tim. i. 5. See the notes on Exod. xx. 6. JEHOVAH THY GOD,] These imply the causes of our love of the Lord; the one, for his own nature and being, Jehovah; the other, for the covenant of his grace, whereby he is our God. These two are often joined together by Moses and all the prophets. HEART,] Unto the heart the scripture attributeth wisdom and understanding, 1 Kings iii. 9, 11, 12; Prov. ii. 2, 10, and belief in God, differing from confession with the mouth, Rom. x. 10, and it is opposed unto hypocrisy, Matt. xv. 8. SOUL,] The seat of the will and affections, Deut. xxi. 14; xxiv. 15; xii. 20, 21. MIGHT,] In Heb. *meod*, which signifieth *might* or *vehemency*, all that we can. The Chald. translateth it *riches*; the Gr. *power* (*dunamis*;) but the Holy Spirit useth a more significant Gr. word (*ischus*) *might*, or *ability*, Mark xii. 32, where also another word is added for explanation, *diánoia*, which is the efficacy both of the mind and will, and the scribe useth a fit word, *sunesis*, *understanding*, Mark xii. 33. By which variety of words, God would teach us to love him unfeignedly, with all whatsoever is in us, and in our power; for we ought to honour him with our substance also, Prov. iii. 9. This praise is of king Josias above all kings, that he turned to the Lord, 'with all his heart, and with all his soul, and with all his might, according to all the law of Moses,' 2 Kings xxiii. 25. Moreover from this word, 'with all thy might,' the Hebs. teach, "that a man is bound to bless (God) with cheerfulness of soul, for evil (or affliction) even as he blesseth for good (or prosperity) with gladness," Maim. in *Berachoth*, chap. x. sect. 3. And hereof we have a good example in Job, Job i. 21.

VER. 6.—THESE WORDS,] The oracles of God are also to be loved, as the outward means whereby we are brought to the love and obedience of God, Ps. cxix. 97, 98. IN THY HEART,] As the fleshly tables wherein God's law is to be written, Prov. iii. 3; vii. 3; 2 Cor. iii. 3. The Gr. addeth, "in thy heart, and in thy soul."

VER. 7.—WHET THEM,] That is, *often, earnestly, and diligently teach them*, that

they may pierce the hearts of thy children, to understand and affect them. So the Gr. and Chald. explain it, *to fore-instruct and teach*. THY CHILDREN,] Or, *thy sons*: under this name the Hebs. understand, not the natural sons only, but scholars also, or disciples; "Because disciples are called sons, as it is written, (in 2 Kings ii. 3,) 'and the sons of the prophets came forth,'" &c. Maim. in *Thalmud Torah*, chap. i. sect. 2. Children are to be trained up (or catechized) in the way they should go, and brought up in the nurture and admonition of the Lord, Prov. xxii. 6; Eph. vi. 4.

VER. 8.—PHYLACTERIES,] Or *frontlets*: ornaments fastened unto the head; the Gr. therefore calleth them *unmovable*. Of these, see the notes on Exod. xiii. 9, 16. By these outward rites, God would teach them to apply all their study, and all their practice unto the keeping of his law.

VER. 9.—DOOR POSTS,] By this sign to profess unto all their love unto the law, and to have it always in remembrance. So the blood of the paschal lamb was stricken on their door posts, Exod. xii. 7. Of this rite the Jews are to this day very careful, and even superstitious. The manner of observing it, they have recorded thus. They wrote two several places of the law; namely; 'Hear O Israel,' &c. Deut. vi. 4—9. 'And it shall be if you shall hearken,' &c. Deut. xi. 13—21, upon one piece of parchment, which they rolled up, beginning at the bottom, and so to the top; that when any should open to read it, he might read from the beginning to the end. After it was rolled up, they put it within a pipe of reed, or of wood, or of any other matter, and fastened it to the door post with a nail; but blessed God before they so fastened it, who had commanded them that thing. If it were hung up on a stick, it was unlawful, for that was no fastening; or if it were laid behind the door, it was as good as nothing. The writing was fastened a good height upon the door post within, and it must be on the right hand, as a man went into the house: if it were on the left hand, it was unlawful. These things Maim. sheweth at large, in *Misn. treat. Tephilin*, (or of phy

thine house, and on thy gates. ¹⁰ And it shall be, when Jehovah thy God shall have brought thee into the land which he swore unto thy fathers, to Abraham, to Isaac, and to Jacob, to give unto thee, cities great and good, which thou buildedst not; ¹¹ And houses full of all good things, which thou filledst not; and wells digged, which thou diggedst not; vineyards and olive-trees, which thou plantedst not; and thou shalt have eaten and be full: ¹² Take heed to thyself, lest thou forget Jehovah, which brought thee forth out of the land of Egypt, out of the house of servants. ¹³ Thou shalt fear

lacteries,) &c. chap. v. vi. adding this in the end; "A man must be warned of the post writings, because it is every one's duty continually. And every time that he goeth in, and goeth out, he meeteth with the name of the holy blessed God, and shall remember the love of him, and awake out of his sleep, and his errors among the vanities of the time; and know that there is nothing which abideth for ever, and for ever and ever, but the knowledge of (God) the everlasting Rock; and forthwith he returneth to his knowledge, and walketh in the straight and even ways. Our ancient wise men have said, Whosoever hath his phylacteries on his head and on his arm, and fringes on his garment, and post-writing on his door, he is fortified that he shall not sin: for behold, he hath many remembrancers, and they are the angels which deliver him from sinning; as it is written, 'The angel of the Lord encampeth round about them that fear him, and delivereth them,'" Ps. xxxiv. 8. Thus have they magnified their outward observances; and were taxed by our Saviour, for making their phylacteries broad, and the fringes of their garments large, Matt. xxiii. 5. See the annot. on Exod. xiii. 9.

VER. 10.—TO GIVE UNTO THEE,] Understand, he swore that *he would give unto thee*: so in ver. 19.

VER. 11.—DIGGED,] Or *hewed*, to wit, out of the rock. Under these particulars, all other good things are implied: for which men ought to serve the Lord with joyfulness, and with a good heart, Deut. xxviii. 47; Prov. iii. 9, 10. And by earthly riches, the spiritual graces of God in Christ, are also understood, as 1 Cor. i. 4, 5, 7; Eph. i. 18; ii. 5—7. FULL,] Or, *satisfied*: which also is a blessing of God, Lev. xxvi. 5. But by men's corruption may easily be abused unto lasciviousness, Deut. xxxii. 13—15.

VER. 12.—FORGET JEHOVAH,] The Chald. saith, *forget the fear of the Lord*, that is, his true religion. The Gr. addeth, "lest thy heart be deceived, and thou forget the Lord." When men do corrupt their religion, they are said to forget God, Ps. cvi.

20, 21; xlv. 21; Judg. iii. 7; Jer. iii. 21; xviii. 15. And this we are prone unto in prosperity: therefore the prophet prayeth, 'Give me not riches, lest I be full, and deny thee, and say, Who is the Lord?' Prov. xxx. 8, 9. This doctrine Moses repeateth in Deut. viii. 10, 11. SERVANTS,] The Gr. and Chald. translate, *servitude* (or *bondage*.) Of this the Jews made yearly mention, when they brought their first-fruits unto God, Deut. xxvi. 5, 6, &c.

VER. 13.—FEAR,] This is for the inward worship of God, as the two next are for his outward service, and profession of the same. *Fear* is expounded *worship*, Matt. xv. 9; from Is. xxix. 13, and so Christ speaketh, having reference to this scripture, Matt. iv. 10. See after on Deut. x. 12. SERVE HIM,] The Gr. addeth, *serve him only*: and so Christ allegeth it against satan, Matt. iv. 10. The like is to be understood of the other two things here mentioned. Under *service*, prayer is comprehended, which Christ hath taught us, that it must be to our Father which is in heaven, Luke xi. 2. So of the Hebs. it is said, "We are commanded to pray every day, as it is written, 'And ye shall serve the Lord your God,' Exod. xxxiii. 25. We have been taught, that this service is prayer, as it is written, 'And to serve him with all your heart:' our wise men have said, What service is this with the heart? It is prayer. And there is no number of prayers by the law, neither is there any set form of this prayer by the law, nor any appointed time for prayer by the law. And therefore women and servants are bound to pray, because it is a commandment, the time whereof is not determined. But the duty of this commandment is thus, That a man make supplication and prayer every day, and show forth the praise of the holy blessed (God) and afterward ask such things as are needful for him, by request, and by supplication; and afterward give praise and thanks unto the Lord for his goodness, which he abundantly ministereth unto him, every one according to his might. If he be accustomed unto it, let him use such supplication and prayer: and if

Jehovah thy God, and serve him, and shalt swear by his name. ¹⁴ Ye shall not go after other gods, of the gods of the peoples, which *are* round about you. ¹⁵ For Jehovah thy God *is* a jealous God, in the midst of thee; lest the anger of Jehovah thy God be kindled against thee, and he destroy thee from off the face of the earth.

¹⁶ Ye shall not tempt Jehovah your God, as ye tempted *him* in Massah. ¹⁷ Keeping ye shall keep the commandments of Jehovah your God, and his testimonies, and his statutes, which he hath commanded thee. ¹⁸ And thou shalt do that *which* is right and good in the eyes of Jehovah, that it may be well with thee, and thou mayest go in, and possess the good land which Jehovah sware unto thy fathers. ¹⁹ To drive out all thy enemies from thy face, as Jehovah hath spoken.

²⁰ When thy son shall ask thee to-morrow, saying, What *are* the testimonies, and the statutes, and the judgments, which Jehovah our God hath commanded you? ²¹ Then thou shalt say unto thy

he be of uncircumcised lips, let him speak according as he is able, at any time when he will; and so they make prayers every one according to his ability," Maim. in *Mishn.* treat. of *Prayer*, chap. i. sect. 1—3. SWEAR.] Before this the Gr. addeth, *and shalt cleave unto him*: which words are used by Moses in Deut. x. 20, and from thence here taken. *Swearing* is used for all other profession of God's name and truth: as when the prophet saith, 'Every tongue shall swear,' Is. xlv. 23, the apostle expounds it, 'Every tongue shall confess unto God,' Rom. xiv. 11.

VER. 14.—OTHER GODS,] Which the Chald. interpreteth, *idols of the people*. By *going*, or *walking after* such, is meant, *worshipping* or *serving* them, as afterward is showed, Deut. viii. 19; xiii. 2, 4.

VER. 15.—IN THE MIDST,] The Chald. expounds it, *his majesty dwelleth in the midst of thee*. God's presence, and diligent looking to the ways of his people, is hereby meant, Is. xii. 6; Rev. ii. 1, 2. *Of jealousy*, see Exod. xx. 5, by it was signified, that God would not forgive their transgressions, Josh. xxiv. 19.

VER. 16.—[IN MASSAH,] Or, *in the temptation* (as the Gr. and Chald. explain it:) where in their distress and want, 'they tempted the Lord, saying, Is the Lord amongst us or no?' Exod. xvii. 1—7. As prosperity, so adversity often occasioneth men to sin; therefore the prophet prayeth against both extremities, Prov. xxx. 8, 9.

VER. 18.—RIGHT,] In Gr. *pleasing*, which the word also signifies, as is noted on Exod. xv. 26. And so our Saviour did 'always those things that pleased his Father,'

John viii. 29. By things *right* and *good*, are meant the things commanded of God, and the doing of them with a sincere heart. To perform this, the apostle saith, 'Be ye transformed by the renewing of your mind, that ye may prove what is that good, that well-pleasing and perfect will of God.' Rom. xii. 2.

VER. 19.—TO DRIVE OUT,] That is, he sware unto thy fathers, *that he would drive out, &c.* But because the people obeyed not the voice of God, he would not drive out all from before them, Judg. ii. 1—3, 12, 14; iii. 1—4.

VER. 20.—TO-MORROW,] That is, *hereafter in time to come*. See Exod. xiii. 14. Here followeth a brief catechism, containing the grounds of religion. WHAT ARE,] That is, *what mean*, or *signify*. The word *are*, is supplied also in the Gr. (as before in ver. 4,) and by it the meaning of God's precepts is intended, as the answer following sheweth. Here God provideth for the continuance and propagation of his true religion in Israel, in respect of the whole law, moral, ceremonial, and judicial. COMMANDED YOU,] The law was commanded the fathers, that they should make them known to their children, that the generation after, even children that should be born, might know, might rise up, and tell their children, Ps. lxxviii. 5, 6.

VER. 21.—TO PHARAOH,] The history hereof is in Exod. i. ii., &c., the mystery was, our servitude unto sin and satan, from which God hath redeemed us, as Rom. vi. 17, 18; Heb. ii. 14, 15. The memorial whereof is always to be continued amongst us and our posterity, to the praise of God's

son, We were servants to Pharaoh in Egypt, and Jehovah brought us forth out of Egypt with a strong hand. ²² And Jehovah showed signs and wonders, great and evil, upon Egypt, upon Pharaoh, and upon all his house, before our eyes. ²³ And he brought us out from thence, that he might bring us in, to give unto us the land which he sware unto our fathers. ²⁴ And Jehovah commanded us to do all these statutes, to fear Jehovah our God, for good unto us all days, to preserve us alive, as (*it is*) this day. ²⁵ And justice shall *it* be unto us, when we observe to do all this commandment, before Jehovah our God, as he hath commanded us.

grace, Deut. xxvi. 5—9. STRONG HAND,] That is, *by force and constraint*, through great judgments; see Exod. vi. 1; iii. 19.

VER. 22.—EVIL,] That is, *hurtful, grievous, noisome*, to the enemy, as were all the plagues of Egypt, Exod. vii. and viii. &c. So in Rev. xvi. 12, ‘a noisome and evil sore.’ HOUSE,] That is, *household*, as the Chald. translatheth it, *men of his house*. OUR EYES,] That is, *our sight*. This is one of God’s promises to such as trust in him; ‘with thine eyes shalt thou behold, and shalt see the reward of the wicked,’ as in Ps. xci. 8.

VER. 24.—FOR GOOD,] Or, as the Gr. explaineth, *that it may be well with us*. The end of our redemption from misery is, that we may serve God, and keep his law, for his glory in our good and salvation, Rom. vi. 17, 18, 22. TO PRESERVE, Meaning, *that he may preserve us alive*: the Gr. translatheth, *that we may live*. Here life is promised to the doers of the law; as also in Luke x. 28; but this is a legal promise, impossible for us to fulfil, Rom. viii. 3; and is ‘not of faith, (as the apostle teacheth) by which the just shall live,’ Gal. iii. 11, 12.

VER. 25.—JUSTICE,] Or *righteousness*; the Gr. translatheth, *mercy shall be to us*; so the word justice sometimes signifieth, Ps. cxii. 9. But here it meaneth justice or righteousness, whereby men if they could do the law, might be justified before God; and differeth from the justification of faith which we have obtained in Christ, as Paul saith, ‘Moses describeth the justification which is of the law, that the man which doeth these things shall live by them. But the justification which is by faith, speaketh,’ &c., Rom. x. 5, 6. Thus the law was ‘a schoolmaster unto Christ, that we might be justified by faith,’ Gal. iii. 24.

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## CHAP. VII.

1. *A commandment to root out the seven nations in Canaan, 4. lest they corrupted Israel. 5. To abolish their idolatry. 6. The holiness and election of Israel, whence it proceedeth, 9. and what use they should make thereof. 12. The blessings promised upon the keeping of the law. 16. The commandment repeated to abolish idolaters and their religion. 17. A confirmation of the faith of Israel against the multitude of their enemies, 22. whom God promiseth to destroy, but not all at once. 25. The abomination of their idolatry.*

1 WHEN Jehovah thy God shall have brought thee in, into the land whither thou goest in to possess it, and hath cast out many nations from thy face; the Chethite, and the Girgasite, and the

VER. 1.—CHETHITE,] That is, as the Chald. explains them, *Chethites, Girgasites*, &c. See the notes on Gen. x. 16. Here Moses sheweth another temptation whereby

Israel might be drawn from the love and obedience of God, even by communion with idolaters, and their abominations, which therefore they ought carefully to avoid. SEVEN

Amorite, and the Canaanite, and the Perizzite, and the Hivite, and the Jebusite; seven nations, greater and mightier than thou. <sup>2</sup> And Jehovah thy God shall have delivered them before thee, and thou shalt smite them, utterly destroying thou shalt utterly destroy them: thou shalt not strike *any* covenant with them, nor show them grace. <sup>3</sup> Neither shalt thou make marriages with them: thy daughter thou shalt not give unto his son, and his daughter thou shalt not take unto thy son. <sup>4</sup> For he will turn away thy son from after me, that they may serve other gods: and the anger of Jehovah will be kindled against you, and will destroy thee suddenly. <sup>5</sup> But thus shall ye do unto them, ye shall destroy their altars, and break down their pillars, and cut down their groves, and their graven *images* ye shall burn with fire. For thou *art* an holy people unto Jehovah thy God: Jehovah thy God hath chosen thee to be unto him a peculiar people, above all people that *are* upon the face of the earth. <sup>7</sup> Not for your multitude above all people,

NATIONS,] That number Paul also mentioneth in Acts xiii. 19. In rehearsing them, the Scripture sometimes reckoneth more or fewer, Gen. xv. 19; Exod. xxiii. 23. Seven is a full and perfect number: see Gen. ii. 2; and signifieth the many enemies of the church, whom God will subdue, though they be mightier than we, for his 'strength is made perfect in weakness,' 2 Cor. xii. 9.

VER. 2.—BEFORE THEE,] That is, as the Gr. explaineth it here, and in ver. 23, 'into thine hands.' So in Deut. xxiii. 14. UTTERLY DESTROY,] As *accursed* or *anathematized*: see the notes on Exod. xxii. 20. Compare with this law, Exod. xxxiv. 11, 12, &c.

VER. 3.—MAKE MARRIAGES,] Or, *join in affinity*, by way of marriage: and this concerned not the seven nations only, but all heathens, Ezra ix. 1, 2. The Heb. say, "an Israelite that lieth with an heathen woman of any other nation, by way of marriage, or an Israelitess that so lieth with an heathen man, they are to be beaten by the law, Deut. vii. 3; whether it be of the seven nations, or of any other people, it is within this prohibition. And so it is expounded by Ezra," &c. Maim. in *Issurei biah*, chap. xii. sect. 1.

VER. 4.—FROM AFTER ME,] That is, *from following me* and my law. The Gr. translateth *from me*: the Chald. *from after my fear*. OTHER GODS,] The Chald. explains it, *the idols of the people*. This was fulfilled even in Solomon the wise, who clave in love unto strange women, and 'they turned away his heart after other gods; and his heart was not perfect with the Lord his God,' 1 Kings xi. 2, 4. WILL BE KINDLED,] So it was against Solomon for this sin, 'the Lord was angry with him, because his heart was turned

from the Lord, the God of Israel,' 1 Kings xi. 9.

VER. 5.—PILLARS,] Or *statues*, or *standing images*: see Exod. xxiii. 24; and Lev. xxvi. 1. This law was executed by the good kings of Judah, 2 Kings xviii. 4; xxiii. 6—14. GROVES,] Or, *trees* planted for religious use, whereof see the notes on Exod. xxxiv. 13; here they are commanded to be cut down, in Deut. xii. 3; to be burnt with fire. The Hebs. say, "a tree which is planted at the first to be served (or worshipped) is unlawful for any use, and that is, Asherah (the grove) spoken of in the law." If it were not planted for religious use at the first, but that afterward some man had "worshipped it, though all the body (or stock) be not unlawful; all the boughs, and the leaves, and the branches, and the fruits that it bringeth forth all the while that it is worshipped, they are unlawful for any use. A tree under which they have set up an idol, all the while that it is under it, (the tree) is unlawful for any use: if (the idol) be taken from under it, then it is lawful, because it was not the tree itself, which was worshipped." Maim. in treat. of *Idolatry*, chap. viii. sect. 3, 4. GRAVEN IMAGES,] 'To wit, of their gods, as is expressed in ver. 25.

VER. 6.—PECULIAR,] The Chald. translateth it, *beloved*; properly it is a *peculiar treasure* or *jewel*, which is dear unto any: see Exod. xix. 5. This grace proceeding from the election of God, he hath fulfilled in Christ, 'who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works,' Tit. ii. 14; Eph. i. 4, 5.

VER. 7.—SET HIS LOVE,] Or, *affected you*, as Gen. xxxiv. 8. So the Chald. translateth,

did Jehovah set his love upon you, and choose you ; for ye *were* the fewest of all people. <sup>8</sup> But because Jehovah loved you, and because he would keep the oath which he had sworn unto your fathers, hath Jehovah brought you out with a strong hand, and hath redeemed thee out of the house of servants, out of the hand of Pharaoh king of Egypt. <sup>9</sup> Know, therefore, that Jehovah thy God, he is God, the faithful God, that keepeth covenant and mercy to them that love him, and that keep his commandments, to the thousand generation. <sup>10</sup> And repayeth them that hate him unto his face, to destroy him : he will not delay to him that hateth him, unto his face he will repay him. <sup>11</sup> Therefore thou shalt keep the commandments, and the statutes, and the judgments which I command thee *this* day, to do them.

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<sup>12</sup> And it shall be, because ye shall hearken to these judgments, and shall keep and do them, that Jehovah thy God will keep unto

*taken pleasure ; the Gr. elected you.* The number of God's elect are few, Matt. xxii. 14 ; and their election is of his grace, not of their worthiness, Rom. ix. 11, 16 ; xi. 5, 6.

VER. 8.—THE OATH.—God's irrevocable promise, (proceeding from grace) of which there is often mention, and the memory whereof caused him to turn away his wrath, when he would have destroyed them, Exod. xxxii. 12—14. ' God willing more abundantly to show unto the heirs of promise, the immutability of his counsel, confirmed it by an oath : that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation,' Heb. vi. 17, 18. SERVANTS.] In Gr. and Chald. *servitude or bondage*. A figure of our deliverance from the servitude of sin and of men, John viii. 34, 36 ; Rom. vi. 14, 16—20 ; 1 Cor. vii. 23.

VER. 9.—KNOW THEREFORE,] Heb. *and thou shalt know* : so in ver. 11. See the notes on Gen. xxxi. 44. THAT LOVE HIM,] See the notes on Exod. xx. 6. Unto this promise, Daniel hath respect in his prayer, Dan. ix. 4 ; and Neh. i. 5.

VER. 10.—HIS FACE,] That is, *the face of every one of them*. So after, *to destroy him*, that is, *every one of them* : therefore the Gr. translateth plurally, *them*. The Chald. saith, *in their life (time) he will repay them*. Chazkuni likewise and others expound it, ' in his lifetime.' And so it is said, ' behold, the righteous shall be recompensed in the earth ; much more the wicked and the sinner,' Prov. xi. 31. A like phrase there is of recompensing the wicked ' into their

bosom,' Is. lxxv. 6. NOT DELAY,] That is, *not fail* : see the notes on Exod. xxii. 29. WILL REPAY HIM,] Or, *recompence, reward him*, to wit, with vengeance or punishment, as these are joined together in Deut. xxxii. 35, 41 ; and it is called *payment or reward*, because it shall be according to man's work, Job xxxiv. 11 ; Ps. lxxii. 13.

פ פ פ Here beginneth the xvi. section of the law : whereof see Gen. vi. 9.

VER. 12.—BECAUSE,] The Gr. translateth it, *when* : it implieth a reward of their obedience, which God of his grace did give : as in Gen. xxii. 18. And the original word sometimes is used for a *reward*, as Ps. xix. 12 ; sometimes it signifieth *for*, or *because of*, Ps. v. 23. THESE,] The Gr. addeth *all these* ; which is intended as the like phrase in Deut. xxvii. 26 ; is opened by the apostle, Gal. iii. 10. And under the name judgments, the commandments and statutes are also contained. KEEP UNTO THEE,] Understand again, *keep and do* (that is, *perform*) *unto thee*. Here by promises of communicating good things, and turning away evil, he exciteth them unto obedience : for ' godliness is profitable unto all things, having promise of the life that now is, and of that which is to come,' 1 Tim. iv. 8. SWARE UNTO THY FATHERS,] The oath and promise unto the fathers, pertaineth unto the faithful children, which are all implied in the covenant, Ps. cv. 8—11 ; Luke i. 55, 72—74 ; Acts iii. 25, 26 ; Gal. iii. 29. So punishment remaineth for the wicked, from the parents to the children, for God recompenseth ' the

thee the covenant, and the mercy which he sware unto thy fathers. <sup>13</sup> And he will love thee, and will bless thee, and multiply thee : and he will bless the fruit of thy womb, and the fruit of thy land, thy corn, and thy new wine, and thy new oil, the increase of thy kine, and the flocks of thy sheep, upon the land which he sware unto thy fathers to give unto thee. <sup>14</sup> Blessed shalt thou be above all people : there shall not be a barren male, or a barren female among thee, or among thy cattle. <sup>15</sup> And Jehovah will take away from thee all sickness, and all the evil diseases of Egypt which thou knowest, he will not put upon thee, but will lay them upon all that hate thee. <sup>16</sup> And thou shalt eat up all the people which Jehovah thy God giveth unto thee ; thine eye shall not spare them, neither shalt thou serve their gods, for that *will be* a snare unto thee. <sup>17</sup> If thou shalt say in thine heart, These nations *are* more than I, how shall I be able to dispossess them ? <sup>18</sup> Thou shalt not be afraid of them : remembering, thou shalt remember that which Jehovah thy God did unto Pharaoh, and unto all Egypt. <sup>19</sup> The great tentations which thine eye saw, and the signs, and the wonders, and the strong hand, and the stretched out arm *with* which Jehovah thy God brought thee out : so will Jehovah thy God do unto all people, of whose faces thou art afraid. <sup>20</sup> And also

iniquity of the fathers, into the bosom of the children after them,' Jer. xxxii. 18.

VER. 13.—*LOVE THEE,*] That is, *continue to love thee* : for the love of God to his people, was the cause why he chose and called them, ver. 7, 8 ; ' not that we loved God, but that he loved us,' 1 John iv. 10 ; and from the feeling of this in our hearts, proceedeth our love towards God ; and out of love, obedience ; and so God continueth his love, which is the fountain of all blessings. So Christ saith, ' he that hath my commandments, and keepeth them, is he that loveth me ; and he that loveth me, shall be loved of my Father, and I will love him, and will show myself unto him,' John xiv. 21. *FRUIT OF THY WOMB,*] In Chald. *the child of thy bowels* : so in Deut. xxviii. 4. ' the just man walking in his integrity, his children are blessed after him,' Prov. xx. 7. *INCREASE,*] Or *young*, as Exod. xiii. 12 ; the Gr. and Chald. here translate, *herds of thy kine*.

VER. 14.—*BARREN MALE,*] The Gr. translath, *without seed* (or *generation*.) Compare this with Exod. xxiii. 26. Hereupon barrenness was a reproach, Luke i. 25 ; and fruitfulness counted a blessing, Ps. cxxviii. 1, 3.

VER. 15.—*EVIL DISEASES,*] That is, *painful, malignant, and incurable diseases*, as Deut. xxviii. 27. Compare Exod. xv. 26 ; xxiii. 25. *LAY,*] Heb. *give* ; that is, *lay* or *impose*, as the Gr. translath.

VER. 16.—*EAT UP,*] That is, as the Chald. translath it, *consume* ; but the word *eat*, hath respect unto that in Num. xiv. 9, ' they are bread for us.' See also Ps. xiv. 4. This is not only a promise of victory, but a precept also, to abolish those cursed nations, as the words following manifest, and ver. 1—3. *SPARE,*] To wit, from vengeance, *not take pity on them*. This affliction is often given to the eye, (as in other cases, Matt. xx. 15.) See Gen. xlv. 20 ; Deut. xiii. 8 ; Ezek. v. 11. *SNARE,*] A cause of thy ruin : the Chald. saith, *a scandal or stumbling-block* : so after in ver. 25. See Exod. xxiii. 33 ; and the performance hereof mentioned in Ps. cvi. 36, ' they served their idols, which were a snare unto them.'

VER. 17.—*DISPOSSESS THEM,*] Or as the Chald. translath, *cast them out* ; in Gr. *destroy them*. These words of God, tend to the strengthening of faith, against the fears and infirmities of the saints, and power of their enemies. Compare Num. xiii. 32—34.

VER. 18.—*EGYPT,*] Or, *the Egyptians*, as both Gr. and Chald. do translate. This example is often mentioned for the comfort faith, Deut. iv. 34, &c. ; xxix. 2, 3 ; for it was a manifestation both of the power of God, and of his good will towards his people.

VER. 19.—*TENTATIONS,*] Or, *trials*, as *says* : see Deut. iv. 34 ; xxix. 3.



Jehovah thy God will send the hornet among them, until *they* perish that *are* left, and that hide themselves from thy face. <sup>21</sup> Thou shalt not be affrighted at their faces: for Jehovah thy God is in the midst of thee, a great God, and a fearful. <sup>22</sup> And Jehovah thy God will pluck out these nations from thy face, *by little and little*: thou shalt not be able to consume them suddenly, lest the wild beasts of the field multiply upon thee. <sup>23</sup> But Jehovah thy God will deliver them before thy face, and will destroy them *with* a great destruction, until they be wasted out. <sup>24</sup> And he will deliver their kings into thine hand, and thou shalt destroy their name from under the heavens: there shall not a man stand before thy face, until thou have wasted them out. <sup>25</sup> The graven *images* of their

VER. 20.—THE HORNET,] Or, *hornets*, as the Gr. translath. As God by frogs, lice, and other creatures, plagued the Egyptians, Exod. viii.; so did he the Canaanites with hornets, Josh. xxiv. 12; showing his power in confounding mighty enemies by small and weak means, 1 Cor. i. 27, 28. Hereby also the pricks and terrors of conscience sent upon the wicked, may fitly be signified. So in Exod. xxiii. 28. FROM THY FACE,] The Gr. translath, *from thee*: so it is referred to the latter word *hide*, rather than to the former *perish*.

VER. 21.—FEARFUL,] Or *terrible*; in Gr. *strong*, that is, able to save thee, terrible to thine enemies, (as 1 Sam. iv. 7, 8,) and unto thee fearful and to be revered, Ps. lxxxix. 7.

VER. 22.—BY LITTLE,] This was accomplished, when some could not at the first be driven out, Josh. xv. 63; Judg. iii. 1. SUDDENLY,] Or, *hastily, quickly*, that is, at once, but by degrees. Yet in Deut. ix. 3, he promiseth that they should destroy them *suddenly*, to wit, in respect of their enemies, upon whom sudden destruction came ere they were aware: but in respect of Israel, it was not so soon as they looked for and desired. For God foresaw their infirmities, and how they would sin against him, if they were not exercised with troubles: yea, and for their sins it is observed, that he would not drive out the nations, that through them he might prove Israel, whether they would keep the way of the Lord, &c. 'Therefore the Lord left those nations, without driving them out hastily; neither delivered he them into the hand of Joshua,' Judg. ii. 21—23. BEASTS,] Heb. *beast*. Here the Gr. addeth, *lest the land be wilderness, and the wild beasts of the field multiply*: God could also have destroyed the wild beasts from before them (as he promiseth in Lev. xxvi. 6; Ezek. xxxiv. 25.) but if Israel had suddenly destroyed the people, pride, or security, or

other vices would have crept upon them, which God in justice must also have punished: see Judg. iii. 1—4.

VER. 23.—DESTROY,] Or *vex*, with stir and tumult: see Deut. ii. 15; xxviii. 20; Exod. xiv. 24. It implieth troubles and vexations, which should cause their destruction. So the promise of God should certainly be performed, though not so speedily as men desired, that their faith and patience might be tried.

VER. 24.—THEIR KINGS,] As was fulfilled in Josh. x. 24; xii. 7, 9—24; where one and thirty kings are reckoned, whom Israel conquered. FROM UNDER HEAVEN,] out of this world: the Gr. translath, *out of that place*. This hath long since been accomplished; that now there is no memory either of those kings, or of any of those people on the earth.

VER. 25.—THE GRAVEN IMAGES OF THEIR GODS,] In Chald. *the images of their idols*; under the name *graven*, all other sorts are implied, as images molten, or painted, or the like, Is. xxx. 22. And by saying of their gods, he excepteth other images for civil use, as the image of Caesar upon his coin was lawful, Matt. xxii. 20, 21. The Hebs. say "figures (or images) which idolatrous heathens make for beauty (or civil ornament) are lawful to be used: but figures which they make for idolatry, are unlawful." Maim. treat. of *Idolatry*, chap. vii. sect. 6. BURN,] So David burnt the Philistines' gods, 1 Chron. xiv. 12. See Deut. xii. 3. SILVER AND GOLD,] These are named for an instance, but all other idolatrous instruments are implied, 'covering, ornament,' &c. Is. xxx. 22. NOR TAKE IT,] Heb. *and take it*, that is, and not take it: the former prohibition is here again to be understood, as in the ver. following, and often in the scriptures. LEST THOU BE SNARED,] That thou be not snared; this word *lest*, often implieth certain danger, as is noted on Gen. iii. 3; and by *snared*, is

gods shall ye burn with fire; thou shalt not desire the silver and gold *that is* on them, nor take *it* unto thee, lest thou be snared therein; for it *is* an abomination to Jehovah thy God. <sup>26</sup> And thou shalt not bring an abomination unto thine house, lest thou be a cursed thing like it: detesting thou shalt detest it; and abhorring thou shalt abhor it, for it *is* a cursed thing.

meant falling into sin, and so into destruction, as before in ver. 16. AN ABOMINATION TO JEHOVAH,] Heb. *the abomination of Jehovah*, that is, a thing which the Lord much abhorreth. And this is another reason of the prohibition.

VER. 26.—INTO THINE HOUSE,] For any use or profit to thyself; and so from these words the Hebs. gather, “that the idol, and things that serve it, and that which is offered thereto, and whatsoever is made for it, is unlawful for any use,” Maim. treat. of *Idolatry*, chap. vii. sect. 2. LEST THOU BE,] Heb. *and thou be a cursed thing*: meaning, *and that thou be not, or, lest thou be*: see the notes on Num. iv. 15, or, ‘for so thou shalt be a cursed thing like it.’ IT IS A CURSED THING,] In Heb. *Cherem*; in Gr. *anathema*; which meaneth a thing separated from men’s use, and devoted either to destruction, as the idol and instruments thereof here mentioned; or, at the Lord’s appointment to be carried into his treasury, as were the gods of Jericho, Josh. vi. 17, 19, 24. This law against idols and images, which are ‘the work of men’s hands,’ Ps. cxv. 4, extendeth not to the creatures of God’s making, though by men

abused to idolatry, as the Hebs. also expound it, saying, “Whatsoever hath not been taken by man’s hand, and which man hath not made, though it hath been worshipped, yet is it lawful to have use of it. Therefore the heathens that served (or worshipped) the mountains, and the hills, and the trees that were planted at first for fruit, and fountains of water, that are common, and beasts; lo these are lawful to be made use of, and it is lawful to eat of those fruits which were worshipped in the place where they grew, and of these beasts, &c. A beast is not unlawful, so long as a man hath not done with it any work pertaining to idolatry; but if he have done any (such work therewith) it is unlawful every whit: as if he kill it to the service of an idol, or exchange it, &c. provided that it be his own beast [and not another man’s:] for if he kill his neighbour’s beast to an idol, or exchange it, it is not made unlawful: for no man can make a thing unlawful which is not his own. If one worship any ground in the world, it is not made unlawful: if he dig pits or caves therein, to the name of an idol, they are unlawful,” &c. Maim. treat. of *Idolatry*, chap. viii. sect. 1.

## CHAP. VIII.

1. *An exhortation to keep and do the law for their own good, 2. because of God’s former mercies in the wilderness, 7. and future blessings in Canaan.* 10. *A warning lest fullness occasion them to forget God, and his former benefits*: 17. *and lest they presume of their own strength.* 19. *A protestation against them, that they shall perish, if they forget and forsake their God.*

<sup>1</sup> ALL the commandment which I command thee *this* day, ye shall observe to do, that ye may live and multiply, and go in, and

VER. 1.—COMMANDMENT,] That is, as the Gr. translatheth, *commandments*. See Deut. v. 31; vi. 1. OBSERVE TO DO,] Or, *keep and do*, as the phrase sometimes signifieth. See the notes on Gen. ii. 3. YE MAY LOVE,] That is, continue long in a prosperous life; for as sorrows, plagues, mi-

series are called deaths, Exod. x. 17; 2 Cor. xi. 23, so a quiet and blessed estate is called life; as, ‘years of life,’ Prov. iii. 2, mean many good years: and in Ps. xxx. 6, *life* is opposed unto a *moment*. POSSESS,] Or, *inherit the land*: under which eternal life was figured, as is noted on Gen. xii. 5.

possess the land which Jehovah sware unto your fathers. <sup>2</sup> And thou shalt remember all the way which Jehovah thy God led thee these forty years in the wilderness, for to humble thee, to tempt thee, to know what *was* in thine heart, whether thou wouldst keep his commandments, or no. <sup>3</sup> And he humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know: that he might make thee know, that man liveth not by bread only, but by every (*word*) that proceedeth out of the mouth of Jehovah doth man live. <sup>4</sup> Thy raiment waxed not old upon thee, and thy foot swelled not these forty years. <sup>5</sup> And thou shalt know with thine heart, that as a man chasteneth his son, Jehovah thy God chasteneth thee. <sup>6</sup> And thou shalt keep the commandments of Jehovah thy God, to walk in his ways, and

VER. 2.—ALL THE WAY,] That is, all the accidents that befell thee in the way, which were afflictions, wants, dangers on the one hand; and comforts, blessings, and deliverances on the other: by which, as by two walls, he kept Israel from going astray. Therefore this leading through the wilderness is often mentioned by the prophets; as Amos ii. 10; Ps. cxxxvi. 16; lxxviii. 52, 53; Jer. ii. 2, 6. To HUMBLE,] Or, *to afflict*; as the Gr. translateth, *that he might afflict thee, and tempt thee*. So ver. 3. TEMPT,] Or, *prove*, to wit, their faith and obedience: see the notes on Gen. xxii. 1. To KNOW,] That is, to have experiment in practice of that which was in them. The like is said of king Ezechias, whom God left, to tempt him, 'that he might know all that was in his heart,' 2 Chron. xxxii. 31. But in respect of himself, God needeth not that any should testify of man; for he knoweth what is in man, and what himself will do, John ii. 25; vi. 6. A faithful heart loveth, serveth, and believeth in God, as well in adversity, as prosperity, Matt. iv. 4, but an unfaithful murmureth in afflictions, Ps. lxxviii. 40, 41.

VER. 3.—HUMLED,] Or, *afflicted*, as ver. 2. So God afflicteth the strength of his people in the way, Ps. cii. 24. He suffered them to hunger, before he gave them manna: so God's people hunger and thirst after righteousness, and then he filleth them, Matt. v. 6; Luke i. 53. MANNA,] Heb. *man*: of this meat, see the annot. on Exod. xvi. 14, 15, &c. It was a figure of Christ, John vi. BREAD ONLY,] That is, ordinary food, such as men live by; whereof bread is the principal. This sentence Christ alleged against satan, when he tempted him to unlawful means for satisfying his hunger, Matt. iv. 4. WORD THAT PROCEEDETH,] So the Gr. also translateth, adding this *word*, as the apostle also doth, in Matt. iv. 4. But another evan-

gelist saith only, 'every word of God,' Luke iv. 4. The word of God is the ground of faith, Rom. x. 17, which they that have abiding in them, shall surely be fed in time of hunger, both soul and body, Ps. xxxvii. 3, &c.

VER. 4.—NOT OLD,] That is, *was not worn out with age*, as the Gr. explaineth it: so in Deut. xxix. 5; Neh. ix. 21. This was the second means of sustentation of life, which God also miraculously supplied unto them, that they might learn, not to seek as the Gentiles; or take thought, what they should eat, or drink, or wherewith they should be clothed, Matt. vi. 31, 32. SWELLED NOT,] The Chald. expoundeth it, *thy shoes were not bare* (or *broken*): and so the Gr. in Neh. ix. 21, where this is again mentioned: and Moses himself in Deut. xxix. 5. In the sense it agreeth with the former. But it seemeth here to mean the feet properly, which swelled not, neither were subverted, though they travelled so long through that dry and thorny wilderness: and so it meaneth health of body, which God also gave them, as the third blessing necessary for this present life. FORTY YEARS,] The time of their travel in the wilderness: which number *forty*, is often used for to denote the time of affliction and humiliation. See the notes on Gen. vii. 4.

VER. 5.—KNOW WITH THINE HEART,] That is, know and acknowledge heartily, upon thine own feeling and experience. So Joshua said unto them, 'Ye know in all your heart, and in all your soul,' Josh. xxiii. 14. CHASTENETH,] Or *nurtureth, restraineth* from the pleasures of the flesh. So other scriptures speak of God's chastisements, like a father, Prov. iii. 11, 12; Heb. xii. 5—10, and, 'Blessed is the man whom thou chastenest, O Jah,' Ps. xciv. 12.

VER. 6.—HIS WAYS,] Which he hath commanded to walk in, that is, his law, Exod. xviii. 20; Ps. xxv. 4. The Chald.

to fear him. <sup>7</sup> For Jehovah thy God bringeth thee into a good land, a land of brooks of waters, of fountains, and of depths, that issue out in the valley, and in the mountain. <sup>8</sup> A land of wheat, and of barley, and of vines and fig-trees, and pomegranates: a land of oil-olive and honey. <sup>9</sup> A land wherein thou shalt eat bread without scarceness, thou shalt not lack any *thing* in it: a land whose stones *are* iron, and out of whose mountains thou mayest hew brass. <sup>10</sup> And thou shalt eat and be full, and thou shalt bless Jehovah thy God, for the good land which he hath given thee.

expoundeth it, *the ways that are right before him*. These are opposed to men's own ways, Is. lxvi. 3; lv. 8, 9. They comprehend faith, and other duties of the first table, 1 Kings xi. 33, 38; Acts xviii. 25, 26; xxii. 4, and virtues of the second table also, 2 Pet. ii. 15. See the notes on Gen. vi. 12. TO FEAR HIM,] This is the means to keep men in God's ways, and is therefore set before, in 2 Chron. i. 31; Ps. cxxviii. 1.

VER. 7.—GOOD LAND,] A fat and fertile soil: see Num. xiii. 19, 20. BROOKS,] Or rivers: the Chald. explaineth it, *flowing with brooks*. OF FOUNTAINS,] Or of springs: the Chald. saith, *welling-out fountains and depths*: the Gr. and fountains of depths. By *deeps* are meant *store of waters*, as Gen. i. 2; vii. 11. These brooks and springs figured the plentiful graces of God's Spirit, wherewith his church is watered, Joel iii. 18; Ezek. xlvii. 1, &c.; Rev. xxii. 1; Ps. lxx. 10; xlv. 5. VALLEY,] Put for *valleys*, and *mountains*, as the Gr. and Chald. translate. *One* is often used for *many*: see the notes on Gen. iii. 2. God 'sendeth the springs into the valleys, they run among the mountains, they give drink to every beast of the field, the wild asses quench their thirst,' Ps. civ. 10, 11.

VER. 8.—POMEGRANATES,] It signifieth both the fruit, Num. xiii. 24, and the tree that bears them, Song vii. 12; Hag. ii. 20. OIL-OLIVE,] Heb. *olive-tree of oil*, that is, as the Chald. expounds it, *olives that make oil*. With the fatness of the olive, they honoured God and man, Judg. ix. 9. These earthly fruits figured also the heavenly graces which the faithful (watered with God's word and Spirit) are filled and comforted with, Ps. lxxxi. 17; cxlvii. 14; Song viii. 2. The trees that bear these fruits, figure out gracious men, from whose doctrine and conversation, heavenly comforts do flow in the church, Judg. ix. 8—13; Song iv. 13; vi. 10; Hos. x. 1; xiv. 7, 8; Ps. i. 3; lii. 10.

VER. 9.—EAT BREAD,] So having fruition of God's blessings therein, which sometimes men have not, though the land be fruitful, as Deut. xxviii. 30, 33, 39, 40. And for

their sins it came to pass, that they did 'eat bread by weight, and with care,' Ezek. iv. 16. BRASS,] These latter are for munition, and other uses, as the former were for food: so all good things are implied. See also Deut. xxxiii. 25. The mountains as God's store-houses were not only fruitful on the upmost face of them, with corn and grass, and trees of sundry sorts; but within their bowels (as it were) bred minerals and metals of great use for man. 'Iron is taken out of the dust, and brass is molten out of the stone,' Job xxviii. 2.

VER. 10.—BE FULL,] Or, *satisfied*; which is a blessing that God giveth to the righteous, Prov. xiii. 25; Ps. cxlvii. 14, the contrary, to the wicked, Mic. vi. 14; Hag. i. 6. SHALT BLESS JEHOVAH,] That is, *shalt give him thanks*; as where it is said, that 'Jesus took bread, and blessed,' Mark xiv. 22, another evangelist saith, 'he took bread and gave thanks,' Luke xxii. 19. And as our Saviour teacheth us to bless before we eat, Matt. xiv. 19, 20, so this law chargeth us to bless after we have eaten: and for meat and drink, so for other good things which we receive of God; as David saith, 'Bless the Lord, O my soul, and forget not all his benefits,' Ps. ciii. 2, and the apostle commandeth, 'In every thing give thanks, for this is the will of God in Christ Jesus concerning you,' 1 Thess. v. 18. The Hebs. (from this law of Moses) teach, that although it be here said, "thou shalt eat and be full; and thou shalt bless," &c. yet if a man eat but a morsel (so much as an olive) he is to bless after it. And he is bound to bless for all meat first, and afterward to use it: likewise if he be to smell unto any sweet thing, he is to bless, and after to have the fruition of it: as also to bless after whatsoever he eateth or drinketh, though he drink but one little draught, or eat but a morsel. And as they were to bless for the use of the creatures, so for every thing commanded in the law, they were first to bless, and then to do the same. Women and servants were bound to bless their meat, and little children also, that they might be trained up in the commandments.



"Take heed to thyself, lest thou forget Jehovah thy God, in not keeping his commandments, and his judgments, and his statutes, which I command thee *this* day. <sup>12</sup> Lest thou eat, and be full, and buildest good houses, and dwellest *in them*. <sup>13</sup> And thy herds, and thy flocks multiply; and silver and gold be multiplied to thee; and all that thou hast be multiplied. <sup>14</sup> And thine heart be lifted up, and thou forget Jehovah thy God, which brought thee forth out of the land of Egypt, out of the house of servants. <sup>15</sup> Who led thee through that great and fearful wilderness, *wherein were* fiery serpents, and scorpions, and drought, where *there was* no water: who brought forth unto thee waters out of the rock of flint. <sup>16</sup> Who fed thee with manna in the wilderness, which thy fathers knew not, for to humble thee, and for to tempt thee, to do thee good at thy latter end. <sup>17</sup> And thou say in thy heart, My power, and the might of my hand hath gotten me this wealth. <sup>18</sup> But thou shalt remem-

Unclean persons, whatsoever uncleanness they had, might bless notwithstanding, Maim. tom. i. in treat. of *Blessings*, chap. i. sect. 1, &c. and chap. v. sect. 1.

VER. 11.—LEST THOU FORGET JEHOVAH,] Or, *that thou forget not Jehovah*; which the Chald. expoundeth, *that thou forget not the fear of the Lord*. God is forgotten, when his commandments are neglected, Ps. cvi. 19, 21; Jer. ii. 32, and he is remembered, when his precepts are remembered and done, Ps. ciii. 18. Moses' next words show this to be the meaning here. So God is forgotten, when his works towards us are forgotten, as appeareth after, in ver. 14, 15, &c.

VER. 12.—GOOD,] That is, *goodly, fair, pleasant, commodious*: see the notes on Gen. i. 4.

VER. 14.—LIFTED UP,] The Chald. expounds it *strengthened* (or *hardened*:) meaning with *pride*, as is said of Nebuchadnezzar, Dan. v. 20, and so lifting up of the heart meaneth, as Deut. xvii. 20; Jer. xlviii. 29; Dan. xi. 12, which is the way for men to forget God, as is written, 'They were filled, and their heart was lifted up, therefore they have forgotten me,' Hos. xiii. 6. SERVANTS,] In Gr. and Chald. *servitude* (or *bondage*.)

VER. 15.—LED THEE,] Or, *made thee go*, to wit, safely, that thou shouldst not stumble, as Is. lxiii. 13. This grace David remembereth, in Ps. cxxxvi. 16, 'Which led his people through the wilderness,' &c. This was by a pillar of cloud by day, and by a pillar of fire by night, Exod. xiii. 21. FEARFUL,] For it was 'a land of deserts and of pits, a land of drought, and of the shadow of death, a land that no man passed through, and where no man dwelt,' Jer. ii. 6. FIERY SERPENTS,] Or, *serpent, burning serpent*

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and scorpion; the Gr. translath, *where was the biting serpent and scorpion*: the Chald. saith, "a place of burning serpents and scorpions." See Num. xxi. 6, &c. SCORPIONS,] Heb. *scorpion*, one for many, as is noted on Gen. iii. 2. Scorpions are venomous creatures, which hurt and sting with their tails: wicked men are likened unto such, Ezek. ii. 6; Rev. ix. 3, 5, 10, as also unto serpents, Matt. xxiii. 33. DROUGHT,] Or *thirst*: meaning 'a land of thirst,' as is expressed in Is. xxxv. 7, and so the Chald. here translath, *a place of dryness*. ROCK OF FLINT,] That is, *hard and dry rock*, from whence God gave them water twice, Exod. xvii. and Num. xx. Of this mercy David sung, that God 'turneth the rock to a lake of waters, the flint to a fountain of waters,' Ps. cxiv. 8. After Moses speaketh figuratively, of 'oil out of the flinty rock,' Dent. xxxii. 13.

VER. 16.—MANNA,] Whereof see before, ver. 3, and Exod. xvi. THY LATTER END,] For though 'no chastening for the present seemeth to be joyous but grievous, yet afterward it yieldeth the peaceable fruit of righteousness, unto them which are exercised thereby,' Heb. xii. 11.

VER. 17.—AND THOU SAY,] Understand from ver. 12, 'lest thou say,' that is, as the Gr. translath, *and say not*. GOTTEN,] Heb. *made*, that is, as the Chald. expoundeth it, *gotten*: so in ver. 18. WEALTH,] Or *power*, meaning *wealth or goods*; as the Chald. hath it.

VER. 18.—THAT IT IS HE,] Or, *for it is he*. Riches and wealth in the land of Canaan, (figuring spiritual riches in Christ,) were the special gift of God; for 'the blessing of the Lord, it maketh rich,' Prov. x. 22, but Israel forgot this, as God saith, 'For she did not know that I gave her corn, and

ber Jehovah thy God, that *it it* he that giveth thee power to get wealth, that *he* may establish his covenant, which he sware unto thy fathers, as *it is* this day. <sup>19</sup> And it shall be, if forgetting thou shalt forget Jehovah thy God, and shalt walk after other gods, and serve them, and bow thyself down unto them, I testify against you *this* day, that perishing ye shall perish. <sup>20</sup> As the nations which Jehovah causeth to perish from your faces, so shall ye perish, because ye would not hear the voice of Jehovah your God.

wine, and oil, and multiplied her silver and gold,' Hos. ii. 8.

VER. 19.—OTHER GODS,] “The idols of the people,” saith the Chald. paraphrast. These words show what the forgetting of God meaneth: so Ps. cvi. 19, 21. I TESTIFY,] The Gr. addeth, *I take heaven and earth to witness against you.* So Moses himself elsewhere speaketh in Deut. xxx. 19. PERISHING YE SHALL PERISH,] That is, ye

shall assuredly and speedily perish, notwithstanding your wealth and prosperity; as it is said, ‘neither their silver nor their gold shall be able to deliver them in the day of the Lord’s wrath; but the whole shall be devoured by the fire of his jealousy,’ Zeph. i. 18.

VER. 20.—NOT HEAR,] That is, *not obey the voice*, which the Chald. explaineth, *no’ receive the word of the Lord.*

## CHAP. IX.

1. *Moses teacheth Israel (now ready to enter into Canaan) that God would go before them, and destroy their enemies; 4. not for their righteousness, but for the heathen’s wickedness, and for his own oath to Abraham. 6. Because Israel was a stiff-necked people, that had often rebelled against God in the wilderness; as, 8. at Horeb, where they made a molten calf, while Moses was on the mount to receive the tables of the covenant: 13. for which God would have destroyed them, but that Moses entreated for them, and abolished their idolatry. 22. How Israel sinned at Taberah, Massah, Kibroth-hattaavah, 23. and at Kadeshbarnea, where they refused to take possession of the land. 25. Moses’ fasting and prayer for the people.*

<sup>1</sup> HEAR, O Israel, thou *art* passing over Jordan *this* day, to go in to possess nations, greater and mightier than thou, cities great and fenced up to the heavens. <sup>2</sup> A people great and tall, the sons of the Anakims, whom thou hast known, and thou hast heard: who *can* stand before the sons of Anak? <sup>3</sup> And thou shalt know

VER. 1.—JORDAN,] Heb. *Jarden*: a river through which Israel was to pass into the land, Deut. i. 1. See Num. xxiv. 12. *THIS DAY,*] That is, *at this time*, very shortly. Day is often used for time, as 2 Cor. vi. 2. An hour is likewise so used for time; as, ‘the last hour,’ 1 John ii. 18. So, ‘in that hour,’ Luke x. 21, &c.; ‘at that time,’ Matt. xi. 25. POSSESS,] Or, *inherit*; which when it is spoken of nations, signifieth dominion over them, Lev. xxv. 45, 46. Here it

may be meant also of the lands or countries of those nations, as they are said to ‘possess Gad, which dwelt in his cities,’ Jer. xlix. 1.

VER. 2.—ANAKIMS,] Whom the Chald. calleth *giants*. They were named of one Anak, (of whom see Num. xiii. 23;) and so the Gr. here saith, *sons of Enak*. HAST HEARD,] To wit, *men say*. A common report of others, and of the Israelites themselves, Num. xiii. 29, 34.

VER. 3.—HE THAT PASSETH,] Against

this day, that Jehovah thy God is he that passeth over before thee, a consuming fire; he will destroy them, and he will bring them down before thy face, and thou shalt drive them out and destroy them suddenly, as Jehovah hath spoke unto thee. <sup>4</sup> Say not in thine heart, when Jehovah thy God hath cast them out from before thy face, saying, For my justice Jehovah hath brought me in to possess this land: but for the wickedness of these nations Jehovah doth drive them out from thy face. <sup>5</sup> Not for thy justice, or for the righteousness of thine heart, dost thou go in to possess their land; but for the wickedness of these nations Jehovah thy God doth drive them out from thy face, and for to stablish the word which Jehovah sware unto thy fathers, to Abraham, to Isaac, and to Jacob.

<sup>6</sup> And thou shalt know, that not for thy justice doth Jehovah thy God give thee this good land, to possess it; for thou art a stiff-necked people.

<sup>7</sup> Remember, forget not, how thou provokedst to wrath Jehovah thy God in the wilderness, from the day that thou didst depart out of the land of Egypt, until ye came unto this place, ye have

fear and distrust (such as had affected them before, Num. xiv. 1—3, &c.) he opposeth the presence and power of God, which is the main argument to strengthen faith, Num. xiv. 9; Ps. lvi. 4, 5; lx. 13, 14. CONSUMING,] Heb. *eating*: so Deut. iv. 24. The Chald. translateth, *his word is a consuming fire*. SUDDENLY,] Or, *quickly, hastily*: see the notes on Deut. vii. 22.

VER. 4.—FOR MY JUSTICE,] The Heb. *in*, is by the Gr. also here translated *for*, and it often noteth the cause of a thing, as Hos. xii. 13, ‘in (that is, for) a wife.’ So in Ps. xi. 2; Deut. xxiv. 16. Here he opposeth the second evil, pride of heart, against which he dealeth in all the rest of this chapter.

VER. 5.—RIGHTEOUSNESS,] Or *uprightness, straightness, equity*: the Gr. translateth it here, *piety*; the Chald. *truth*. By naming justice, he excludeth all merit of works, Deut. vi. 25; and by righteousness of heart, all inward affections and purposes, which men might plead, notwithstanding that they fail in action. Yet these two are the chief things which God respecteth in men, Ps. xv. 1, 2; 1 Chron. xxix. 17. FOR THE WICKEDNESS,] Two causes are here showed of this work of God; justice against the wicked inhabitants, which should perish for their sins; and mercy towards Israel, whom he would do good unto of grace. Thus also he dealeth concerning the heavenly inheritance; the wicked are shut out, for their evil works, Jude ver. 14, 15. But the saints are ‘saved by grace through faith, not of works, lest any man should boast,’ Eph. ii. 8, 9. THE WORD,]

The Gr. translateth, *stablish the covenant* (or *testament*:) hereby he calleth them wholly to God’s word and promise, as Paul doth us in Gal. iii. 18; Rom. xv. 8, showing, that ‘Jesus Christ was a minister of the circumcision for the truth of God, to confirm the Father’s promises, and that the Gentiles might glorify God for mercy.’

VER. 6.—THIS GOOD LAND,] A figure of heavenly blessings, as is showed on Gen. xii. 5. STIFF-NECKED,] Or, *of a hard neck*, that is, stubborn and rebellious: see the notes on Exod. xxxii. 9; to which place Moses hath reference; and from God’s testimony there, and their sins then and at other times, convinceth them as being altogether unworthy: that (as another prophet saith) they might remember their ways, and all their doings wherein they had been defiled; and might lothe themselves in their own eyes, for all their evils that they had committed; and might know that he was Jehovah, when he had wrought with them for his name’s sake, not according to their wicked ways, nor according to their corrupt doings, Ezek. xx. 43, 44; xxxvi. 31, 32.

VER. 7.—REMEMBER, FORGET NOT,] An earnest and effectual manner of speaking, to move unto careful remembrance: see the notes on Deut. xxxiii. 6. AGAINST,] Heb. *with Jehovah*; which the Chald. translateth, *before the Lord*; the Gr. *ye have rebelliously performed things pertaining to the Lord*. This general charge he proveth by many particular instances following.

VER. 8.—MORE,] Or *Choreb*, the moun-

been rebellious against Jehovah. <sup>8</sup> And in Horeb ye provoked Jehovah to wrath; and Jehovah was angry with you, to have destroyed you. <sup>9</sup> When I was gone up into the mount, to receive the tables of stone, the tables of the covenant, which Jehovah struck with you: and I abode in the mount forty days and forty nights; I did neither eat bread nor drink water. <sup>10</sup> And Jehovah gave unto me the two tables of stone, written with the finger of God: and on them, according to all the words which Jehovah spake with you in the mount, out of the midst of fire, in the day of the assembly. <sup>11</sup> And it was at the end of forty days, and forty nights, Jehovah gave unto me the two tables of stone, the tables of the covenant. <sup>12</sup> And Jehovah said unto me, Arise, go down quickly from hence, for thy people which thou hast brought forth out of Egypt, have corrupted *themselves*, they have quickly turned aside out of the way which I commanded them, they have made them a molten calf. <sup>13</sup> And Jehovah said unto me, saying, I have seen this people, and behold, it is a stiff-necked people. <sup>14</sup> Let me alone, that I may destroy them, and blot out their name from under the heavens: and I will make of thee a nation mightier and greater than they. <sup>15</sup> And I turned me, and came down from the mount, and the mount burned with fire, and the two tables of the covenant *were* in my two hands. <sup>16</sup> And I saw, and behold ye had sinned against Jehovah your God, ye had made you a molten calf, ye had turned aside quickly out of the way which Jehovah had commanded you. <sup>17</sup> And I took the two tables and cast them out

tain where the law was given: their rebellion there, is described in Exod. xxxii. DESTROYED YOU,] For there God said to Moses, 'let me alone, &c., and I will consume them,' Exod. xxxii. 10.

VER. 9.—TO THE MOUNT,] Called up thither of God to receive the tables of the covenant, and other ordinances, Exod. xxiv. 12—18. The time, place, occasion, end, and all circumstances, greatly aggravated the people's sin.

VER. 10.—OF STONE,] The signification whereof is noted on Exod. xxxi. 18. FINGER,] Signifying the Spirit: as 'I with the finger of God cast out devils,' Luke xi. 20; that is, 'with the Spirit of God,' Matt. xii. 28. So it figured the work of God in our hearts, writing there his law, as, 'ye are manifestly declared to be the epistle of Christ, ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshly tables of the heart,' 2 Cor. iii. 3.

VER. 12.—CORRUPTED,] This word meaneth the corruption of God's service and religion: see the notes on Exod. xxxii. 7; and Gen. vi. 11—13. MOLTEN CALF,] The

word *calf* is expressed in ver. 16. This molten calf they worshipped; and Moses said, 'Oh, this people have sinned a great sin, and have made them gods of gold,' Exod. xxxii. 8, 31.

VER. 13.—SAYING,] Here the Gr. version addeth, *I have spoken unto thee once and twice, saying, I have seen, &c.* I HAVE SEEN,] By the Lord's seeing and hearing of sinners, is often meant a due regard of their sins, to punish them in his anger, Deut. xxxii. 19; Ps. lxxviii. 21; xc. 8. But when he pardoneth sinners, he is said to hide his face from their sins, and not to see them, Ps. li. 11; Num. xxiii. 21.

VER. 14.—LET ME ALONE,] Which the Chald. expounds, *leave off thy prayer before me.* So in Exod. xxxii. 10.

VER. 15.—BURNED,] Heb. *burning*: the terror of which sight only, might have kept them from this sin, in that the signs of God's presence were not yet departed from their eyes. See Exod. xix. 18; xx. 18. TWO HANDS,] Both hands full with blessings of the Lord for them, if their unworthiness had not turned them away.

VER. 17.—I TOOK,] The original word



of my two hands, and brake them before your eyes. <sup>18</sup> And I fell down before Jehovah, as *at* the first, forty days and forty nights, I did neither eat bread, nor drink water, because of all your sin which ye had sinned, in doing evil in the eyes of Jehovah, to provoke him to anger. <sup>19</sup> For I was afraid because of the anger and hot displeasure wherewith Jehovah was wroth against you, to destroy you: but Jehovah hearkened unto me at that time also. <sup>2</sup> And Jehovah was very angry with Aaron, to have destroyed him: and I prayed for Aaron also, in the same time. <sup>21</sup> And your sin, the calf which ye had made, I took and burned it with fire, and stamped it, grinding *it* well, until it was made small as dust, and I cast the dust thereof into the brook that descended out of the mount. <sup>22</sup> And at Taberah, and at Massah, and at Kibroth-hattaavah, ye provoked Jehovah to wrath. <sup>23</sup> And when Jehovah sent you from Kadesh-barnea, saying, Go up, and possess the land which I have given unto you, then ye rebelled against the mouth of Jehovah your God,

signifieth a purposed *taking hold*, and *handling* of a thing; as they that go to war, are said to take (or handle the shield, Jer. xlv. 9; and they that expound the law, are said to 'handle it,' Jer. ii. 8. So Moses did this advisedly, guided by God's Spirit; signifying that the covenant between God and them was now disannulled and broken, and that the law pertained not to them, except to their condemnation, for breaking the same. See Exod. xxxii. 19.

VER. 18.—*I FELL DOWN,*] The Gr. expoundeth it, *I prayed before the Lord the second time, as at the first.* Here Moses repeateth, how by his humble intercession they escaped destruction, and were reconciled again unto God. See the history at large, in Exod. xxxii. 31, &c. *FORTY DAYS,*] The number of days and of years, sundry times mentioned in the scripture for humiliation or judgment. See the notes on Gen. vii. 4. *SIN,*] The Gr. translath, *sins*; respecting the manifold evil in this and their other transgressions.

VER. 19.—*FOR I WAS,*] The Gr. applying this to the time present also, saith, *and I am afraid*: for the Lord, though he pardoned it then, reserved vengeance till another opportunity, Exod. xxxii. 34. *HEARKENED UNTO ME,*] That is, as the Chald. explaineth it, *accepted my prayer.*

VER. 20.—*WITH AARON,*] Who made the calf for them, and would have excused himself, but was guilty of death: see Exod. xxxii. 21—24.

VER. 21.—*YOUR SIN,*] The calf is so called, as being the thing wherein they sinned. So idols are called a sin, in Is. xxxi. 7. *THE BROOK,*] That came out of the rock Horeb,

which rock in figure was Christ, 1 Cor. x. 4; of which they drank, to signify the abolishing of their sin by Christ, upon their repentance and faith: see the notes on Exod. xxxii. 20.

VER. 22.—*AT TABERAH,*] Or, *in Taberah*: that is, (as both Gr. and Chald. do interpret it) *the burning*: a place so called, because the people complaining there, the fire of the Lord was kindled, and consumed some of them. See the history in Num. xi. 1—3. *MASSAH,*] In English, *the temptation*; and so the Gr. and Chald. translate it. A place at Rephidim in the wilderness, before they came to Horeb, ten stations from Egypt, in the first year of their travel, where wanting water, they tempted God, saying, 'is the Lord amongst us or no?' and there he gave them water out of the rock, Exod. xvii. See the annot. there, and Ps. xcv. 8, 9; Heb. iii. 8, &c.; Deut. vi. 16. *KIBROTH-HATTA AVAH,*] In English, *the graves of lust*; so translated also by the Gr. Here (a little from Taberah forementioned) they lothed manna, and lusted for flesh: God gave them quails, but they died of a plague, while the flesh was yet between their teeth; and being buried there, occasioned this name of the place for a perpetual memorial. See Num. xi. 4—34; and the annot. there. Also Ps. lxxviii. 12—31; cvi. 14, 15.

VER. 23.—*KADESH-BARNEA,*] Where, being come through the wilderness of Pharan, to the border of the land of Canaan, they were commanded of God to go to take possession. Then they sent spies who discouraged the people: so through want of faith they durst not enter, and were for it condemned to forty years wandering in the wil-

and ye believed him not, neither hearkened unto his voice. <sup>24</sup> You have been rebellious against Jehovah, from the day that I knew you. <sup>25</sup> And I fell down before Jehovah forty days and forty nights, as I fell down, because Jehovah had said for to destroy you. <sup>26</sup> And I prayed unto Jehovah, and said, O Lord Jehovah, destroy not thy people, and thine inheritance, which thou hast redeemed through thy greatness, which thou hast brought forth out of Egypt with a strong hand. <sup>27</sup> Remember thy servants, Abraham, Isaac, and Jacob: look not unto the hardness of this people, nor to their wickedness, nor to their sin. <sup>28</sup> Lest the land from whence thou hast brought us out, do say, Because Jehovah *was* not able to bring them into the land which he spake unto them; and because *he* hated them, he hath brought them out to slay them in the wilderness. <sup>29</sup> Yet they *are* thy people, and thine inheritance, which thou broughtest out by thy great power, and by thy stretched-out arm.

derness, and there ended their days. See Num. xiii. and xiv. AGAINST THE MOUTH,] That is, *against the word or commandment*: in Gr. *ye disobeyed the word*.

VER. 24.—[THAT I KNEW YOU,] The Gr. expounds it, *from the day that he was known unto you*. So he concludeth with a general charge of rebellion upon them, showing hereby the impossibility of the law, and ministry thereof, to bring men unto God; for it causeth sin and wrath to abound; as Rom. iv. 15; viii. 3; Gal. iii. 19, 22. For besides these particulars, they sinned many other times in the wilderness, as is noted on Num. xiv. 22; and in Ps. lxxviii. and evi.

VER. 25.—[I FELL DOWN,] In Gr. *I prayed*. He returneth to speak of their reconciliation to God, which was by the prayer of Moses, as a mediator, and figure of Christ: by whom (and not by our own deserts) we have entrance into the kingdom of God, Gal. iii. 22, 24; Rom. iii. 20—22; v. 1, 2, &c. AS I FELL DOWN,] To wit, *at the first*, as ver. 18, or, *which I fell down*, that is, which I said before that I fell down. But the Heb. *asher, which*, is sometimes used for *as*, as in Jer. xlviii. 8. SAID FOR TO DESTROY,] That is, *said that he would destroy you*. See the like phrases so expounded in Isa. xlix. 6, with Acts xiv. 37; 1 Chron. xvii.

4, with 2 Sam. vii. 5; Mat. xx. 19, with Mark x. 33, 34.

VER. 26.—[LORD JEHOVAH,] In Gr., *Lord, Lord*: in Chald., *Lord God*. See the annot. on Gen. xv. 2. THY PEOPLE,] This respecteth their adoption in Christ, and justification, 1 Pet. ii. 9, 10. INHERITANCE,] This implieth their sanctification, unto the obedience and service of God by the Spirit: see Exod. xxxiv. 9. THROUGH THY GREATNESS,] In Gr., *through thy great strength*, as ver. 29, it implieth also his great goodness, and therefore is often spoken of his gracious works for his people, 1 Chron. xvii. 19; Luke i. 49.

VER. 27.—[THY SERVANTS,] He meaneth God's oath unto them, to multiply their seed, and to give the land for an eternal inheritance, as is expressed in this prayer before, Exod. xxxii. 13. So the Gr. addeth here, *unto whom thou swearest by thyself*. HARDNESS,] The natural corruption, whereby the heart is hardened, that it cannot repent and believe the word of God; (from which, the two evils following do flow) Rom. ii. 5.

VER. 28.—[THE LAND,] That is, as the Gr. and Chald. both explain, *the inhabitants of the land*. This reason is also alleged in Exod. xxxii. 12; Num. xiv. 16.

## CHAP. X.

1. *A rehearsal of God's mercies, in renewing the two tables of the covenant.* 6. *In leading the people forward towards Canaan, and continuing the priesthood after Aaron's death.* 8. *In separating the tribe of Levi unto the ministry.* 10. *In hearkening unto Moses' suit for*

*the people.* 12. *An exhortation unto obedience.* 14. *Because of God's glory.* 15. *Love unto Israel.* 17. *Justice towards all.* 21. *His fearful works.* 22. *And multiplication of his people.*

<sup>1</sup> AT that time Jehovah said unto me, Hew thee two tables of stone like the first, and come up unto me, into the mount, and thou shalt make thee an ark of wood. <sup>2</sup> And I will write on the tables the words which were on the first tables, which thou brakest, and thou shalt put them in the ark. <sup>3</sup> And I made an ark of shittim wood, and hewed two tables of stone like the first, and went up into the mount, and the two tables in my hand. <sup>4</sup> And he wrote on the tables, according to the first writing, the ten words which Jehovah had spoken unto you in the mount out of the midst of the fire, in the day of the assembly: and Jehovah gave them unto me. <sup>5</sup> And I turned *myself*, and came down from the mount, and I put the tables in the ark which I had made, and there they

VER. 1.—AT THAT TIME,] Moses rehearsing the mercies of God unto Israel, (for which they should love and obey him,) sheweth how upon his request, God presently showed the tokens of his grace, by renewing the covenant; the history whereof is in Exod. xxxiv. HEW THEE,] Herein they differed from the first tables, which were ‘the work of God,’ Exod. xxxii. 16. These being of Moses’ hewing, showed the work of Moses’ law upon the heart of man, which is to hew and polish it, but not to change it from stone to flesh, for that is the work of Christ: see the notes on Exod. xxxi. 18; xxxiv. 1. COME UP,] Moses only, and no man with him, was commanded to go up to the top of the mount; and it was to be in the morning, the time of mercy: see Exod. xiv. 2, 3. Of the mount Sinai, and how it differed from mount Zion, see the annot. on Exod. xix., xx. AN ARK,] Of this there was no mention in Exod. xxxiv. but in Exod. xxv. there the ark and mercy-seat that covered it, is commanded: which was a figure of Christ. That seemeth to be the ark here spoken of; for any other temporary ark we read not of.

VER. 2.—ON THE FIRST,] God’s law was the same, and unchanged; though the tables (figuring men’s hearts) are changeable.

VER. 3.—SHITTIM WOOD,] Which was a kind of cedar, *uncorruptible*, as the Gr. translateth it: see the notes on Exod. xxv. 5. IN MY HAND,] The Gr. saith, *in my two hands*, as was in Deut. ix. 15. The tables which God made and gave before, were written on: these which Moses made were hewed, but empty, till God wrote upon them: so the law is written in men’s hearts, and they ‘do by nature the things of the law,’ Rom. ii. 14, 15, but corrupting themselves in the

things that they know, their hearts are hewed only by Moses’ ministry; and, however, they boast of the law, yet through the breaking the law they dishonour God, Rom. ii. 23; till that be fulfilled which God hath promised, ‘I will put my laws into their mind, and write them in their hearts,’ Heb. viii. 10.

VER. 4.—THE TEN WORDS,] That is, *ten Commandments*, or *Decalogue*: these were written by God himself, but other laws then rehearsed, were written by Moses, Exod. xxxiv. 27, 28. For there the Lord came down in a cloud, proclaimed his name, renewed the covenant, and repeated the principal laws, Exod. xxxiv. 5, &c. DAY OF THE ASSEMBLY,] Or, *of the church*, that is, when the church or people were assembled to hear the law, or ‘to meet with God,’ as Exod. xix. 17; Deut. v. 22. So in Deut. xviii. 16. And in Acts vii. 38, it is said, This (Moses) ‘is he that was in the church (or assembly) in the wilderness with the angel, which spake to him in the mount Sinai, and with our fathers, who received the lively oracles to give unto us.’

VER. 5.—IN THE ARK,] So the covenant remained in the midst of Israel, and the tables were not broken as at the first: howbeit Moses’ face shined at his second coming down, which terrified the people, and caused him to veil his face; another sign of the weakness of his legal ministry: see the notes on Exod. xxxiv. 29. THERE THEY BE,] For an evidence of God’s grace, and testimony of his covenant renewed with Israel. Wherefore those tables were called the testimony; and the ark wherein they were put, the ‘ark of the testimony:’ see Exod. xxv. 10, 16, 22.

be, as Jehovah commanded me. And the sons of Israel journeyed from Beeroth of the sons of Jaakan *from* Moserah: there Aaron died, and was buried there; and Eleazar his son administered the priest's office in his stead. <sup>7</sup> From thence they journeyed to Gudgodah, and from Gudgodah to Jotbath, a land of rivers of waters. <sup>8</sup> At that time Jehovah separated the tribe of Levi, to bear the ark of the covenant of Jehovah, to stand before Jehovah to minister

VER. 6.—JOURNEYED,] The ark of God's covenant going before them, to search out a resting-place for them, Num. x. 33. So this was another testimony of their reconciliation with God, and of his graces to be communicated unto them in Christ. BEEROOTH,] By interpretation, *wells* or *pits*: which word is not mentioned in Num. xxxiii. 31, but understood there. Neither was it a place by mount Sinai, from whence they first journeyed, Num. x. 33, but many stations from it, as appeareth by Num. xxxiii. 16—31. Moses therefore keepeth not here the order of their travels, but signifieth how they had gone many journeys forward, the Lord conducting them. Some of the Hebs. (as Aben Ezra) do think this was another place than that of the sons of Jaakan, mentioned in Num. xxxiii. and that hereby is meant Kadesh. SONS OF JAAKAN,] Who was one of the posterity of Seir, whom the Edomites drove out of their land, 1 Chron. i. 38—42. Moses before named him Akan, Gen. xxxvi. 27. From the pits or wells of those infidels, God removed them towards the land of Canaan, the promised holy land, where by faith in Christ, they might 'with joy draw waters out of the fountains of salvation,' Isa. xii. 3. MOSERAH,] Called before (in the plural number) Moseroth, Num. xxxiii. 30, and it was their station before they came to the wells of the sons of Jaakan, though here Moses nameth it after. Wherefore we are here to understand again, from Moserah, or, and Moserah. The Gr. calleth it *Misadai*, changing *R.* into *D.* which is usual, as is noted on Gen. iv. 18. But Aben Ezra (as before) thinketh this Moserah was the name of the wilderness of mount Hor, where Aaron died, and not the Moseroth spoken of in Num. xxxiii. THERE AARON DIED,] Not at Moserah, (unless it were the wilderness of Hor, as Aben Ezra supposeth) nor at Beeroth, but many journeys from it, at 'mount Hor,' Num. xxxiii. 37, 38. We are therefore to understand these words thus, *there* (or *thither*) where Aaron died, or supplying the former word, *from thence where Aaron died.* BURIED THERE,] Out of the land of Canaan, whereinto he might not enter, because of his sin: see the annot. on Num. xx. 24, &c. IN HIS STEAD,] As the death of

Moses and Aaron, with their sister Mary, the king, priest and prophetess of Israel) was a testification of the weakness and impossibility of the legal kingdom and priesthood to bring them into the kingdom of God: so the continuance of the priesthood in Aaron's posterity, was another sign of God's grace towards Israel, for reconciliation of them to himself, and blessing them, till Christ (who hath a priesthood that passeth not from him to another) should come, who is able perfectly to save them that come unto God by him, Heb. vii. 11, 12, 23—25.

VER. 7. FROM THENCE,] Namely, from 'Beeroth of the sons of Jaakan,' Num. xxxiii. 32. GUDGODAH,] In the Chald., *Gudgod*; in Gr., *Gadgad*: before Moses named it *Hor-hagidgad*, that is, the *Hole of Gidgad*: see Num. xxxiii. 32, 33. JOTBATH,] In Greek, *Jetabatha*, as in Num. xxxiii. 33.

VER. 8.—AT THAT TIME,] Not when they came to Jotbath, but long before, whiles they were at mount Sinai, God separated the tribe of Levi: see Num. iii. 1, 6, &c. So the time (when God was provoked to wrath) commendeth the riches of his grace. SEPARATED,] From all other business to serve the Lord and his people, Exod. xxviii. 1, Num. iii. 45; xvi. 9. TRIBE OF LEVI,] Of which tribe Aaron and all the priests were; so he speaketh here of the whole. TO BEAR,] Hereupon David said, 'It is not for any to bear the ark of God, but for the Levites,' &c. 1 Chron. xv. 2. See also Num. iv. 15. TO STAND,] This posture the priests and Levite used in all their ministration, standing, not sitting; and it was a sign of service, as he that 'stood before the king,' Jer. lii. 12, is in another scripture called the 'servant of the king,' 2 Kings xxv. 8. So after, in Deut. xvii. 12; xviii. 5, 7; Judg. xx. 28. In like manner, the prophets are said to stand before the Lord, 1 Kings xvii. 1; xviii. 15; 2 Kings iii. 14; v. 16. Likewise also the angels, as Luke i. 19, 'I am Gabriel that stand before God:' so in 2 Chron. xviii. 18. And as the Levites stood before the Lord, so they are said also to stand before the people, and 'to serve them,' Num. xvi. 9; 2 Chron. xxxv. 3; Ezek. xliv. 11. TO BLESS,] Of this duty, see the annot. on Num. vi. 23. Thus God



unto him, and to bless in his name unto this day. Therefore Levi hath no part or inheritance with his brethren: Jehovah, he is his inheritance, as Jehovah thy God spake unto him. <sup>10</sup> And I stood in the mount, according to the former days, forty days, and forty nights: and Jehovah hearkened unto me, at that time also; Jehovah would not destroy thee. <sup>11</sup> And Jehovah said unto me, Arise, go in journey before the people, that they may go in, and possess the land, which I swore unto their fathers to give unto them.

<sup>12</sup> And now Israel, what doth Jehovah thy God ask of thee, but to fear Jehovah thy God, to walk in all his ways, and to love him, and to serve Jehovah thy God with all thy heart, and with all thy soul. <sup>13</sup> To keep the commandments of Jehovah and his statutes which I command thee *this* day, for good unto thee. <sup>14</sup> Behold,

provided for the comfort of their souls, while his ministry was settled among them, by which they might daily have access unto his throne of grace.

VER. 9.—NO PART,] To wit, no part in the spoils taken by war, no inheritance in the land of Canaan, which was divided among the other tribes only; see Num. xviii. 20; xxvi. 53, 57; xxxv. 2; Deut. xviii. 1. HE IS,] For of the first-fruits, tithes, vows, oblations of the Lord, the priests and Levites had their livelihood: see the annot. on Num. xviii. 8, 9—20, 21, &c. Therefore the Chald. paraphrast here translateth, “the gifts that the Lord hath given him, they are his inheritance.” Of which see more in Deut. xii. 19; xiv. 27; xviii. 1, 2.

VER. 10.—AND I STOOD,] Or, *when I had stood*, that is, both stayed, (or abiden,) and in prayer waited upon the Lord for mercy. Standing, often signifieth prayer, as is noted on Gen. xviii. 22, and the words following here manifest the same. HEARKENED,] The Chald. expounds it, *accepted my prayer*. DESTROY,] Heb. *corrupt*; which when it is spoken of God, usually meaneth destruction: see Gen. vi. 13.

VER. 11.—THAT THEY MAY,] Or, *and they shall*, which the Gr. translateth, “and let them” go in. These phrases are in one sense, as is noted on Gen. xii. 12; xxvii. 4. This commandment and promise was a testimony that God now was reconciled unto them, by the intercession of Moses.

VER. 12.—ASK OF THEE,] This word, often used when men ask, that is, *request* or *desire* a thing of God, 1 Sam. i. 17, 20, 27; Jam. i. 5, 6, is here used for God’s asking obedience of men, as if he desired and requested the same; and as in Micah vi. 8, he is said to seek or require the like thing. This grace Paul sheweth more effectually, saying,

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‘as though God did beseech you by us, we pray you in Christ’s stead, be ye reconciled to God,’ 2 Cor. v. 20. TO FEAR,] See the notes on Deut. vi. 13. This ‘fear is the beginning of wisdom,’ Prov. i. 7, by which men ‘depart from evil,’ Prov. xvi. 6. Unto which, and other holy duties, Moses calleth this people, as being the end and use of the former rehearsal of their sins, and of God’s mercies towards them. So by other prophets, he calleth men to obedience and humble walking before him, rather than to sacrifice: see 1 Sam. xv. 22; Jer. vii. 22, 23; Micah vi. 6, 7, 8. HIS WAYS,] That is, to follow him in his faith and religion, and all his commandments; for these are the ways of God, Ps. xxv. 4, 5; Acts xviii. 25, 26. The Chald. translateth, *the ways which are right before him*: see the notes on Gen. xviii. 19; vi. 12. TO LOVE,] The sum and end of the law, 1 Tim. i. 5. See the notes on Exod. xx. 6. SERVE,] In outward obedience also; that we love, ‘not in word, neither in tongue, but in deed and truth,’ 1 John iii. 18. What serving implieth, see noted on Exo. xx. 5; Deut. vi. 13.

VER. 13.—FOR GOOD,] Or, as the Gr. and Chald. interpret, *that it may be well with thee*: so Deut. v. 33. In serving the Lord, the glory redoundeth unto him, the benefit to ourselves: for, them that honour him, he will honour, 1 Sam. ii. 30, and ‘godliness hath the promise of the life that now is, and of that which is to come,’ 1 Tim. iv. 8.

VER. 14.—UNTO JEHOVAH,] Or, *of Jehovah*: his they are, and of him made, preserved, and loved generally as his creatures, for he saveth ‘man and beast,’ Ps. xxxvi. 7, and ‘is kind unto the unthankful, and to the evil,’ Luke vi. 35. So it is acknowledged in Neh. ix. 6. ‘Thou, even thou, art Lord

unto Jehovah thy God *belong* the heavens, and the heavens of heavens, the earth, and all that therein is. <sup>15</sup> Only in thy fathers Jehovah had a delight, to love them, and he chose their seed after them, *even* you, above all peoples, as *it is* this day. <sup>16</sup> Circumcise therefore the superfluous fore-skin of your heart, and make not your neck stiff any more. <sup>17</sup> For Jehovah your God, he is God of gods, and Lord of lords, the great God, the mighty, and the fearful, which will not regard persons, nor take reward. <sup>18</sup> He doth the judgment of the fatherless and widow, and loveth the stranger; in giving unto him bread and raiment. <sup>19</sup> Love ye therefore the stranger; for ye were strangers in the land of Egypt.

alone, thou hast made the heavens, the heavens of heavens, with all their host, the earth, and all things that are therein; the seas, and all that is therein; and thou preservest them all, and the host of heaven worshippeth thee.' THE HEAVENS OF HEAVENS,] That is, the highest heavens, as the apostle mentioneth 'the third heaven,' 2 Cor. xii. 2. Hereby the angels also are implied; so in Targum Jonathan it is explained, "the heavens of heavens, and companies of angels which are in them, to minister before him."

VER. 15.—HAD A DELIGHT,] Which the Gr. translath, *fore-chose to love them*; and this is his special grace to his church in Christ, Eph. i. 3, 4, 5, &c. THEIR SEED,] *their children*, as the Chald. explains it; for God's grace is continued unto the posterity of the faithful, even 'to thousands of them that love him,' &c. Exod. xx. 6.

VER. 16.—THE SUPERFLUOUS FORE-SKIN,] This the Gr. translath, *hardness of heart*: the Chald., *foolishness* (or *grossness*) of the heart: see the annot. on Gen. xvii. 11. Hereby is taught repentance and mortification of the inward man, by 'circumcision of the heart, in the Spirit,' Rom. ii. 29, in 'putting off the body of the sins of the flesh,' Col. ii. 11. For 'we are the circumcision that worship God in the Spirit,' Phil. iii. 3. Hereupon God promiseth to circumcise their hearts, Deut. xxx. 6. and blameth them that were 'uncircumcised in heart,' Jer. ix. 26; Acts vii. 51. MAKE NOT YOUR NECK STIFF,] Or, *harden not, (stiffen not) your neck*: see Deut. ix. 6. This is against their outward disobedience, as the former was against their inward; and teacheth submission unto the yoke of God's law, contrary to their former stubbornness.

VER. 17.—GOD OF GODS,] That is, *the chiefest God*, in respect of all that are called gods, whether in heaven or in earth, 'as there be gods many, and lords many,' 1 Cor. viii. 5, 6. The idols of the heathens,

the angels in heaven, and magistrates on earth, are called 'gods,' Deut. vii. 25; Ps. viii. 6, with Heb. ii. 7—9; Ps. lxxxii. REGARD PERSONS,] Or *respect* (or *accept*) *faces*; which the Gr. translath, *not have in admiration the person* (or *face*) of any; which phrase the apostle useth, Jude ver. 16. Of God, sundry other scriptures testify, that he respecteth no persons, as Acts x. 34; Rom. ii. 11; 2 Chron. xix. 7; Job xxxiv. 19; 1 Pet. i. 17; Gal. ii. 6; Eph. vi. 9; Col. iii. 25. NOR TAKE REWARD,] That is, will not pervert judgment, by condemning the innocent, or justifying the wicked, for gifts or rewards, as unrighteous judges do, 1 Sam. viii. 3; Ps. xv. 5: Isa. v. 23.

VER. 18.—DOTH THE JUDGMENT,] That is, *executeth the rightful sentence*, for delivering, or avenging them; as it is said, 'the Lord hath judged' (that is, 'delivered') him from the hand of his enemies,' 2 Sam. xviii. 19. And he doth 'judgments to all oppressed,' Ps. ciii. 6. But 'the fatherless and widow' are here by name expressed, because such are commonly and easily wronged in the world, Job xxii. 9; xxiv. 3, 9; Ps. xciv. 6; Ez. xxii. 7, therefore God is said to be the judge, that is, the patron, defender and reliever of such, Ps. lxxviii. 6; x. 14; cxlvi. 7, 9, and commandeth men to be the like, Isa. i. 17; Ps. lxxxii. 3. BREAD,] That is, as the Chald. explaineth it, *food*: for bread, which is the staff and stay of man's life is often used for all meat, as is noted on Gen. iii. 19. And as God feedeth strangers, so he commandeth his people to do the like, Deut. xiv. 29; xvi. 11, 14; xxiv. 19—21; xxvi. 11, 12.

VER. 19.—LOVE YE THEREFORE,] Or, *And love ye the stranger*, to wit, as God loveth him, that is, manifest your love by relieving him: see Jam. ii. 15, 16. YE WERE STRANGERS,] This remembrance of their former misery is often used, to move them unto compassion towards others. See Exod. xxii. 21; Lev. xix. 33, 34.

<sup>20</sup> Thou shalt fear Jehovah thy God, him thou shalt serve, and to him shalt thou cleave, and by his name shalt thou swear. <sup>21</sup> He is thy praise, and he is thy God, which hath done for thee these great and fearful *things* which thine eyes have seen. <sup>22</sup> With seventy souls did thy fathers go down into Egypt, and now Jehovah thy God hath made thee as the stars of the heavens for multitude.

VER. 20.—CLEAVE,] This word is first used to express the union that is between man and wife, Gen. ii. 24, applied here to signify our union with the Lord in Christ, as Paul sheweth it by the same similitude of marriage, Eph. v. 25—32. But this is spiritual, as he saith, 'He that cleaveth to the Lord, is one spirit,' 1 Cor. vi. 17. It is to be done with purpose of heart, Acts xi. 23, and with soul, Ps. lxxiii. 9, with a continued resolution, as Ruth i. 14—16. So in other cases *cleaving* signifieth such an union as will not be parted, Job xli. 17; Dan. ii. 43. Compare also Deut. iv. 4; xi. 22; xiii. 4; xxx. 20. SWEAR,] Hereby confession is implied, as is before noted on Deut. vi. 13.

VER. 21.—THY PRAISE,] In Gr. *thy glorying*, that is, whom thou oughtest to praise continually, and in whom thou art to glory. So Jeremiah said, 'thou art my praise,' Jer. xvii. 14; and David, 'O God of my praise,' Ps. cix. 1; and 'the praises of Israel,' Ps. xxii. 4. FEARFUL THINGS,] In Gr. *glorious*

*things*; which imply both the good things done unto Israel, and the evil unto their enemies, as appeareth by Ps. cvi. 22; 2 Sam. vii. 23; Is. lxiv. 3.

VER. 22.—SEVENTY SOULS,] That is, *seventy persons*: some Gr. copies have *seventy-five souls*; other some, and (as Hierome witnesseth) the Seventy-two interpreters translate here *seventy*; though elsewhere they have *seventy-five*; which the Holy Spirit followeth in Acts vii. 14. See the annot. on Gen. xlv. 27, 20. MADE THEE,] Heb. *put thee as the stars*, that is, made thee innumerable; which was a singular blessing remembered before in Deut. i. 10; and after in Neh. ix. 23; and a fulfilling of the promise made unto Abraham, Gen. xxii. 17; and again unto Isaac, Gen. xx. 4. According to this similitude, the Israelites are called 'the host of heaven, and stars,' Dan. viii. 10, 24; and in other visions, the state of the church is called heaven, Rev. iv. 2; xi. 19; xii. 1, 7; and the chief members of the same stars, Rev. vi. 13; viii. 10; xii. 1, 4.

## CHAP. XI.

1. *An exhortation to love and obedience, 2. by their own experience of God's great works done in Egypt, and in the wilderness, 8. by promise of God's great blessings in the land of Canaan, 16. and by threatenings. 18. God's words must be laid up in the heart, and for a sign outwardly, 19. taught unto the children, 20. and written on the door-posts. 22. Upon keeping of the law, the casting out of the heathens, and possessing their land, is promised. 26. The blessing and the curse is set before them: 29. and must after be pronounced on Gerizim and Ebal, mounts within the land.*

<sup>1</sup> AND thou shalt love Jehovah thy God, and keep his charge, and his statutes, and his judgments, and his commandments all

VER. 1.—AND THOU SHALT LOVE,] Or, *love thou therefore*. Moses returneth to exhort Israel unto the love of God, and to show the same by their continual obedience. HIS CHARGE,] Or, *his custody, his observation*:

which word is often used for a watch, as in Exod. xiv. 21. The Gr. translateth it, *charges or custodics*; meaning, *ordinances to be kept heedfully*; so in Gen. xxvi. 5; Lev. viii. 35; xviii. 30.

days. <sup>2</sup> And know ye *this* day: for (*I speak*) not with your children which have not known, and which have not seen the chastisement of Jehovah your God, his greatness, his strong hand, and his stretched-out arm. <sup>3</sup> And his signs, and his deeds which he did in the midst of Egypt, unto Pharaoh the king of Egypt, and unto all his land.

<sup>4</sup> And what he did unto the army of Egypt, unto their horses, and to their chariots; how he made the waters of the Red sea to flow over their faces as they pursued after you; and Jehovah hath destroyed them unto this day. <sup>5</sup> And what he did unto you in the wilderness, until ye came unto this place. <sup>6</sup> And what he did to Dathan, and to Abiram, the sons of Eliab, the son of Reuben, how the earth opened her mouth, and swallowed up them and their houses, and their tents, and all the substance that *was* at their feet in the midst of all Israel.

<sup>7</sup> But your eyes have seen all the great work of Jehovah, which he hath done. <sup>8</sup> Therefore shall ye keep all the commandments which I command thee *this* day, that ye may be strong, and go in,

VER. 2.—[FOR (I SPEAK) NOT WITH YOUR CHILDREN.] Or, *that* (it is) *not your children* (or *sons*,) namely, which have seen God's greatness, &c. 'but your eyes (are they) that have seen,' &c. ver. 7. He commendeth God's special favour to their own persons, more than to their fathers, or to their children, in showing them his great works, for which they should the more love and obey him. This he after confirmeth by many arguments. THE CHASTISEMENTS.] Or, *nurture*: which the Chald. translateth, *doctrine or instruction*. It implieth nurture both by words and works, as Deut. iv. 36; viii. 5; Lev. xxvi. 18; Prov. i. 2; iv. 1. STRETCHED OUT.] The Gr. and Chald. translate, *high arm*. See the notes on Deut. iv. 34.

VER. 3.—[DEEDS.] Or, *acts*, in Gr. *wonders*. Of these, see the history in Exod. vii. &c. And here is the first argument, from God's mighty works in Egypt.

VER. 4.—[ARM.] Or, *power, forces*. So the Gr. translateth, *the power of the Egyptians*. See Exod. xv. 4. TO THEIR HORSES.] Heb. *to his horses, and to his chariots*; speaking of them as of one man, or having respect to Pharaoh their king. TO FLOW,] Or, *to swim*; and over their faces, is like that in Lam. xi. 54, 'waters flowed over mine head.' He meaneth they were drowned, 'the sea covered them, they sank as lead in the mighty waters,' Exod. xv. 10. DESTROYED,] Or, *made them perish*: so that 'there remained not so much as one of them,' Exod. xiv. 28. This was an extraordinary favour of God, who oftentimes suffereth the

oppressors to have the strong hand, while the oppressed have the tears and no comforter, Eccl. iv. 1. So this is the second argument from God's power showed at the Red sea.

VER. 5.—[WHAT HE DID,] Or, the things *which he did*, in his continual guiding them through that terrible wilderness, where they bewrayed their many infirmities, and had experience both of his chastisements, and of his mercies: the third argument and motive unto obedience.

VER. 6.—[DATHAN,] Of whose history, see Num. xvi. This is the fourth argument of God's greatness, to persuade Israel unto his love: for that he had repressed the factious and mutinous rebels among themselves, which would have subverted the order and ordinance of God concerning the priesthood, the means of the atonement and reconciliation between God and his people. THEIR HOUSES,] That is, *households*; as the Chald. expounds it, *the men of their houses*: see Num. xvi. 32. AT THEIR FEET,] That is, *in their possession*; the Gr. and Chald. translate, *that was with them*.

VER. 7.—[HAVE SEEN,] Or, are they *that see*. Therefore this people, above all other, were bound to love the Lord. WORK,] Or *deed*, that is, *works*, as the Gr. translateth. So in the ver. following, commandment, for commandments.

VER. 8.—[BE STRONG,] In body and spirit, to fight against the enemy: as in Josh. i. 6; 1 John ii. 14. Or, *be strong*, that is, *lively and healthful*, as the Gr. translateth, *that ye may live*: and 'they that be strong,' Matt. ix. 12; are by another evangelist said



and possess the land, whither ye *are* going over to possess it.<sup>9</sup> And that ye may prolong *your* days upon the land, which Jehovah swore unto your fathers to give unto them, and to their seed, a land flowing with milk and honey.<sup>10</sup> For the land whither thou goest in to possess it, is not as the land of Egypt, from whence ye came out, where thou sowedst thy seed, and wateredst *it* with thy foot as a garden of herbs.<sup>11</sup> But the land whither ye *are* going over to possess it, *is* a land of mountains and of valleys; it drinketh waters of the rain of heavens.<sup>12</sup> A land which Jehovah thy God careth for; the eyes of Jehovah thy God *are* continually upon it, from the beginning of the year, even to the end of the year.

<sup>13</sup> And it shall be, if hearkening ye shall hearken unto my commandments, which I command you *this* day, to love Jehovah your God, and to serve him with all your heart and with all

to 'be in health, opposed to 'the sick,' Luke v. 31. POSSESS,] Or, *inherit* the land; a figure of the kingdom of God's grace and glory, which the righteous shall possess by inheritance, Is. lx. 21; lxxv. 9.

VER. 9.—AND HONEY,] Which signified the great fertility of that land, and figured out spiritual graces and comforts, as is noted on Exod. iii. 8.

VER. 10.—THOU SOWEDST,] And so all the inhabitants, as the Gr. translath, *they sow*. In Egypt (from whence Israel came) they had no rain, but by the overflowing of the river Nile, the land was watered; and by the labour of the husbandman, becks were derived to moisten the ground. And that there they had no rain, is testified both by the prophets, Zech. xiv. 18; and by human histories, Pomp. Mela. lib. i.; Herodotus in Euterpe. 'Nec pluvio supplicat herba Iovi,' Tibul. lib. i. Eleg. 8. WITH THY FOOT,] That is, with thy diligent labour, signified sometime by the hand, Ps. cxxviii. 2; sometime by the foot, as Gen. xxx. 30. This condition of the land of Egypt (the house of bondage) figured the estate of men, naturally corrupted, which they labour to relieve by their own works, and with the muddy waters which are from beneath, proceeding from earthly wisdom and carnal understanding, 1 Cor. i. 20, 21; ii. 4, 5; Ezek. xxxiv. 19; Jer. ii. 13.

VER. 11.—MOUNTAINS, &c.,] Hereby is meant the commodious, healthful, and pleasant situation of the land, far exceeding Egypt. Wherefore sometime the whole land is signified under the name of a mountain, Exod. xv. 17. And because it was hills and valleys, it could not be watered with the overflowing of any river, (as Egypt which was a plain) but must otherwise be moistened with the rain of heaven, or else remain bar-

ren and fruitless. THE RAIN,] This, as it is most kind, and causeth the earth to be fruitful in nature; so it figured heavenly graces, the doctrine of God's word and Spirit, wherewith the souls of men are made fruitful in good works, Is. xlv. 8; Mic. v. 7. See the notes on Gen. xxvii. 28; Deut. xxxii. 2. The want of rain is on the contrary a sign of curse, Zech. xiv. 17, 18; Rev. xi. 6.

VER. 12.—CARETH FOR,] Heb. *seeketh*, that is, *carefully seeth unto it*, and as the Gr. translath, *visiteth*. According to this phrase, Zion is called 'a city sought, (that is, cared for, or regarded) and not forsaken,' Is. lxii. 12. And of God's gracious providence towards the land of Israel, David singeth how the Lord visited the land, and plentifully moistened it, very much enriched it, softened it with showers, blessed the bud of it, crowned the year of his goodness, and his paths [the clouds] dropped fatness, Ps. lxxv. 10—12. THE EYES,] This also signified God's care and providence for good, as in the like speeches, Jer. xl. 4; Ezra v. 5; Ps. xxxiv. 16. Though God's providence be towards all people, and 'he giveth to all, life and breath, and all things,' Acts xvii. 25; doing good, giving 'us rain from heaven, and fruitful seasons,' Acts xiv. 17; causing it 'to rain on the earth where no man is; on the wilderness, wherein there is no man,' Job xxxviii. 26; yet other people have not the word and promise of God, whereon to depend, as Israel had: whereby they might live, 'not by bread only, but by every word that proceedeth out of the mouth of the Lord,' Deut. viii. 3.

VER. 13.—IF HEARKENING YE SHALL HEAREN,] That is, if ye shall diligently hearken and obey. This passage of scripture following, the Jews read daily in their families, as is noted on Deut. vi. 4.

your soul; <sup>14</sup> That I will give the rain of your land in his time the first rain, and the latter rain; and thou shalt gather in thy corn, and thy new wine, and thy new oil. <sup>15</sup> And I will give grass in thy field, for thy cattle, and thou mayest eat and be full.

<sup>16</sup> Take heed to yourselves, lest your heart be deceived, and ye turn aside and serve other gods, and bow down yourselves to them. <sup>17</sup> And the anger of Jehovah be kindled against you, and he shut up the heavens, that there be no rain, and the land yield not her increase, and ye perish quickly from off the good land, which Jehovah giveth you.

<sup>18</sup> And ye shall put these my words in your heart, and in your soul, and shall bind them for a sign upon your hand, and they shall be for phylacteries between your eyes. <sup>19</sup> And ye shall teach them your children, speaking of them when thou sittest in thine house, and when thou walkest in the way, and when thou liest down, and

VER. 14.—THE FIRST RAIN, &c.,] Or, *the early rain*. Twice in a year there fell store of rain in Israel; in the beginning of the year, about September or October, and half a year after, which was in Abib (or March) which ecclesiastically began the year unto Israel, as is noted on Exod. xii. 2; whereupon it is called 'the latter rain in the first month,' Joel ii. 23. The first rain fell after the sowing of their corn, that it might take root in the earth: the latter rain was a little before the harvest, that the ear might be full. Of these the scriptures sundry times speak; but so as they depended upon God, to whom Israel should obey, and of whom they should 'ask rain in the time of the latter rain,' Zech. x. 1; and then he would come unto them (with his blessings) 'as the rain, as the latter and former rain unto the earth,' Hos. vi. 3. So for the fruits, the husbandman waited and had long patience, until he received the 'early rain, and the latter rain,' James v. 7. Which rain, as it figured heavenly blessings in Christ, Deut. xxxii. 2; Ps. lxxii. 6; so they led Israel to the fear of God; but when they revolted from him, they 'said not in their heart, Let us now fear the Lord our God, that giveth rain, both the former and the latter rain, in his season,' Jer. v. 24. If these rains were seasonable and moderate, the land was fruitful; (as Moses in the next words sheweth:) if they failed, then the drought as 'fire devoured the pastures;' if they fell immoderately, 'the grains rotted under their clods,' Joel i. 17, 19. NEW OIL,] These three were for the use of man, and the grass after mentioned for beasts, as David also sheweth in Ps. civ. 13—15. By these earthly promises God drew his people to obedience: but David

had more gladness in his heart, in the light of the Lord's countenance, than when corn and wine increased, Ps. iv. 6, 7.

VER. 16.—DECEIVED,] Or, enticed and drawn away by riches, pleasures, or false persuasions: of which Job saith, 'If my heart hath been secretly enticed' (or deceived,) Job xxxi. 27. OTHER GODS,] That is, *idols*, falsely reputed gods; so the Chald. translateth, *idols* (or *errors*) of the people.

VER. 17.—SHUT UP THE HEAVENS,] This phrase is used, both for restraining the natural rain for men's sins, 1 Kings viii. 35; and the spiritual rain of God's word and blessings, Rev. xi. 6. PERISH QUICKLY,] Or, *speedily, suddenly*. The wicked heathens God suffered with much patience, and would not have them destroyed suddenly, Deut. vii. 22; but his own people are threatened for their sins to perish suddenly: 'for judgment must begin at the house of God,' 1 Pet. iv. 17; and he warneth his church to repent, &c., or else he will come unto her, quickly, Rev. ii. 5.

VER. 18.—PHYLACTERIES,] Or *frontlets*, written in parchments, and tied to the forehead, as the former were to the hand or arm: of these, see the annot. on Exod. xiii. 9, 16; and Deut. vi. 4, 8.

VER. 19.—TEACH THEM YOUR CHILDREN,] Cause your children (Heb. *your sons*) to learn them; this explaineth the former precept, 'thou shalt whet them on thy children,' Deut. vi. 7. Abraham (the father of the faithful) is commended for this, that he would 'command his children, and his household after him, to keep the way of the Lord,' Gen. xviii. 19; and Solomon's parents taught him the law, Prov. iv. 3, 4; xxxi. 1, 2, &c. WHEN THOU WALKEST, &c.,] Answerable to these, are those sayings

when thou risest up. <sup>20</sup> And thou shalt write them upon the door-posts of thine house, and on thy gates. <sup>21</sup> That your days may be multiplied, and the days of your children, in the land which Jehovah sware unto your fathers to give unto them, as the days of the heavens upon the earth. <sup>22</sup> For if keeping, ye shall keep all this commandment which I command you, to do it, to love Jehovah your God, to walk in all his ways, and to cleave unto him; <sup>23</sup> Then will Jehovah drive out all these nations from before your faces, and ye shall possess nations greater and mightier than yourselves. <sup>24</sup> Every place whereon the sole of your foot shall tread, shall be yours, from the wilderness and Lebanon; from the river, the river Euphrates, and unto the uttermost sea shall your coast be. <sup>25</sup> There shall not a man stand before you: Jehovah your God will give the dread of you, and the fear of you, upon the face of all the land, which ye shall tread upon, as he hath spoken unto you.

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<sup>26</sup> Behold, I set before you *this* day a blessing and a curse. <sup>27</sup> A

of Solomon, 'When thou goest, it shall lead thee; when thou sleepest, it shall keep thee; and when thou awakest, it shall talk with thee: for the commandment is a lamp, and the law is a light,' Prov. vi. 22, 23.

VER. 20.—DOOR-POSTS,] Of this rite, see the notes on Deut. vi. 9.

VER. 21.—DAYS MAY BE MULTIPLIED,] Long life is a blessing, often promised to them that keep God's law. 'Hear, O my son, and receive my sayings, and the years of thy life shall be many,' Prov. iv. 10. DAYS OF THE HEAVENS,] That is, while the world endureth; for so long, by the decree of God (in Gen. viii. 22:) shall the days of heaven be; and so long shall the heavens be over the earth. And under this, eternal life was also figured. A like promise was for the kingdom of David, or of Christ, that 'his throne should be as the days of the heavens,' Ps. lxxxix. 30.

VER. 22.—THIS COMMANDMENT,] The Gr. explaineth it, *these commandments*: see the notes on Deut. v. 31. TO CLEAVE,] That is, to continue fast united unto him and his law, as is noted on Deut. x. 20.

VER. 23.—DRIVE OUT,] According to his former promise, in Exod. xxiii. 23, 27—31. But because Israel kept not God's commandment, this promise was not fully performed, Judg. ii. 1—3.

VER. 24.—SHALL TREAD,] The like promise is made after Moses' death to Israel under Joshua their captain, Josh. i. 3; who was a figure of our Lord Jesus Christ, by whom this promise was fulfilled. THE WIL-

DERNESS,] Of Paran, which was the southern border of the land of Canaan. AND LEBANON,] A mountain which was the northern bound. By *and Lebanon*, we may understand *and unto Lebanon*, as the next words manifest. EUPHRATES,] In Heb. *Pherath*, this is called The River for excellency sake, meaning the great river, as Deut. i. 7; Gen. xv. 18; and so the Gr. translateth it here. It was the eastern border of their territories. UTTERMOST SEA,] Or, *after sea*, which the Gr. and Chald. calleth *the western sea*, meaning the main or great sea toward the going down of the sun, as is explained in Josh. i. 4; which sea is said to be after or behind them, because it was to the west, and so their western bound. For the east is counted the fore-part of the world, the west behind, the south on the right hand, Ps. lxxxix. 13; and the north on the left; all which four parts are called by these names in Job xxiii. 8, 9. See this promise fulfilled in 2 Chron. ix. 26.

VER. 25.—STAND,] Or, *set himself*, that is, *resist* or *withstand* you, as the Gr. translateth. So in Josh. i. 5. FEAR,] In Gr. *trembling*; this was fulfilled before, Deut. ii. 25; Ps. cv. 38; and after Josh. ii. 11; x. 10.

§§§ Here beginneth the forty-seventh section or lecture of the law: see Gen. vi. 9.

VER. 26.—I SET,] Heb. *I give*: this was, that they might take their choice of either of these; for so the phrase elsewhere

blessing, if ye shall hearken unto the commandments of Jehovah your God, which I command you *this* day. <sup>28</sup> And a curse, if ye will not hearken unto the commandments of Jehovah your God, but turn aside out of the way which I command you *this* day, to go after other gods, which ye have not known.

<sup>29</sup> And it shall be, when Jehovah thy God hath brought thee in unto the land whither thou goest, to possess it, that thou shalt put the blessing upon mount Gerizim, and the curse upon mount Ebal. <sup>30</sup> Are they not on the other side Jordan, by the way of the going down of the sun, in the land of the Canaanite, which dwelleth in the plain over against Gilgal, beside the oaks of Moreh?

<sup>31</sup> For ye *are* passing over Jordan, to go in to possess the land which Jehovah your God giveth unto you, and ye shall possess it, and dwell in it. <sup>32</sup> And ye shall observe to do all the statutes, and the judgments, which I set before your faces *this* day.

meaneth, Deut. xxx. 19; and so to manifest, that if the curse or evil came upon them, they caused it themselves.

VER. 27.—[IF YE SHALL HEARKEN,] Or, *that ye may hearken*: but the Heb. *Asher*, *that*, is sometimes used for *if*, as the Gr. here translateth it, and in Lev. iv. 22. So *Asher* in 1 Kings viii. 31, is *in*, that is, *if*, in 2 Chron. vi. 22.

VER. 28.—[AFTER OTHER GODS,] In Gr. *to serve other gods*, following other religions, or divine services, which the Chald. calleth *the idols of the people*. Sol. Jarchi observeth from this place, that “whosoever committeth idolatry, he turneth aside from all the way which was commanded to Israel: hereupon they say, he that professeth idolatry, is as if he denied the whole law.

VER. 29.—[PUT THE BLESSING,] Heb. *give the blessing*, that is, cause it to be pronounced upon mount Gerizim. The manner is showed in Deut. xxvii.; where the law is repeated and enlarged. A thing is said to be given sometimes, when it is spoken or pronounced with the mouth, as in Job xxxvi. 3; Deut. xiii. 1, 2. UPON MOUNT GERIZIM,] Or, *towards mount Gerizim*, (which the Gr. calleth *Gerizein*;) so after, *towards mount Ebal*, (called in Gr. *Gabal*.) For the people stood ‘half of them over against mount Gerizim, and half of them over against mount Ebal,’ as is recorded in Josh. viii. 33. And the Heb. *gual* sometimes signifieth towards a place, as in Exod. ix. 32, ‘towards heaven.’

VER. 30.—[ARE THEY NOT,] That is, *lo*

*they are*, speaking as of a thing well known. See the notes on Gen. iv. 7. BY THE WAY, Or, *after (behind) the way of the going down of the sun*, that is, the way towards the west, or sun-setting. GILGAL,] The place where Israel was circumcised alterward in Joshua’s time, Josh. v. 9. OAKS OF MOREH,] Or, *plains of Moreh*, as the Chald. expoundeth it; which was a place by Sechem, where God first appeared to Abraham after he came into the land of Canaan, and there Abraham built an altar to the Lord, Gen. xii. 6, 7. And that mount Gerizim, was by Sechem, (in that part of the country which after was called Samaria,) appeareth in Judg. ix. 6, 7. And the Hebs. say, in Talmud Bab. in Sotah, chap. vii. that Gerizim and Ebal were in Samaria. There on mount Gerizim was the Samaritans’ temple, 2 Mac. vi. 2; where they worshipped they knew not what, John iv. 20, 22. See also Josephus, Antiq. l. xi. c. 8. It seemeth they took occasion of that superstition from this law, thinking Gerizim to be a holy place, because the blessings were pronounced on it; and they called themselves, those ‘that belong to the blessed mount.’ And there have been of them in that place of late years, as Benjamin in his Itinerario relateth, how he saw the city in a valley, between the mountains Gerizim and Ebal, wherein the Samaritans dwelled, and did sacrifice there on mount Gerizim, alleging that which is written in the law, ‘and thou shalt put the blessing upon mount Gerizim.



## CHAP. XII.

1. *Places and monuments of idolatry are to be destroyed.* 4. *They may not do so unto the Lord, but must seek and keep the place of his service, which he himself should choose.* 5, 11, 14. *Thither all their sacrifices and holy things must be brought.* 12, 18. *There they and their families, and the Levites must eat, and rejoice.* 15, 21. *For civil use they might kill and eat within their gates.* 16, 23. *Blood is forbidden to be eaten.* 29. *The manner of service which the Canaanites used, may not be inquired after, nor the like things done unto the Lord, but his commandments only.*

<sup>1</sup> THESE are the statutes and the judgments which ye shall observe to do, in the land which Jehovah the God of thy fathers giveth unto thee, to possess it all the days that ye live upon the earth. <sup>2</sup> Destroying ye shall destroy all the places wherein the nations which ye shall possess, served their gods, upon the high mountains, and upon the hills, and under every green tree.

<sup>3</sup> And ye shall break down their altars, and break their pillars, and burn their groves with fire; and ye shall hew down the graven images of their gods, and ye shall destroy the names of them out

VER. 1.—STATUTES,] Here Moses entereth into the explication of the second commandment, concerning the manner of God's worship, when Israel should come into Canaan; and proposeth in the xii. xiii. xiv. xv. and xvi. chapters, statutes for the service of God; and afterwards, 'judgments' for the repressing of evils.

VER. 2.—DESTROYING,] That is, ye shall speedily and utterly destroy; as the Gr. translateth, *destroy with destruction*. In the Heb. canons it is said, "We are commanded to destroy the idol, and the ministering vessels thereof, and whatsoever is made for the same," Deut. xii. 2. 'And in the land of Israel we are commanded to persecute it. But every place which we shall subdue, we are to destroy every idol that is therein, as it is written' (in Deut. xii. 3,) 'and ye shall destroy the names of them out of that place.' Maim. in Misneh, treatise of idolatry, chap. vii. sect. 1. PLACES,] As houses, high places, temples, and the like. Hereupon 'the house of Baal,' 2 Kings x. 27, the 'high places' which Solomon and Jeroboam had built for idolatry, 2 Kings xxiii. 13, 15, were destroyed. But if an house were built for use, and idols afterwards set up in it, the Heb. say, "When he had brought in the idol into the house, so long as it was there, the house was unlawful for any use; when it was taken out, the house was

lawful. Maim. treat. of idolatry, chap. viii. sect. 4. SHALL POSSESS,] That is, shall subdue and have dominion over them, as the word often signifieth: see Lev. xxv. 45, 46; Jer. xlix. 2; Ps. lxxxii. 8. GODS,] That is, as the Chald. explaineth it, *idols*; there are 'gods (so called) many; but unto us there is but one God,' 1 Cor. viii. 5, 6. MOUNTAINS,] In such high places, all nations for the most part used to serve their gods: into which corruption Israel sometimes fell, 2 Kings xvii. 10, 11; Jer. iii. 6; Ez. xx. 28, 29; Hos. iv. 13.

VER. 3. PILLARS,] Or *statutes, standing images*: of these see Ex. xxiii. 24; Lev. xxvi. 1. GROVES,] Which were wont to be as temples unto the heathen, as is noted on Ex. xxxiv. 13. See also the annot. on Deut. vii. 5. GODS,] In Chald., *images of their idols*. NAMES,] whether in speech (for the name of other gods might not be heard out of their mouths, Ex. xxiii. 13,) or imprinted in books, graven on pillars, imposed on places, or any other the like. So the Reubenites changed the names of cities that carried idol names, Num. xxxii. 38. As the beginning of true religion is 'repentance from dead works,' Heb. vi. 1, so in the constituting of God's true service, Moses beginneth with the abolishing of all idolatrous monuments; 'What agreement hath the temple of God with idols?' 2 Cor. vi. 16.

of that place. <sup>4</sup> Ye shall not do so unto Jehovah your God. <sup>5</sup> But unto the place which Jehovah your God shall choose out of all your tribes, to put his name there, *even* unto his habitation shall ye seek, and thither shalt thou come. <sup>6</sup> And thither ye shall bring your burnt-offerings, and your sacrifices, and your tithes, and the heavy offering of your hand, and your vows, and your voluntary offerings, and the firstlings of your herd, and of your flock. <sup>7</sup> And there ye shall eat before Jehovah your God, and ye shall rejoice in all that ye put your hand unto, you and your houses, wherein Je-

VER. 4.—NOT DO SO,] in any of the former particulars, or such like: as not to destroy or do evil to God's sanctuary or synagogues, Ps. lxxiv. 3, 7, 8, nor to break down his altars, 1 Kings xix. 10, nor to deface any holy writings, or monuments of his name, Jer. xxxvi. 23. The Hebs. say, "Whosoever destroyeth any name of the holy pure names, whereby the blessed God is called, is by the law to be beaten; for lo of idols he saith, And thou shalt destroy the names of them, &c. Thou shalt not do so to the Lord thy God. He that takes away but one stone (by way of destroying) from the altar, or from the temple, or from any other part of the court, is to be beaten. Likewise he that burneth any of the wood of the sanctuary, &c. All the holy scriptures and the expositions of them, it is unlawful to burn any of them, or destroy them with hand, except they be such as are written by heretics, &c. But holy scriptures, when they are old, are to be laid up." Maim. in Jesudei hatorah, chap. vi. sect. 1, 7, 8.

VER. 5.—TO PUT HIS NAME THERE,] That is, to have it consecrated unto him, and his divine service. Such was the tabernacle of Moses, the temple of Solomon, the city Jerusalem, after God had chosen it; for of them God said, 'My name shall be there,' 1 Kings viii. 29, and his 'name was called' upon them, Dan. ix. 18, and 'put' there, 2 Kings xxi. 4, 9; 1 Kings xiv. 21. The Chald. here expoundeth it, *to cause his Majesty (or divine presence) to dwell there*. Now Christ hath abolished the earthly Jerusalem, and requireth worship 'in spirit and truth' everywhere, John iv. 21, 23. SHALL YE SEEK,] For answers and oracles, which from the mercy-seat, and by Urim and Thummim, were given to the people, Num. vii. 89; Exod. xxv. 22; Num. xxvii. 21. All other places were forbidden; as, 'Seek not Bethel, nor enter into Gilgal,' &c. Amos v. 5. SHALT THOU COME,] At all times, when thou wilt offer sacrifice, Lev. xvii. 8, 9, but three times in the year by express commandment, Exod. xxiii. 14—17. And the Lord promised to come unto them, and bless them, Exod. xx. 24.

VER. 6.—SACRIFICES,] Of all sorts, as sin-offerings, peace-offerings, and whatsoever pertained to the altar. Sacrifices have their name of slaughter, which were slain, offered, and eaten before the Lord: the Chald. here expoundeth it, *the slaughter, (or sacrifice) of your holy things*. TITHES,] The tenth of the herd and of the flock, whom both priests and people were to bring and slay before the Lord, and eat them in Jerusalem: whereof see Lev. xxvii. 32, and the tithes of corn, &c. whereof see ver. 17, and Deut. xiv. 22, 23. HEAVE-OFFERING OF YOUR HAND,] The Gr. translatheth, *the first-fruits*, and in ver. 11, *the first-fruits of your hands*: these are the first-fruits spoken of in Deut. xxvi. 2, &c. which with their hands they brought into the sanctuary. See the annot. there. VOWS, AND YOUR VOLUNTARY OFFERINGS,] Such as for God's blessings they willingly gave unto him. The difference of these voluntary oblations from vows, is showed on Lev. vii. 16. FIRSTLINGS,] Which were given to the priests, for them to eat, after the blood was sprinkled, and the fat burned on the altar: see Num. xviii. 15, 17.

VER. 7.—YE SHALL EAT,] To wit, such things as were lawful for the people to eat: for all the things fore mentioned, they might not eat. Some were for the priests to eat before the Lord; some for the people. REJOICE,] God is to be served with gladness, Ps. c. 1, 2, and the holy things of God might not be eaten with mourning, Deut. xxvi. 14; Hos. ix. 4. YE PUT YOUR HAND,] Heb. *the putting to (or sending forth) of your hand*. This, though it may be applied to that which they might take and eat, of the holy things, as in Gen. iii. 22, yet it seemeth to be more general, for all things that they should do, and all blessings that they should receive, as by comparing this phrase in Deut. xv. 10; xxiii. 20; xxviii. 8, 20, may appear. So after in ver. 18. HOUSES,] That is, *households*, children and such like; as the Chald. expoundeth it, *men of your houses*: and so Moses explaineth it in ver. 12.

hovah thy God hath blessed thee. \* Ye shall not do after all *things* which we do here *this* day, *every* man all that is right in his *own* eyes. <sup>9</sup> For ye are not come as yet unto the rest, and unto the inheritance which Jehovah thy God giveth unto thee. <sup>10</sup> But ye shall pass over Jordan, and dwell in the land which Jehovah your God giveth you to inherit, and he will give you rest from all your enemies round about, and ye shall dwell in confident safety. <sup>11</sup> And there shall be a place which Jehovah your God shall choose, to cause his name to dwell there; thither shall ye bring all that I command you, your burnt-offerings, and your sacrifices, your tithes, and the heave-offering of your hand, and all the choice of your vows which ye shall vow unto Jehovah. <sup>12</sup> And ye shall rejoice before Jehovah your God; you, and your sons, and your daughters, and your men-servants, and your women-servants, and the Levite that is within your gates, forasmuch as he hath no part nor inheritance with you. <sup>13</sup> Take heed to thyself, lest thou offer thy burnt-offerings in every place which thou shalt see. <sup>14</sup> But in the place which Jehovah shall choose, in one of thy tribes, there thou shalt offer thy burnt-offerings, and there thou shalt do all that I command thee.

VER. 8.—WHICH WE DO,] The Gr. expoundeth it, *which ye do*. Israel committed idolatry in the wilderness, Acts vii. 42, 43. Howbeit this speech of Moses seemeth rather to mean the true service of God, which was not as yet perfected, neither could be in their travels; as it was after in Canaan. RIGHT IN HIS OWN EYES,] That is, which liketh or pleaseth him: so the phrase meaneth, in 2 Sam. xix. 9; 1 Chron. xiii. 4, and is often spoken of the corruption of men, as Judg. xvii. 6; xxi. 25; unto which Moses opposeth that which is right in the Lord's eyes. ver. 25, 28; chap. xiii. 18. 'There is a way which is right before a man, and the end thereof are the ways of death,' Prov. xiv. 12.

VER. 9.—THE REST,] In Chald., *the house (or place) of rest*: meaning the land of Canaan, and in special Jerusalem there, 1 Chron. xxiii. 25, where after their travels and wars, the Lord gave rest unto his people, as ver. 10, and 1 Kings viii. 56. But David being there, speaketh of another rest, which remaineth for the people of God, Ps. xcvi. 11, into which rest, we that believe do enter, and cease from our own works, Heb. iv. 3, 8—10.

VER. 10.—IN CONFIDENT SAFETY,] Or, in *security*; it meaneth without fear, Judg. viii. 11; xviii. 7, and without danger of evil, Ps. lxxviii. 53. See the like promise in Lev. xxv. 18, 19. This promise is fulfilled in Christ, by whom we are delivered

out of the hand of our enemies, that we might serve God without fear, Luke i. 74.

VER. 11.—AND THERE SHALL BE,] Or, *And it shall be that the place, &c.* See ver. 5. THE CHOICE,] That is, the *best*, or *fairest*, as the Chald. translateth.

VER. 12.—YOUR GATES,] The Chald. explaineth it, *your cities*: so the Heb. text sometime explaineth it *self*, as is noted on Exod. xx. 10. NO PART,] of the spoils or inheritance in the division of the land, but the Lord is his part and inheritance. See Dent. x. 9; Num. xviii. 8—21.

VER. 13.—LEST THOU OFFER,] That is, *that thou offer not*. This precept is often and carefully urged, because the people were prone to fall into the transgression of it, as the histories of scripture manifest, 1 Kings xii. 28, 29, 30; 2 Kings xvii. 9, 11. And it taught men the unity of the faith of Christ, and the band of love and peace, to be kept in the heavenly Jerusalem, whither all people should resort, Rev. xxi. 24—26.

VER. 14.—THAT I COMMAND THEE,] The Gr. addeth, *this day*. So not the place only, but all other things in God's service, were to be according to the word of God, because 'the natural man' (not regenerate by God's word and Spirit,) 'receiveth not the things of the spirit of God, neither can he know them,' 1 Cor. ii. 14, and in the things which he knoweth he corrupteth himself, Rom. i. 21, and God would have obedience

<sup>15</sup> Notwithstanding, in all the desire of thy soul, thou mayest slay and eat flesh, according to the blessing of Jehovah thy God, which he hath given to thee in all thy gates: the unclean and the clean may eat thereof, as of the roe-buck, and as of the hart. <sup>16</sup> Only the blood ye shall not eat, ye shall pour it upon the earth as water. <sup>17</sup> Thou mayest not eat within thy gates, the tithe of thy corn, or of thy new wine, or of thine oil, or the firstlings of thy herd, or of thy flock, or any of thy vows which thou shalt vow, or thy voluntary offerings, or heave-offering of thine hand.

<sup>18</sup> But thou shalt eat it before Jehovah thy God, in the place which Jehovah thy God shall choose; thou, and thy son, and thy daughter, and thy man-servant, and thy woman-servant, and the Levite that is within thy gates; and thou shalt rejoice before Jehovah thy God, in all that thou puttest thine hand unto. <sup>19</sup> Take

to his word, rather than sacrifice, 1 Sam. xv. 22.

VER. 15.—NOTWITHSTANDING,] Or *only*, as the word signifieth in ver. 16, 26. It is a liberty granted for civil things, but with a limitation. IN ALL THE DESIRE OF THY SOUL,] The Gr. translateth, *in all thy desire*, the soul being put for the whole person. It meaneth, 'whatsoever thou, or thy soul desireth. MAYST SLAY,] This word is the same that is used for *sacrificing*, (which also was with slaughter of the creature) but applied here, and often, to the slaying for ordinary food. Of this the Heb. say, "It is lawful to slay (for common food) in any place without the court (of the sanctuary;) for they slay in the court none but the holy things of the altar only. But it is unlawful to slay common things in the court, either cattle, beast, or bird. And so it is said (in Deut. xii. 21.) 'If the place be far from thee, which the Lord thy God shall choose, &c. then thou shalt slay, &c. and eat within thy gates.' Here thou art taught, that they slay not flesh for one's desire, but without the place which the Lord hath chosen. And that which is slain without the place, is lawful to be eaten within all gates. But he that slayeth common things in the court, that flesh is pure, and unlawful to be used; but they bury it," &c. Maim. tom. 2, in Shechitah, chap. ii. sect. 1, 2. TO THE BLESSING,] That is, the liberality, or bounteous gift: so restraining all profuse riot, and keeping men within the limits of their ability. THY GATES,] In the Chald. *thy cities*: and so the Gr. *in every city*. MAY EAT,] Or *shall eat*. God would have no difference of persons, nor of places, nor of clean beasts, (as after followeth) lest there should grow any respect of holiness in such civil things, which might turn to superstition.

VER. 16.—ONLY,] As the Gr. saith, *But the blood*, to wit, of beasts, and of fowls, Lev. vii. 26, this was absolutely forbidden even in civil diet; the reason hereof is noted on Lev. xvii. POUR IT,] Or *shed it on the earth*, and cover it with dust, Lev. xvii. 13. See the annot. there.

VER. 17.—THOU MAYEST NOT,] That is, it is not permitted or lawful for thee, as the Chald. explaineth it. GATES,] In the Gr. and Chald., *cities*; so in ver. 18—21. The second tithe which the owners did eat, was holy, and might not be eaten but in the place where God's sanctuary was: see the notes on Deut. xiv. 22, 23. HEAVE-OFFERING,] In Gr., *first fruits*; in Chald., *the separation*, that is, the separated thing: see ver. 6. Maim. in Bicurim (or treat. of first-fruits,) chap. iii. sect. 3, saith, "The heave-offering of thine hand is the first-fruits; and, the priest that eateth of the first-fruits out of Jerusalem, after that they are brought within the walls, is by the law to be beaten; for it is said, Thou mayest not eat within thy gates," &c. See more on Deut. xxvi. 2, 4.

VER. 19.—LEST THOU FORSAKE,] That is, *that thou forsake not*, or neglect not, either by erecting a new ministry, as did Jeroboam, 2 Chron. xiii. 9, or by withholding thy offerings, the means of their livelihood, which is in special here intended. So in Neh. x. 39, we 'will not forsake the house of our God; where mention is made of bringing up their offerings. The same sin is called the spoiling of God, Mal. iii. 8. See also Deut. xiv. 27. UPON THY LAND,] The land of Canaan, out of which in special, tithes, first-fruits, and the like were to be paid. The Gr. translateth, *all the time that thou shalt live upon the land (or earth.)*



heed to thyself, lest thou forsake the Levite, all thy days, upon thy land.

<sup>20</sup> When Jehovah thy God shall enlarge thy border, as he hath spoken unto thee, and thou shalt say, I will eat flesh, because thy soul desireth to eat flesh; in all the desire of thy soul thou mayest eat flesh. <sup>21</sup> If the place which Jehovah thy God shall choose, to put his name there, be far from thee, then thou shalt slay of thy herd, and of thy flock, which Jehovah hath given unto thee, as I have commanded thee: and thou shalt eat within thy gates in all the desire of thy soul. <sup>22</sup> But, as the roe-buck and the hart is eaten, so thou shalt eat it: the unclean and the clean shall eat it alike. <sup>23</sup> Only be sure not to eat the blood, for the blood is the soul, and thou shalt not eat the soul with the flesh. <sup>24</sup> Thou shalt not eat it: thou shalt pour it on the earth as water. <sup>25</sup> Thou shalt not eat it, that it may be well with thee; and with thy sons after thee, when thou shalt do that *which is* right in the eyes of Jehovah. <sup>26</sup> Only thy holy things which thou shalt have, and thy vows, thou shalt take up, and go unto the place which Jehovah shall choose. <sup>27</sup> And thou shalt make thy burnt-offerings, the flesh and the blood, upon the altar of Jehovah thy God; and the blood of thy sacrifices shall be poured out upon the altar of Jehovah thy God, and thou shalt eat the flesh. <sup>28</sup> Observe and hear all these words which I command thee, that it may be well with thee, and with thy sons after thee for ever, when thou shalt do that *which is* good and right in the eyes of Jehovah thy God.

<sup>29</sup> When Jehovah thy God shall cut off the nations from before thee, whither thou goest to possess them, and thou possessest them and dwellest in their land. <sup>30</sup> Take heed to thyself lest thou be

VER. 20.—BECAUSE THY SOUL,] Or, as the Gr. translath, *if thy soul desireth*.

VER. 22.—AS THE ROE-BUCK,] That is, as common and profane meats, without any respect of holiness. So after, in Deut. xv. 22, 23.

VER. 23.—ONLY BE SURE,] Or, *be strong*: the Gr. translath, *Take heed strongly*: it meaneth a full and firm purpose of heart, not to eat it at any time. Of this law, see the notes on Lev. xvii. 10, &c. IS THE SOUL,] Figuratively spoken, because, *the soul (or life) is in the blood*, as is expressed, Lev. xvii. 11. NOT EAT THE SOUL,] Because God gave them that upon the altar, to make an atonement for their souls, Lev. xvii. 11. 12.

VER. 26.—HOLY THINGS,] Heb. *holiness* the Chald. applieth it to their *tithes*.

VER. 27.—THE FLESH AND THE BLOOD,] Both of them were wholly brought to the altar, Lev. i. The Gr. translath, *the flesh thou shalt offer upon the altar*. SACRI-

FICES,] To wit, *peace-offerings*, for the flesh of them was eaten by the owners, Lev. vii. 15. UPON THE ALTAR,] The Gr. translath it, *at the base (or foot) of the altar*.

VER. 28.—IN THE EYES,] That is, as the Gr. and Chald. expound it, *before the Lord*.

VER. 29.—TO POSSESS THEM,] Or, *to disinherit* them; as the Chald. saith *to cast them out*: the Gr. translath, *to inherit their land*. God having given direction for the place of his worship, now proceedeth with the things and manner of service which they should perform unto him.

VER. 30.—LEST THOU BE ENSNARED,] That is, deceived in thy mind, and so fall into sin and destruction, by following their religion. The Gr. translath, *that thou seek not to follow them*. See Exod. xxiii. 33. As the nations were to be destroyed, so their idolatrous service was to be abolished, that none of their customs should be retained in Israel. HOW DUTY,] Heb. *How will*, that is, *how use they to serve*. Hereupon the Heb. say,

ensnared after them, after that they be destroyed from before thee, and lest thou inquire after their gods, saying, How did these nations serve their gods? even so will I do likewise. <sup>31</sup> Thou shalt not do so unto Jehovah thy God; for every abomination to Jehovah which he hateth, have they done unto their gods; for even their sons and their daughters they have burnt in the fire to their gods. <sup>32</sup> Every word which I command you, that shall ye observe to do: thou shalt not add unto it, neither shalt thou diminish from it.

“thou mayest not inquire (or ask) concerning the way of the service of an idol how it is, although thou serve it not; for this thing occasioneth to turn after it, and to do as they do.” Maim. treat. of Idolatry, chap. ii. sect. 2. WILL I DO,] Not unto idols, but to the Lord, as the next ver. manifesteth. So not only the worship of false gods, but false or idolatrous worship of the true God, is here forbidden; and all imitation of idolaters is condemned. So in Lev. xviii. 3.

VER. 31.—EVERY ABOMINATION,] The Chald. expoundeth, *every thing that is abominable before the Lord*; in Gr. *the abominations which the Lord hateth*. To THEIR GODS,] The Chald. expounds it, *to their idols*. This one particular of burning their children, is named, (all other being im-

plied,) because herein they showed most zeal and love; as Abraham for sacrificing his son at God's commandment, is highly commended, Gen. xxii. 12; and Israel when they would show themselves most studious to please the Lord, inquired about giving ‘the fruit of their body for the sin of their soul,’ Mic. vi. 7; and sometimes practised this abomination, Ps. cvi. 37, 38; Ezek. xxiii. 37, 39. But God here condemneth the most fervent devotion of idolaters.

VER. 32.—EVERY WORD,] Or *thing*; in Chald. *every commandment*. Hereby God appointeth his own word and law, to be the only rule of his service, without imitating the customs of others, or devising any thing of their own. So in Lev. xviii. 4; Deut. iv. 1, 2.

## CHAP. XIII.

1. *The prophet that enticeth to idolatry, though he give signs which come to pass, must not be hearkened unto, but put to death.* 6. *The brother, child, wife, or friend, that enticeth to idolatry, must not be hearkened unto, spared or concealed, but stoned to death.* 12. *The city that revolteth to serve other gods, after due inquiry, must be smitten with the sword, men and beasts utterly destroyed, the spoils burned, the city ruined for ever, and none of that execrable thing reserved.*

<sup>1</sup> IF there arise in the midst of thee a prophet, or a dreamer of

VER. 1.—IF THERE ARISE,] Or, *when there shall stand up*; by which word is signified the open and bold carriage of deceivers. Moses having from the first commandment taught the doctrine of one only God whom we should in faith, love, and obedience have to be ours, and give ourselves to him; and from the second commandment, taught the right way of serving this God, according to his own word, doth now from the third commandment, teach to beware of the abuse of God's name and word unto va-

nity, heresy, or idolatry; and so generally warneth Israel to take heed lest they transgressed the first and second commandments by the breach of the third. IN THE MIDST OF THEE,] Speaking to Israel, amongst whom many false prophets did arise, 2 Pet. ii. 1. Unto which danger all churches are subject, as it is said, ‘moreover of your own selves shall men arise, speaking perverse things,’ Acts xx. 30. A PROPHET,] A public seducer, touching whom he giveth warning first, as afterwards of the private, in ver. 5,

dreams, and he give unto thee a sign or a wonder ; <sup>2</sup> And the sign cometh, or the wonder which he spake unto thee, saying, Let us go after other gods which thou hast not known and serve them :

<sup>3</sup> Thou shalt not hearken unto the words of that prophet, or unto that dreamer of a dream ; for Jehovah your God tempteth you, to know whether you be the lovers of Jehovah your God, with all your heart, and with all your soul. <sup>4</sup> After Jehovah your God shall ye walk, and him ye shall fear, and his commandments shall ye keep, and his voice ye shall obey, and him you shall serve, and unto him shall ye cleave.

<sup>5</sup> And that prophet, or that dreamer of a dream, shall be put to death, because he hath spoken revolt against Jehovah your God, which brought you forth out of the land of Egypt, and redeemed thee out of the house of servants, to thrust thee out of the way, which Jehovah thy God commanded thee to walk therein : and thou shalt put away the evil from the midst of thee.

&c. What a prophet signifieth is noted on Gen. xx. 7 ; and Exod. vii. 1. DREAMS,] This was one of the ways by which prophecy came of old unto men, Num. xii. 6 ; Jer. xxiii. 25, 28. By a prophet he seemeth to denote the principal sort, such as saw visions : by a dreamer, the inferior sort, that saw things more obscurely. HE GIVE,] Either by word and promise, or by action and gesture, as 1 Kings xiii. 3 ; xxii. 11 ; Matt. xii. 39, 40. WONDER,] Any miraculous or supernatural thing, as Jannes and Jambres in appearance turned water into blood, Exod. vii. 22.

VER. 2.—OR THE WONDER,] Heb. *and the wonder* : these are said to come, when they are effected or fulfilled : so Jer. xxviii. 9 ; Deut. xviii. 22. SAYING,] That is, *and he say* : as saying, in 1 Chron. xiii. 12, is expounded, and said in 2 Sam. vi. 9 ; so in 2 Kings xxii. 9, compared with 2 Chron. xxxiv. 16. AFTER OTHER GODS,] The Gr. explaineth it, *and serve other gods* ; which the Chald. calleth, *idols of the people*. Thus the religion given of God by the hand of Moses, was established against all opposition that after might arise, upon what pretence soever : And so the faith taught by Christ and his apostles was confirmed against the future signs, and lying wonders of antichrist, 2 Thess. ii. 9, 10. The Hebs. say, “ if there stand up a prophet, and he doth great signs and wonders, and seeketh to deny (or make false) the prophecy of Moses, we may not hearken unto him, but we know certainly, that those signs are by enchantment and sorcery. For the prophecy of Moses was not by signs, &c., but with our eyes we saw, and with our ears we heard as he did hear, &c. Therefore the law saith, if the sign or wou-

der come to pass, thou shalt not hearken to the words of that prophet, (Deut. xiii.) for lo he cometh unto thee with sign and wonder, to make that false which thou hast seen with thine eyes. And forasmuch as we believe not in a wonder, but because of the commandment which Moses commanded us ; how should we receive this sign, which cometh to make the prophecy of Moses false, which we saw and heard ?” Maim. tom. in Jesude hatorah, chap. viii. sect. 3. See also the annot. on Exod. xix. 9.

VER. 3.—THAT DREAMER,] Or, *the dreamer of that dream* ; and so the Gr. translateth it. GOD TEMPTETH,] Or *proveth* : see the notes on Gen. xxii. 1. But there God himself immediately tempted Abraham ; here mediately, and that by evil means which he of his grace and wisdom ordereth and disposeth for good to his people : as also the apostle saith, ‘ there must be also heresies among you, that they which are approved may be made manifest among you,’ 1 Cor. xi. 19.

VER. 4.—AFTER JEHOVAH,] The Chald. saith, *after the fear of the Lord your God*. Here the Lord and his commandments are opposed to all other : so that *after Jehovah*, meaneth after him only ; as our Saviour expoundeth a like speech, Matt. iv. 10 ; from Deut. vi.

VER. 5.—SPOKEN REVOLT,] Or, *apostacy*, that is, *spoken words to cause thee to revolt*, or turn away ; as the Gr. translateth, *to make thee to err from the Lord*. This judgment of the false prophet (as all other weighty matters) none but the high council of seventy-one elders might judge of, as the Hebs. say, Talmud Bab. in Sanhedrin, chap. i. ; and Maim. in Sanhedrin, chap. v. See

If thy brother, the son of thy mother, or thy son, or thy daughter, or the wife of thy bosom, or thy friend, which *is* as thine *own* soul, entice thee in secret, saying, Let us go and serve other gods, which thou hast not known, thou nor thy fathers. <sup>7</sup> Of the gods of the people which *are* round about you, nigh unto thee, or far off from thee, from the *one* end of the earth, even unto the *other* end of the earth. <sup>8</sup> Thou shalt not consent unto him, nor hearken unto him, neither shall thine eye spare him; neither shalt thou pity, neither shalt thou conceal him. <sup>9</sup> But killing thou shalt kill him; thine hand shall be first upon him, to put him to death; and after-

the annot. on Num. xi. 30. THE EVIL,] Both person and work; as the Chald. translath, *the evil doer*: the Gr. *the evil thing*; but in Deut. xvii. 7, the Gr. translath, *the evil one*; which Paul approveth, using the same words, in 1 Cor. v. 13.

VER. 6.—THY BROTHER,] By nature, or in the same faith and church: but the Gr. addeth, *thy brother on thy father's side, or on thy mother's*. SON OF THY MOTHER,] Such are dearest brethren, as the example of Joseph and Benjamin sheweth, Gen. xliii. 34; xlv. 12, 14. DAUGHTER,] Love and affection descendeth from parents to children as it were by inheritance; and the daughter for infirmity of sex, is most spared and pitied; but may not so be in this case. OF THY BOSOM,] The Gr. saith, *which is in thy bosom*. AS THINE OWN SOUL,] Most dearly loved, put therefore in the last place, for 'a friend sticketh closer than a brother,' Prov. xviii. 24. And as man and wife are 'one flesh,' Matt. xix. 6, so friends here are as one soul. ENTICE,] With motions, reasons, exhortations; the Gr. translath *exhort*; the Chald. *counsel*. The Hebs. write; "he that enticeth any one of Israel whether man or woman, he is to be stoned; although neither the enticer nor the enticed hath worshipped the idol, yet he dieth for teaching to worship it. Whether the enticer be private man, prophet, be the enticed one singular person, man or woman, or a few persons, they are to die by stoning. He that enticeth the multitude of a city, he is a thruster away, and is not called an enticer." Maim. treat. of Idolatry, chap. v. sect. 1, 2. See after in ver. 13. OTHER GODS,] In Chald. *idols of the people*: so in ver. 7.

VER. 7.—UNTO THE OTHER END,] That is, all the world over. Hereby God condemneth all the feigned religions throughout the earth, as being gone astray from him: and having made himself and his word known unto Israel, would have them therein to rest their faith, without declining to novelties. 'We know that we are of God, and the

whole world lieth in wickedness,' 1 John v. 19.

VER. 8.—NOT CONSENT,] Or, *not affect*, have any liking or will unto him. From which word the Hebs. gather, that "it is unlawful for the enticed to love the enticer." Maim. treat. of Idolatry, chap. v. sect. 4. If he were drawn away by him, so that he said, "go we and let us serve them, although they had not as yet served, both of them were to be stoned, the enticer and the enticed." Ibid. sect. 5. EYE SPARE,] To wit, from vengeance. See this phrase in Gen. xlv. 20; Deut. vii. 16. PITY,] Or use gentleness and indulgence, as Gen. xix. 16. CONCEAL HIM,] But bewray, and use all means to bring him to his punishment. Therefore the Hebs. think, that the enticed person was to take witnesses, to see if he would entice before them: if he would not, then (they say,) "it is commanded to lay privy wait for him, and they lay wait for none that are guilty of death by the law, but for this man. And thus they do it: the enticed bringeth two men, and sets them in a dark place, so that they may see the enticer, and hear his words, but he may not see them. Then he saith unto the enticer, Say what is it that you said, &c. When he hath [spoken, the enticed answereth, How shall we leave our God which is in heaven, and go and serve stocks and stones? If he convert hereby, or hold his peace, he is free: but if he say unto him, thus are we bound to do, and thus it seemeth us, then they that stood there aloof, bring him to the judgment-hall, and they stone him." Maim. treat. of Idolatry, chap. v. sect. 3.

VER. 9.—SHALT KILL HIM,] By showing the thing to the magistrate, who hath power to kill him: therefore the Gr. translath, 'showing thou shalt show concerning him.' THINE HAND,] This is spoken to the accuser, or first witness, who must cast the first stone at him, Deut. xvii. 7. Of the manner of stoning used in Israel, see the notes on Lev. xxiv. 23.



wards the hand of all the people. <sup>10</sup> And thou shalt stone him with stones, and he shall die, because he hath sought to thrust thee away from Jehovah thy God, which brought thee forth out of the land of Egypt, out of the house of servants. <sup>11</sup> And all Israel shall hear and fear, and shall do no more as this evil thing in the midst of thee.

<sup>12</sup> If thou shalt hear (*say*) in one of thy cities, which Jehovah thy God giveth to thee, to dwell there, saying, <sup>13</sup> *Certain men, the sons of Belial, are gone out from the midst of thee, and have thrust away the inhabitants of their city, saying, Let us go and serve*

VER. 10.—TO THRUST THEE AWAY FROM JEHOVAH,] In Chald. *to make thee to err from the fear of the Lord*, that is, to go astray from his true worship and service, as fear in Is. xxix. 13, is expounded worship in Matt. xv. 9. OF SERVANTS,] In Gr. and Chald. *of servitude or bondage*.

VER. 11.—SHALL DO NO MORE,] Heb. *shall not add to do as this evil word*, that is, any such evil thing as this is. For punishment of transgressors is a mean to restrain others from wickedness, and to make them wise, Prov. xxi. 11. On the contrary, 'because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil,' Eccl. viii. 11. See the like in Deut. xvii. 13. The Heb. gather from the words, "all Israel shall hear," &c., that a crier was to proclaim before him unto all the cause of his death; and they note four sorts of evil doers, before whom such proclamation was made, "the rebellious elder, (Deut. xvii. 13;) the presumptuous false witness, (Deut. xix. 19, 20;) the enticer to idolatry, (here spoken of;) and the stubborn rebellious son," (Deut. xxi. 18, 21.) Maim. tom. 4, treat. of rebels, chap. iii. sect. 8.

VER. 12.—IF THOU SHALT HEAR SAY IN ONE,] Or, *when thou shalt hear of one*, that is, of any one of thy cities. This is one of the most severe laws, wherein God sheweth his jealousy and indignation against idolaters, to the utter rooting out, not only of their persons, but of their posterity, goods and city itself for ever. OF THY CITIES,] Of the cities of Israel, which were God's people, against whom only this law is given, if they should be drawn to idolatry, and not against those that were without. So of spiritual judgment it is said, 'do not ye judge them that are within? But them that are without God judgeth,' 1 Cor. v. 12, 13.

VER. 13.—SONS OF BELIAL,] That is, wicked or mischievous persons, which the Chald. interpreteth, *sons of wickedness*. *Belial* (in Heb. *Belijiagnal*) is by interpreta-

tion, *without profit*, or *without yoke*, that is, lawless, rebellious, and wicked; and this name is given unto satan or antichrist, opposed unto Christ, in 2 Cor. vi. 15; and to be sons of Belial, is to be addicted or given over unto wickedness, as in 1 Sam. ii. 12; Judg. xix. 22; 1 Kings xxi. 10. The like is of a 'daughter of Belial,' 1 Sam. i. 16; and 'man of Belial,' 1 Sam. xxv. 25; and sometimes the wicked are simply called Belial, as in 2 Sam. xxiii. 6; Nah. i. 15; and as it is here applied to persons, so is it also to wicked things, words, or thoughts, as in Deut. xv. 9. OUT FROM THE MIDST OF THEE,] Or, *from among you*, speaking to Israel, from whom such wicked persons might in all ages go forth, as they did also from the Christian churches, as it is said, 'they went out from us, but they were not of us,' 1 John ii. 19. And this their going out, argueth likewise their stubborn and presumptuous carriage in their evil, which they did not in secret, but as proclaiming war against the Lord. HAVE THRUST AWAY,] Or, *have driven, have withdrawn*, to wit, *out of the way*, as was expressed in ver. 5; the Chald. expoundeth it, *have caused to err* (or *go astray*;) and it noteth the force and efficacy of such seducers; as Jeroboam is said to have driven Israel from following the Lord, 2 Kings xvii. 21. See before on Deut. iv. 19. THE INHABITANTS,] This is spoken generally and indefinitely: if all the inhabitants were seduced, there is no doubt but the judgment following was to be executed: the Hebs. also think, if the greater part of the city were drawn away, they all that were seduced, were to die, and the city to be destroyed: but if the lesser part only were withdrawn, then they were killed, but the city itself was to be let stand, as is further showed in the annot. following. OTHER GODS,] In Chald. *the idols of the people*: so here were two evils, the forsaking of the true God, whom they had known, and the following of other gods whom they had not known. Of these the Lord saith by his prophet, 'be astonished, O ye heavens at this, and be hor-

other gods which ye have not known: <sup>14</sup> Then shalt thou enquire, and shalt search, and shalt ask diligently; and behold (*if it be*) truth, the word certain, this abomination is done in the midst of thee. <sup>15</sup> Smiting thou shalt smite the inhabitants of that city with the edge of the sword, utterly destroying it, and all that is therein, and the cattle thereof, with the edge of the sword. <sup>16</sup> And all the spoil of it thou shalt gather into the midst of the street thereof, and shalt burn with fire the city and all the spoil thereof, every whit, to Jehovah thy God: and it shall be an heap *for* ever, it shall not be built again.

ribly afraid, be very desolate, saith the Lord; for my people have committed two evils, they have forsaken me the fountain of living waters; they have hewed them out cisterns, broken cisterns, that can hold no water,' Jer. ii. 12, 13.

VER. 14.—**THEN SHALT THOU ENQUIRE,**] He speaketh to Israel, and therein chiefly to the rulers, whom it most concerned to try out this case: and by these three, *enquire, search, ask*, and that well or diligently, he teacheth what care should be had for finding out the truth; that this severe judgment came not upon any without their due demerit. The Hebs. say, "they judge not a city thrust away, but in the judgment hall of seventy-one (magistrates:) it is said (in Deut. xvii. 5,) thou shalt bring forth that man or that woman unto thy gates, and shalt stone them, &c. Particular persons are killed by the judges that are in every city; but the multitude are not killed save by the great synedrión. The great court do send, and inquire, and search, till they know evidently that all the city, or the most of it, is thrust away, and turned to idolatry. Afterward they send two learned men, to admonish and to convert them. If they convert and show repentance, it is well; but if they persist in their folly, the synedrión do command all Israel to go up against them to war: and they do besiege them, and wage war against them, until the city be broken up. When it is broken up, forthwith they set for them many courts of judgment, and do judge them: whosoever hath two witnesses come against him, that he served an idol, after they have dispatched him, they put him apart. If all the idolaters be found the lesser number, they stone them to death, and the rest of the city is delivered. If they be found the greater number, they carry them up to the high court, and give sentence there against them." Maim. treat. of Idolatry, chap. iv. sect. 3, 6.

VER. 15.—**SMITE THE INHABITANTS,**] The Gr. saith, *kill all the inhabitants with the slaughter of the sword*: which is to be under-

stood, if they be all found guilty: as they say, "they kill with the sword all that have served (the idol:) and smite every soul, men, women, and children, if all (the city) be thrust away. If the idolaters be found the greater number, they smite all the little ones, and women of the idolaters with the edge of the sword. And whether the whole, or the most part, be thrust away, they stone to death those that did thrust them away." Maim. *ibid.* sect. 6. **UTTERLY DESTROYING,**] With a curse or execration: after the Gr. version, *anathematizing*. Of such the Hebs. say, "the men of the city drawn away (to idolatry) have no part in the world to come, (that is, in life eternal)." Talmud. Babyl. in Sanhedrin, cap. Chelek. **THE CATTLE,**] And of "the cattle that is killed, it is forbidden to make any profit (or use of them,) even of the ox that is stoned." Maim. in Idolatry, chap. iv. sect. 13.

VER. 16.—**ALL THE SPOIL OF IT,**] This the Hebs. understand largely, whether they be the goods of the idolaters, or of the other that fell not unto idolatry: for so they write, "the goods of the just men that are within it, if they be the rest of the inhabitants of that city, which are not drawn away with the multitude, they are burnt with the general spoil: forasmuch as they dwell therein their goods perish. A company of passengers from place to place, if they pass through a city so drawn away, and be drawn away with it; if they have continued in it thirty days, they are killed with the sword, and their goods perish; if not, they are stoned to death, and their goods are to their heirs. The goods of the men of another city reserved therein, are not burned, but returned to the owners, for it is said, the spoil of it, and not the spoil of their neighbours. The goods of the wicked men of that city, which are reserved in another city, if they be gathered together with it, are burnt in the general: if not, they perish not, but are given to their heirs, the holy things within it, such as are sanctified for the altar, do die; for the sacri-

<sup>17</sup> And there shall not cleave to thy hand ought of the cursed thing, that Jehovah may turn from the burning of his anger, and may give unto thee tender mercies, and may have tender mercy on thee, and multiply thee, as he hath sworn unto thy fathers. <sup>18</sup> When thou shalt obey the voice of Jehovah thy God, to keep all his commandments, which I command thee *this* day, to do that *which* is right in the eyes of Jehovah thy God.

fee of the wicked is an abomination. Things sanctified to the maintenance of the temple, are redeemed, and afterward burnt: for it is said, The spoil of it, not the spoil of heaven. The first-born, and the tithe that are perfect, are as the holy things of the altar, and die: such as are blemished, are as the common cattle, and are killed, &c. The second tithes, and the money of the second tithes, and the holy scriptures that are within (the city) are laid up in store." Maim. in Idolatry chap. iv. sect. 7, 9, 10, 15. EVERY WHIT,] The Heb. *Calil* here used, is sometime *an whole burnt-offering*, Lev. xxvi. 32; Deut. xxxiii. 10. Hereupon the Heb. say, "Whoso executeth judgment upon the city drawn away (to idols) lo he offereth the burnt-offering *Calil*; as it is written, 'Every whit' (*Calil* to the Lord thy God; neither that only, but turneth away burning anger from Israel, (Deut. xiii. 17,) and bringeth a blessing and mercies upon them. Maim. in Idolatry, chap. iv. sect. 16. AN HEAP,] The

Gr. translateth, *uninhabited*; the Chald., *a desolate heap*. The Heb. say, "Whosoever buildeth it, is to be beaten: but it is lawful to turn it into gardens or orchards; for it is said, It shall not be built again; not built for a city, as it was before. Maim. *ibid.*, sect. 8.

VER. 17.—NOT CLEAVE TO THY HAND,] That is, thou shalt not make any profit or use to thyself of any of the goods of the city. Compare the example of Jericho, Josh. vi. 17, &c. and see the annot. on Deut. vii. 26. FROM THE BURNING,] The Chald. expoundeth it, *from the strength*, the Gr., *from the wrath of his anger*, which oftentimes is kindled, not only against the sinners themselves, but all Israel for their sakes, as Josh. vii. 1, 11, 12; xxii. 17, 18, 20.

VER. 18.—OBEY,] Or *hearken to the voice*; in Chald., *shall receive the word of the Lord*. THAT WHICH IS RIGHT IN THE EYES,] Which the Gr. expoundeth, *That which is good and pleasing before the Lord*.

## CHAP. XIV.

1. *God's children are not to disfigure themselves in mourning for the dead.* 3. *Nor eat any abominable thing.* 4. *What may, and what may not be eaten, of beasts;* 9. *Of fishes.* 11. *Of fowls.* 19. *Creeping things may not be eaten.* 21. *Nor that which dieth of itself.* 22. *Tithes to be eaten before the Lord.* 24. *Or (if the way be too long) to be turned into money, and it to be bestowed on things which they should eat and drink with joy before the Lord.* 27. *The Levite may not be forsaken.* 28. *The third year's tithe; for the Levite, stranger, fatherless, and widow.*

<sup>1</sup> YE are the sons of Jehovah your God: ye shall not cut your-

VER. 1.—THE SONS OF JEHOVAH,] Or, *sons to Jehovah*: the Chald. translateth, *sons before the Lord*. Under the name sons, he implieth daughters also, as is expressed in Deut. xxxii. 19; 2 Cor. vi. 18. Moses here entereth into precepts concerning the communion of the saints among themselves,

which should be holy; who, as they must abstain from false gods, so from communion in the rites and ordinances of religion, with the children of such. Christ is the Son of God in nature, 'the Son of his love,' Col. i. 13. We in Christ are the sons of God by adoption, Rom. viii. 15, 'by faith in Christ,'

selves, nor put baldness between your eyes, for the dead. <sup>2</sup> For thou *art* an holy people to Jehovah thy God; and Jehovah hath chosen thee to be unto him a people of peculiar treasure, above all peoples which *are* upon the face of the earth.

<sup>3</sup> Thou shalt not eat any abomination. <sup>4</sup> These *are* the beasts which ye shall eat; the ox, the lamb of sheep, and the kid of goats. <sup>5</sup> The hart, and the roe-buck, and the fallow-deer, and the

Gal. iii. 26. 'So many as are led by the Spirit of God,' Rom. viii. 14, and are made partakers of his love, as it is written 'Behold what manner of love the Father hath bestowed upon us, that we should be called the children of God,' 1 John iii. 1. NOT CUT YOURSELVES,] As was the manner of the heathens, especially in their sorrow, 1 Kings xviii. 28; Jer. xli. 5, and in particular, when their friends died, Jer. xvi. 6, which thing is chiefly intended here. The Chald. translateth, *ye shall not make a tumult*. Because they are the children of God, therefore they must walk in his fear, 1 Pet. i. 17, and purify themselves, 'even as he is pure,' 1 John iii. 3, and bear all accidents and afflictions that come upon them, patiently; and forsake all heathenish customs, and not hurt their own bodies, which are the temples 'of the Holy Spirit,' 1 Cor. vi. 19. See the notes on Lev. xix. 28. The Heb. say, that "Gedidah, the cutting here spoken of, and Seritah, the incision, in Lev. xix. 28, are one thing: and he that cutteth himself for the dead, whether it be an incision with his hand, or an incision with an instrument, he is to be beaten." Maim. treat. of idolatry, chap. xii. sect. 13. PUT BALDNESS,] That is, make yourselves bald, by shaving or plucking off the hair: which they also used in mourning for the dead, Ezek. vii. 18; xxvii. 31; Jer. xvi. 6; xlviii. 37. See also Lev. xxi. 5; xix. 27. BETWEEN YOUR EYES,] That is, on the fore part of your head: as the *Phylacteries* which were to be between their eyes, were worn on their heads, as is noted on Exod. xiii. 9, 16. And in Lev. xxi. 5, it is written, 'They shall not make baldness upon their head. FOR THE DEAD,] This is an explanation of that which elsewhere he saith 'for a soul,' Lev. xix. 28; xxi. 1. The Heb. here say, "If your father die, ye shall not cut yourselves, nor make you bald, nor sorrow more than is meet; for you are not fatherless, because you have a Father who is great, living, and permanent, even the holy blessed God. But an infidel, when his father dieth, hath no father that can help him in time of need; for his father which is left him is of wood, and his mother of stone; as it is written, saying to a

stock, Thou art my father; and to a stone, Thou hast brought me forth, (Jer. ii. 27,) therefore they weep and cut themselves and make them bald. And further, because thou art an holy people, therefore thou mayest not deform thyself (or make thee ill-favoured.')" Chazkuni on Deut. xiv. Yea, even the wise among the heathens themselves, blamed this folly in men, that mangled their bodies for the dead, calling them, "Varia et detestabili genera lugendi, pedores, muliebres lacerationes genarum, pectoris, fœmorum, capitis percussiones. Cic. Tusc. quaest. lib. 3.

VER. 2.—OF PECULIAR TREASURE,] In Gr., *a peculiar people*; in Chald., *a beloved people*: see the annot. on Exod. xix. 5.

VER. 3.—ANY ABOMINATION,] This Sol. Jarchi, and the Targum called Jonathan, well explain, "any thing that I have made abominable to you (or put far from you.\*)" 'For every creature of God is good,' 1 Tim. iv. 4, and there is 'nothing common (or unclean) of itself,' Rom. xiv. 14, but by the ordinance of God, certain creatures, meats and drinks were made unclean unto the Jews, yet not for ever, but 'imposed upon them until the time of reformation,' Heb. ix. 10. And this law taught them holiness, in abstaining from the impure communion with the wicked, Acts x. 13, 17, 20, 28. See the annot. on Lev. xi. The Hebs. saw this mystery; for Baal Hatturim on this place noteth, "Next unto these words, For thou art an holy people, &c. he saith, Thou shalt not eat any abomination; meaning, that they should not be commixed with infidels, for infidels are like unto beasts.

VER. 4.—KID OF GOATS,] Or *the lamb of goats*: the Heb. *Seh*, is either a young sheep, or a young goat, as Exod. xii. 4, 5, and by naming *the lamb* he meaneth all the breed of these beasts, young or old; as *the son of man*, is used for any man generally, old or young, Ps. cxliv. 3; Job xxv. 6.

VER. 5.—HART,] In Heb., *Ajal*, a wild beast well known, whose female is called an *hind*, Gen. xlix. 21, light of foot, 2 Sam. xxii. 34, bringing forth her young with great sorrow, Job xxxix. 1—3. Such were meat at Solomon's table, 1 Kings iv. 23. ROE-



wild-goat, and pygarg, and the wild-ox, and the chamois; <sup>6</sup> And every beast that parteth the hoof, and cleaveth asunder the cleft of two hoofs, that cheweth the cud among the beasts, that ye shall eat. <sup>7</sup> But this ye shall not eat, of them that chew the cud, or of them that part the cloven hoof; the camel, and the hare, and the conic, because they chew the cud, but they part not the hoof, they *shall be* unclean unto you. <sup>8</sup> And the swine, because he parteth the hoof, and *cheweth* not the cud, he *shall be* unclean unto you: of their flesh ye shall not eat, and their carcass ye shall not touch.

<sup>9</sup> These ye shall eat of, all that *are* in the waters, all that hath

BUCK,] Hebr. *Tschi*, of the pleasantness or beauty of this beast; in Chald., *Tahja*; in Gr. *Dorcas*: (whereupon the woman named in Syriac, *Tubitha*, Acts ix. 36, is by interpretation, *Dorcas*; in English a *roe*;) this beast is very swift, 2 Sam. ii. 18; 1 Chron. xii. 8; Song viii. 14, eaten also at Solomon's table, 1 Kings iv. 23. FALLOW-DEER,] Or *wild-ox*, *bugle*, or *buffel*: in Heb. *jachmur*, (a word not found, but here and in 1 Kings iv. 23.) the Gr. translateth it *lonbalos*, that is, the *buff*, *buffel*, or *wild-ox*, which somewhat resembleth our common ox, but is of another kind, larger, black, and more fierce. The Chald. and Arabic retain the Heb. name *Jachmura*, which some Hebr. say, is a beast like unto a great goat. Some late expositors make it a beast like an ass; as an *ass* in Heb. is called *Chamor*. WILD-GOAT,] In Heb. *Acco*, a word not found but in this one place: of it some think the Lat. *Alce* (by putting in the letter *l*) is derived, which we call the *elk*; a beast somewhat like a fallow-deer. The Gr. translateth it *Tragelaphos*, that is, a *goat-hart*, which is in part like a goat and a hart: such are found in Arabia. The best Heb. expositors say, it is the "wild-goat or rock-goat," so named of climbing the rocks. It is a beast of another kind than the common goat; for be it wild or tame, the beast is the same. PYGARG,] So the Gr. and old Lat. version translate the Heb. *Dishon*, here only used: which the Chald. calleth *Rema*, of *hghness*. The *pygarg* is a wild beast like a fallow-deer, or roe-buck. WILD-OX,] Or, *wild-bull*: so both Oukelos and Jonathan, the Chald. paraphrast, do translate the Heb. *Teo*, used only here, and in Is. li. 20, where it is called *To*. The Gr. translateth it *Oryx*, which is a beast like a goat. The Arabic nameth it *Tujetal*. CHAMOIS,] This name is borrowed of the French, as being a beast like a wild goat. The Heb. name is *Zemer*, the Arabic *Zirapha*; both have the signification of cutting. The Gr. translateth it *Camelopardalis*, which is a word compounded of the *camel* and the *pantheress*. The

Chald. calleth it *Ditsa*, which is a kind of *roe*. These seven sorts of beasts, and three of cattle, are all to be understood of several kinds, (as the scripture giveth them every one a several name) and are not to be distinguished by their wildness, or tameness, but by their different nature; for as the Heb. say, "the wild ox, and the (ox) fatted in the stall, these are of the kind of the ox." Maim. treat. of forbidden meats, chap. i. sect. 8. And the scripture confirmeth this, as when he saith of David, 'He sacrificed oxen and fatlings,' 2 Sam. vi. 13, that is, oxen fed in the pastures, and fatted in the stall. Moreover they say, that there are no other cattle or beasts in the world, lawful to be eaten, save these ten kinds, rehearsed in the law; they and the kinds of them, as is noted on Lev. xiv. 3. And further, they have this saying, 'Though all these (ten kinds) are lawful to be eaten; yet we must put a difference between the clean cattle, and the clean beasts. For the beasts, their fat is lawful (to be eaten) and their blood must be covered: [Lev. xvii. 13,] but clean cattle their fat is unlawful to be eaten, [Lev. vii. 23,] and there is no charge to cover their blood.' Maim. treat. of "forbidden meats," chap. i. sect. 9.

VER. 6.—THAT CHEWETH,] Understand, *and that cheweth*, (as the Gr. addeth the word *and*) for it must do both, else it was not clean. And here, because the former beasts may be unknown by their names, (as is to be seen by the variety of interpretations,) God giveth two general signs to know a clean beast by, the 'parting of the hoof in twain, and the chewing of the cud:' of which, see the annot. on Lev. xi. 3.

VER. 7.—CAMEL,] Of this and the rest that follow, see the notes on Lev. xi. 4—7, and of the exception, how in cases of necessity unclean meats might be eaten, it is there spoken. THEY CHEW,] Or, every of *them cheweth*.

VER. 9.—IN THE WATERS,] Whether *in the seas*, or *in the rivers*, Lev. xi. 9. FIN AND SCALE,] In Gr. and Chald.,  *fins and scales*: see the annot. on Lev. xi. 9, &c.

fin and scale shall ye eat. <sup>10</sup> And all that hath not fin and scale, ye shall not eat, it *shall be* unclean unto you. <sup>11</sup> Every clean bird ye shall eat. <sup>12</sup> But these *are* they of which ye shall not eat: the eagle, and ossifrage, and the osprey: <sup>13</sup> And the vulture, and the kite, and the glede, after her kind: <sup>14</sup> And every raven after his kind: <sup>15</sup> And the owl, and the night-hawk, and the sea-gull, and the hawk after his kind: <sup>16</sup> And the great owl, and the little owl, and the red-shank: <sup>17</sup> And the pelican, and the gier-eagle, and the cormorant: <sup>18</sup> And the stork, and the heron after her kind, and the lapwing, and the bat: <sup>19</sup> And every creeping thing that flieth, it *shall be* unclean unto you: they shall not be eaten. <sup>20</sup> Every clean fowl ye shall eat. Ye shall not eat of any carcass; thou shalt give it unto the stranger that is in thy gates, that he may eat it; or *thou mayest* sell it unto an alien; for thou *art* an holy people unto Jehovah thy God. <sup>21</sup> Thou shalt not see the a kid in his mother's milk.

VER. 10.—UNCLEAN,] And so an *abomination*, as is said in Lev. xi. 10, 11, that their flesh might not be eaten, nor their carcasses touched, as before in ver. 8.

VER. 12.—EAGLE,] Of this, and the rest that follow, see the annot. on Lev. xi. 13, &c.

VER. 13.—VULTURE,] Called here in Heb., *Raah*, of *seeing*; in Lev. xi. 14, *Daah* of *flying*. Chazkuni here saith, “*Raah* and *Daah* are one, and it is called *Raah*, because it seeth much.” Jonathan in his Thargum calleth it, “the white Dajetha,” according to the name in Lev. xi. and Onkelos nameth it *Bath canpha*, that is, *daughter of wing*. GLEDE,] A kind of kite or puttuck, in Heb. *Dajah*: this is not mentioned in Lev. xi. (see the annot. there on ver. 14,) The Gr. calleth it *Ictinos*, that is, a *glede*, or *kite*.

VER. 15.—OWL,] Or *young owl*, or *young ostrich*: see the notes on Lev. xi. 16, for this and the rest that follow.

VER. 19.—THAT FLIETH,] Or, *of the flying fowl*: in Gr., *all the creeping things of fowls*; which Jonathan, Solomon Jarchi, and others, expound of *flies*, *bees*, *hornets*, and all such like: see Lev. xi. 20.

VER. 20.—CLEAN FOWLS,] Or, *clean flying things*; implying the kinds of *locusts*, which were lawful to be eaten, Lev. xi. 21, 22.

VER. 21.—ANY CARCASS,] The flesh of a clean beast or fowl, that either dieth alone, or is not orderly slain: see the annot. on Lev. xvii. 15. THE STRANGER,] Not the proselyte, or stranger joined to the church, for such were bound to keep the whole law, and this in special, Lev. xvii. 15, but as both the Chald. paraphrases expound it, *the uncir-*

*cumcised stranger that is in thy cities*; and the Gr., *the sojourner that is in thy cities*. Of three sorts of strangers, see the notes on Exod. xii. 43, 45, 48. This stranger here spoken of, the Hebs. call *Gertoshab*, that is, *the stranger inhabitant* (or *sojourner*: in Gr. *Paroikos*;) and they describe him thus; “*Gertoshab* is an heathen, who takes upon him that he will serve no idol, with the residue of the commandments which were commanded to the sons of Noah, [whereof see the notes on Gen. ix. 4,] but he is not circumcised nor baptized. Such an one they (the Israelites) do receive, and he is of the saints of the nations of the world. And why is he called *Toshah* (an inhabitant?) because it is lawful for us to let him inhabit amongst us in the land of Israel.” Maim. tom. 2, in Issurei Biah, chap. xiv. sect. 7. Of such, they held that they might be in the state of salvation, as they confess elsewhere. “The saints of the nations of the world, they have a portion in the world that is to come (in life eternal).” Maim. treat. of repentance, chap. iii. sect. 5. SELL IT UNTO AN ALIEN,] Or, *sell thou it to a foreigner*; in Chald., *to a son of the people*; an heathen that dwelt not in the land of Israel. AN HOLY PEOPLE,] And therefore are to show forth holiness in obeying all the commandments of the Lord, though imposed but for a time, and as shadows of better things. For ‘meats, and drinks, and divers washings, and carnal ordinances, were imposed on the Jews, until the time of reformation,’ Heb. ix. 10. But now it is said, ‘Let no man judge you in meat or in drink, &c. which are a shadow of things to come, but the body is of Christ’ Col. ii. 16, 17. Nor

<sup>22</sup> Tithing thou shalt tithe all the revenue of thy seed, that the field bringeth forth, year *by* year. <sup>23</sup> And thou shalt eat before Jehovah thy God, in the place which he shall choose, to cause his

SEETHE A KID,] This law is twice given before, in Exod. xxiii. 19; xxxiv. 26, see the annot. there. Under the name of a *kid*, the Heb. understand a *lamb* also, and *calf*, or other beast: and by seething, they imply also eating, or making any profit or use of flesh so boiled. The Chald. translateth, *thou shalt not eat flesh with milk*.

VER. 22.—TITHING THOU SHALT TITHE,] That is, shalt in any wise, carefully, faithfully separate the tithe; meaning the second tithe which themselves were to eat, ver. 23, for there was a first tithe which was given 'to the Levites,' out of which the Levites paid a tenth part again to the priests, Num. xviii. 24—28; Neh. x. 37, 38. Then of that which remained, the owner separated a second tithe, which themselves did eat before the Lord, the first and second year: in the third year it was given to the Levites, and to the poor, Deut. xiv. 28, 29. In the fourth and fifth years it was eaten again by the owners, and in the sixth year was given to the poor. The seventh year was a rest and Sabbath to the land, then all things were common, Exod. xxiii. 10, 11. And this course they were constantly to follow in Israel. Hereof it is written by the Heb. thus; "After that they have separated the first tithe, every year they separate a second tithe: Deut. xiv. 22, and in the third year, and in the sixth they separate the tithe of the poor, instead of the second tithe. In the first (day) of Tisri (or September,) is the beginning of the year for the tithe of corn, and of pulse, and of herbs: and wheresoever the beginning of the year is mentioned, it is the first of Tisri. And the fifteenth of Shebat [that is, the eleventh month which we call January,] is the beginning of the year for the tithes of trees, (fruit.)" Maim. tom. in Maaser sheni (or treat. of the second tithe,) chap. i. sect. 1, 2. See also the annot. on Lev. xxvii. 30, &c. ALL THE REVENUE,] Or, *all the income*, that is, fruits or increase which are gathered and brought in for food, the reason of the name appeareth in 2 Sam. ix. 10, thou shalt 'till the land for him, and thou shalt bring in (the fruits) that thy master's son may have food to eat.' The Heb. say, "All man's meat that is kept, which groweth out of the ground, oweth an heave-offering: and it is commanded to separate out of it, the first-fruits for the priests, &c. and likewise the tithes." Maim. in Trumoth, chap. ii. sect. 1. And whereas the scripture sometimes speaketh of 'revenue sometime of

corn,' (as after in ver. 23,) sometime of a morsel of bread, (as in Judg. xix. 5,) they say, the grain, "when it is eared, is called (Tebuah) revenue, everywhere; and after that it is threshed and fanned, it is called (Dagan) corn; and when it is ground, kneaded, and baked, it is called (Path) a morsel, or bread." Maim. in Beracoth, chap. iii. sect. 1. THAT THE FIELD BRINGETH FORTH,] Or, *that cometh out of the field*; in Gr., *the generation or increase of thy field*. YEAR BY YEAR,] So the Gr. also interpreteth the Heb. phrase, *year year*, which is elsewhere written, *year by year*, Neh. x. 35, and Jonathan in his Thargum explaineth it, "every year and year: whereto he addeth, and not the fruits of (one) year, with the fruits of another year:" meaning, that they must separate their tithes yearly, and not put two years' tithe into one.

VER. 23.—SHALT EAT,] In Gr., *shall eat it*: speaking of the tithe which the owners should eat: and so Jonathan in his Thargum saith, "Ye shall eat the second tithe before the Lord." BEFORE JEHOVAH,] The tithes which were given to the priests they might eat 'in every place,' Num. xviii. 31, this second tithe was holy, and might not be eaten, but where God's sanctuary was; as within Jerusalem when the temple was there built. "The second tithe is eaten by the owners, within the walls of Jerusalem, (Deut. xiv. 23,) "Whoever eateth so much as an olive of the second tithe, or drinketh of it the fourth part (of a log) of wine, without the wall of Jerusalem, is to be beaten, as it is written (in Deut. xii. 17,) thou mayest not eat within thy gates, the tithe of thy corn, or of thy wine, or of thine oil, &c. and he is to be beaten for every one in particular: therefore if he eat of them all three without the wall, he is beaten three times." Maim. in Maaser sheni, chap. ii. sect. 1, 5. This is meant (they say) if he eat thereof without the walls of Jerusalem, after it is once brought in thither; "But if he eat of it, before it cometh within the wall of Jerusalem, he is chastised with stripes," *ibid.* sect. 6. Of beating, see Deut. xxv. 2, 3, and of the holy manner of eating it, see Deut. xxvi. 14. HIS NAME,] In Chald., *his divine presence*, (Shecinah,) whereby God's presence with his church in Christ, and by his Spirit, is meant: see the notes on Exod. xxxiv. 9. FIRSTLINGS,] These were given to the priests, Num. xviii. 15; Neh. x. 36, who had many other gifts, of which, some might not

name to dwell there, the tithe of thy corn, of thy new wine, and of thy new oil, and the firstlings of thy herd, and of thy flock, that thou mayest learn to fear Jehovah thy God, all days. <sup>24</sup> And if the way be too much for thee, that thou art not able to carry it, because the place is far from thee, which Jehovah thy God shall choose to set his name there, when Jehovah thy God hath blessed thee; <sup>25</sup> Then shalt thou turn *it* into money, and bind up the money in thine hand, and shalt go unto the place which Jehovah thy God shall choose. <sup>26</sup> And thou shalt give the money, for all that thy

be eaten but in the court of the sanctuary; some (of which number these firstlings were,) might not be eaten but in the holy city: and some might be eaten everywhere. See the annot. on Num. xviii. To FEAR,] This is the end of this ordinance, that the people might be inured with the fear, religion, and service of God: (for *fear* is sometime used generally for God's worship, Is. xxix. 13. with Matt. xv. 8, 9.) And this *fear* they learned both by the action itself, eating the tithe of all their fruits, with joy and thankfulness to him that so blessed their land and labours, the tenth whereof they consecrated unto him: and by beholding the other holy things, and religious actions, performed by all Israel at their solemn feasts. In this latter sense Chazkuni here expoundeth it thus; "That when thou goest up to the feast, to eat thy second tithe, and shalt see the priests in their service, and the Levites in their singing, and the Israelites in their standing, and the Synedriion (or magistrates) sitting and judging the judgments of Israel, and the doctors teaching; (for from thence doctrine went forth unto all Israel,) thou mayest learn to fear the Lord thy God.

VER. 24.—TOO MUCH FOR THEE,] That is, as the Gr. explaineth it, *be far away from thee*. TO CARRY IT,] In Gr., *to carry them*, meaning the tithes fore-mentioned. HATH BLESSED THEE,] That is, hath given thee so great an increase, that the tenth of them is more than thou canst carry to the place of God's sanctuary.

VER. 25.—TURN IT,] Or *sell it for money*: Heb., *give it for silver*; which the Gr. translateth, *sell them for silver*. Of this the Heb. have these ordinances; "He that will redeem the fruits of the second tithe, redeemeth them by their price (or worth) and saith, Lo this money is instead of these fruits, &c. and he carrieth the money up to Jerusalem. He that redeemeth his second tithe, blesseth God for the redemption thereof. When they redeem it, it is not by the name of tithe, but by the name of common (or profane) things: and they say, 'How much are these common fruits worth; though

all do know that they are tithes.' They redeem not the tithe fruits, but with silver; and they redeem them not with silver uncoined, but with silver stamped, which hath some figure or writing upon it: and if he redeem it with a wedge of silver, or the like, he doth nothing. He may not redeem it with money which is not current at that time, and in that place. Neither may he redeem it with money which is not in his own power; as it is written, 'Thou shalt bind up the money in thine hand.' He that redeemeth his second tithe before he have separated it: as if he say, 'The second tithe of these fruits be redeemed with this money; he saith not anything, seeing he hath not set out the tithe.' But if he have set them out, and then say, the second tithe which is in the north, or in the south, be common (or profane) for this money; lo then it is redeemed. When they redeem the second tithe, it must be with the worth thereof, and not by guess, but exactly, by the measure, or by the weight thereof and so they give the price. If the price be known, he may redeem it by the mouth of one; but if it be not known, as if the wine begin to be sour, or the fruits to be rotten, &c. he is to redeem it by the mouth of three chapmen. They may not carry the tithe fruits from one place to another, to redeem them there." Maim. in *Maasar sheni*, chap. iv. AND BIND UP,] The Gr. saith, *and shalt take the money in thine hands*.

VER. 26.—THY SOUL ASKETH OF THEE,] In Gr., *thy soul desireth*; by *soul*, meaning appetite or lust after meat or drink, as in Ps. lxxviii. 28, they asked 'meat for their soul.' They might not bestow the money on other things, than for food or anointing, as the Hebs. declare it thus; "He may not take for the money of the tithe, ought save man's meat, which groweth out of the earth, or which is nourished by that which groweth out of the earth; as the particulars expressed in the law, oxen, sheep, wine, or strong drink. Therefore they may not buy with the tithe money water or salt, &c. because they grow not out of the ground. Honey, eggs, and milk, are as oxen, and sheep; for though they grow



soul desireth, for oxen, or for sheep, or for wine, or for strong drink, or for whatsoever thy soul asketh of thee: and thou shalt eat there before Jehovah thy God; and thou shalt rejoice, thou and thine house. <sup>27</sup> And the Levite which *is* within thy gates, thou shalt not forsake him, for he hath no part nor inheritance with thee.

<sup>28</sup> At the end of three years thou shalt bring forth all the tithe of thy revenue in that year, and shalt lay *it* up within thy gates.

<sup>29</sup> And the Levite, because he hath no part nor inheritance with thee, and the stranger and the fatherless, and the widow which

not out of the earth, yet are they proceeded of them which are nourished from the earth. Likewise, they buy not a beast with the tithe money out of Jerusalem." Maim. in *Maaser sheni*, chap. vii. sect. 3, 4, 5, 16. AND THINE HOUSE,] In Chald., *the men of thine house*; meaning such as were clean, the unclean might not by the law, Deut. xxvi. 14. "Whoso eateth of the second tithe, in his uncleanness, is to be beaten." Maim. in *Maaser sheni* chap. iii. sect. 1.

VER. 27.—THY GATES,] In Gr. and Chald., *thy cities*: so in ver. 28. NOT FORSAKE HIM,] That is, *not neglect him*, but minister sufficient for him also to eat, drink and rejoice; seeing he hath no land of his own, to supply this unto him: see Deut. xii. 19. And this here seemeth not to be meant only of the first tithe, commanded to be given unto the Levites, Num. xviii., but of communicating also these second tithes with them, to rejoice together, as may be gathered by the law following, ver. 29.

VER. 28.—AT THE END OF THREE YEARS,] In Gr. *After three years*: but it is meant in the third year, to wit, of the seventh or Sabbath year; and so again in the sixth year, for every third year is meant. Therefore in Deut. xxvi. 12, it is written, 'In the third year.' ALL THE TITHE,] The Hebs. write, "After a man hath reaped the seed of the earth, or gathered the fruits of the trees, and ended the work thereof; he separateth out of it one of fifty; and this is called 'The great heave-offering (or first-fruits)' and it is given to the priest:" and of this is spoken in Deut. xviii. 4. Afterward he separateth out of the remainder, one of ten; and that is called the first tithe; and he giveth it to the Levites: and this is mentioned in Num. xviii. 24. After this he separateth out the residue, one of ten, and that is called the second tithe: and it is for the owners, and they eat it in Jerusalem: and this is spoken of in Lev. xxvii. 30, 31, and Deut. xiv. 22. According to this order do they separate in the first year of the seven, and

in the second, and in the fourth, and in the fifth. But in the third, and in the sixth of the seven, after they have separated the first tithe, he separateth out of the remainder, another tithe, and giveth it to the poor, and that is called the tithe of the poor. And these two years there is no second tithe but the tithe of the poor, and that is spoken of in Deut. xiv. 28; xxvi. 12. The year of release [which is the seventh year] is all free; and there is in it no heave-offering, nor tithes at all, either first or second, or tithe of the poor." Maim. tom. 3, in *Mattanoth*, *gnanijim*, chap. i. sect. 2—5. THY GATES,] In Gr. and Chald. *thy cities*: implying cities, suburbs, and fields about them; but not out of the land: as the Hebs. say, "They may not carry out of the land, for it is said, With-in thy gates; and (in Deut. xxvi. 12.) That they may eat within thy gates." Maim. in *Mattanoth*, chap. vi. sect. 17.

VER. 29.—THE LEVITE,] He was to have all the first tithe, Num. xviii. 24, and of that do the Heb. understand this; and not of the second tithe: as Sol. Jarchi here saith, "The Levite (shall come) and take the first tithe: and the stranger and the fatherless, and they shall take the second tithe, for it is for the poor of this year." And Chazkuni saith, "In the third year, the first tithe is for the Levite, and the second tithe is to be divided unto the poor." See the notes on Num. xviii. SHALL EAT AND BE SATISFIED,] Or, *eat and have their fill*. They were not bound to eat it in Jerusalem, as the second tithe of the former two years; but might eat it within any of their gates. About the distribution of this tithe, they had these orders: "The owner of the field, when poor folk pass by him, and he have there the tithe of the poor, he giveth to every poor body that passeth by him, so much of that tithe as may satisfy him, according to Deut. xiv. 29. How much is that? If it be of wheat, he gives him not less than half a kab: if of barley, not less than a kab: of rye, not less than a kab: of figs, not less than five and twenty

are within thy gates, shall come, and shall eat and be satisfied; that Jehovah thy God may bless thee, in all the work of thine hand, which thou shalt do.

shekels' weight: of wine, not less than half a log; of oil, not less than a quarter (of a log,) &c. And if he give him of any other fruits, it is not less than that he may sell, and buy with the price thereof two meals' meat. If there be many poor, and he have not enough to give unto every one according to the measure, then he setteth (the tithe) before them, and they part it among themselves. With the second tithe they may not pay debts, or wages; nor redeem captives with it, nor give alms thereof," &c. Maim. in *Mattanoth gnan*. chap. vi. IN ALL THE WORK.] That is, *all the works*, as the Gr. and Chald. ex-

plain it; or, *in every work*. This manner of speech, 'that he may bless, thee,' is a promise, and he will bless thee, (as 'Judge not, that ye be not judged,' Matt. vii. 1, meaneth, 'and ye shall not be judged,' Luke vi. 37,) and it sheweth how 'godliness is profitable unto all things, having promise of the life that now is, and of that which is to come, 1 Tim. iv. 8. Unto such duties as these, and to works of mercy, there are often annexed promises of blessing in the scriptures, Prov. iii. 9, 10. Ezek. xlv. 30; Mal. iii. 10, 11; 2 Cor. ix. 6—10.

## CHAP. XV.

1. *The seventh year, a year of release for the poor.* 7. *Unto the poor, men must lend freely, and give; the seventh year must be no let thereof.* 12. *An Hebrew servant must be set free in the seventh year, and liberally rewarded.* 16. *If he will not go out free, his ear must be bored, and he is a servant for ever.* 19. *All firstlings males of the cattle, are to be sanctified unto the Lord, and eaten before him;* 21. *Except it have a blemish, then is it to be eaten by any, in any place:* 23. *But not the blood.*

<sup>1</sup> At the end of seven years thou shalt make a release. <sup>2</sup> And this is the manner of the release; that every creditor that lendeth

VER. 1.—AT THE END OF SEVEN YEARS,] Hereby seemeth properly to be meant according to the old Lat. version, *In the seventh year*; as in Deut. xiv. 28. 'At the end of three years,' meaneth 'in the third year;' and in Jer. xxxiv. 14, it is said, 'At the end of seven years, let ye go every man his brother,' &c. that is, as thereafter followeth, 'when he hath served thee six years;' and Moses here in Deut. xv. 12, explaineth it, 'in the seventh year;' and the Gr. interpreters translate that place of Jeremiah, "At the end of seven years, thus, when six years are fulfilled." So here, 'the end of seven years,' is the seventh year, which is the end or last of the seven: and as servants were to be released in the beginning of the seventh year, when they had fully served six; so Aben Ezra (upon this place) expoundeth this remission of debts to be at the "beginning of the year." Nevertheless, some of the Heb. expositors take it otherwise, saying,

"The seventh (year) releaseth not debts of money, but at the end thereof, as it is said (in Deut. xv. 1.) At the end of seven years, &c. And there he saith (in Deut. xxxi. 10,) At the end of seven years, in the solemnity of the year of release, in the feast of tabernacles. What is (meant) there? after (seven years;) so the forgiveness of money is after seven (years.) Therefore he that lendeth to his neighbour in the seventh year itself, may require his debt all the year; but when the sun is set in the night of New-year's day, at the going out of the seventh year, the debt is lost." Maim. in *Misneh*, tom. 3. treat. of the "release and jubilee," chap. ix. sect. 4. This seventh year is that spoken of in Exod. xxiii. 11, and Lev. xxv. 4, which was a Sabbath and rest for the land, that it might not be tilled; and a year of releasing debts, figuring the year of grace, the acceptable year of the Lord, which Christ preached, by whom we have obtained of God

*ought* unto his neighbour; do release *it*: he shall not exact of his neighbour, and of his brother, because he hath proclaimed a release to Jehovah. <sup>3</sup> Of a foreigner thou mayest exact *it*: but *that*

release of our debts, that is, the forgiveness of our sins, Luke iv. 18, 19; Matt. vi. 12; Luke xi. 4, and are taught also to forgive, if we have ought against any; that our Father also which is in heaven, may forgive us our trespasses, Mark xi. 25, that we be kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven us, Eph. iv. 32; Col. iii. 12, 13. See the annot. on Lev. xxv. A RELEASE,] Or, a remission, or intermission, called in Heb. *Shemittah*, in Gr. *Aphesis*, that is, forgiveness, or remission: the word which the New Testament useth for 'forgiveness of sins, Mark i. 4; Matt. xxvi. 28, whereof this release of debts was a shadow. And the word is likewise used in Exod. xxiii. 11, where speech is of the land, that it should be let rest, or intermitted from tillage, which was but for that seventh year only: wherefore it cannot be gathered from this word, that the remission of debts here commanded, was to be for ever, but might be an intermission only for the seventh year, wherein was neither sowing, nor reaping, nor other works of husbandry, so that the poor had not such means to pay their debts, as in other years. Howbeit, the Heb. for the most part hold the remission to be perpetual, and therefore have their limitations for some debts and debtors, as after shall be showed.

VER. 2.—THE MANNER,] Heb. *the word*; which the Gr. expoundeth, *the ordinance* (or *commandment*) of the release. EVERY CREDITOR,] Heb., *every master* (or *owner*) of the lending of his hand, that is, of the thing lent with his hand: which seemeth to imply money, and the like, and that which is a man's own, whereof he hath power, as to lend, so to remit. It may also be interpreted "every master of the exaction of his hand, which he may exact of his neighbour, do release it;" that is, every creditor that hath right to exact (the debt) with his hand, do release that which he might exact. The Gr. expounds it thus; "Thou shalt forgive every proper debt (or every debt of thine own) which thy neighbour oweth thee." Chazkuni here observeth, that the release is of things lent, not of things taken by robbery, or of things committed of trust to be kept. NOT EXACT,] Or, *not urgently exact*, in Gr., *not ask*, (or *require*;) which the Hebs. understand both of exacting the debt, and an oath concerning it, as some cases might require. "The seventh year releaseth an oath, as it is said, Thou shalt not exact; not at all;

neither to pay, nor to swear; meaning, an oath before the judges, &c. But an oath of them that have a thing to keep, or for partnership, or the like; wherein if he confess, he must pay; in such case he sweareth, after the (year of) release." Maim. in treat. of the release, chap. ix. sect. 6, 7. AND OF HIS BROTHER,] That is, of such a neighbour as is his brother in the faith; to except the stranger, as in ver. 3. So *and* is often used for explanation, as "I mean, or that is to say:" see the notes on Gen. xiii. 15. BECAUSE HE HATH PROCLAIMED,] Or, "when he (that is, God by the magistrate) hath proclaimed, or because it is called a release." Thargum Jonathan expoundeth it of a proclamation by the magistrates. TO JEHOVAH,] meaning, to his honour, and by his commandment. The Chald. translateth, *before the Lord*: the Gr. *to the Lord thy God*.

VER. 3.—OF A FOREIGNER,] Whom the Chald. calleth "a son of the people," meaning an heathen. EXACT,] The Gr. addeth, *require whatsoever things are thine with him*. THINE HAND SHALL RELEASE,] Which the Greek explaineth thus, *but to thy brother thou shalt make a release* (or *forgiveness*) of thy debt. In this the Hebs. (which hold the release to be for ever) have their limitations. They say, the seventh year releaseth a debt though it be lent upon a bill which secureth the debt by goods; but if he took assurance by land, when he lent it, then it releaseth not. Also, he that lends to his neighbour, and setteth him an appointed time of ten years, he releaseth not (in the seventh.) He that lends unto his neighbour, and conditioneth with him, that the seventh year shall not release him, he must notwithstanding release, for he cannot frustrate the right of the seventh year. If he condition with him, not to release that particular debt in the seventh year, the condition standeth; for that man hath bound himself in his goods, whereas the law hath not bound him. Mulets (or forfeits) for enforcing, or for enticing a maid, or for bringing an evil name, &c. are not released. He that lends upon a pawn, releaseth not, if the debt be equivalent with the pawn: but if it be more, the overplus is released. If the judges have given sentence (at law) and written, "Thou, such an one, art bound to pay this man thus and thus, he releaseth not, for this is not in the nature of a thing lent. These and the like cautions Maimony sheweth in his said treat. of the release and jubilee," chap. ix. Of some of these there is a ques-

which is thine, with thy brother, thine hand shall release. <sup>4</sup> Only, that there be not in thee a needy *man*; for Jehovah blessing will bless thee in the land which Jehovah thy God giveth to thee *for* an inheritance, to possess it. <sup>5</sup> Only, if hearkening thou wilt hearken unto the voice of Jehovah thy God, to observe to do all his commandment which I command thee *this* day. <sup>6</sup> For Jehovah thy God blesseth thee as he hath spoken unto thee, and thou shalt lend unto many nations; but thou shalt not borrow; and thou shalt rule over many nations, and they shall not rule over thee.

<sup>7</sup> If there shall be in thee a needy *man*, of one of thy brethren, in any of thy gates, in thy land which Jehovah thy God giveth unto thee, thou shalt not make strong thine heart, nor shut thine hand from thy brother the needy *man*. <sup>8</sup> But opening thou shalt open thine hand unto him, and lending thou shalt lend him enough *for* his want, *that* which is wanting unto him. <sup>9</sup> Beware of thyself, lest there be a thought in thine heart of Belial, saying, The seventh

tion to be made whether they be agreeable to the law of God here given, especially if it be understood but of an intermission of the debt for the seventh year only.

VER. 4.—ONLY THAT THERE BE NOT,] Or, *to the end that there be not*: it sheweth the reason of the former law of release, that there might not be through exacting of debts, any man brought to extreme poverty. IN THEE,] In the midst of thee, O *Israel*, or, *among you*: so again in ver. 7. A NEEDY MAN,] This word noteth a depth of poverty, and hath the name *Ebjon*, of wishing or desiring things that may relieve his wants. BLESSING WILL BLESS THEE,] That is, will surely bless thee much; so that thou shalt not lose by it, if thou perform this duty to thy poor brother. The Gr. explaineth it, *for this thing the Lord's blessing will bless thee.* •

VER. 6.—BLESSETH THEE,] Or, *hath blessed thee*, that is, will surely bless thee; a promise spoken of as already done. THOU SHALT LEND,] God will so bless thee, that thou shalt have enough to lend, and shalt not need to borrow: so it is explained in Deut. xxviii. 12. RULE OVER MANY,] As otherwise, so particularly by lending unto them, being richer than they; for, 'The rich ruleth over the poor, and the borrower is servant to the man that lendeth,' Prov. xxii. 7; compare also Ps. xxxvii. 21, 26.

VER. 7.—ANY OF THY GATES,] Or, *one of thy gates*: which the Gr. and Chald. expound *cities*. NOT MAKE STRONG,] That is *not harden* thine heart; for so these phrases do one open another; as in Exod. iv. 21; vii. 3. The Gr. expoundeth it, "not turn away thine heart:" the apostle calleth it a 'shut-

ting up of the bowels' (of compassion) from him that hath need, 1 John iii. 17. SHUT THINE HAND,] That is, abstain from giving: contrary to the opening of the hand, in ver. 8.

VER. 8.—OPEN THINE HAND,] That is, be bountiful and give: so again in ver. 11. Thus it is said of God, 'Thou openest thine hand, they are filled with good,' Ps. civ. 28; cxlv. 16. Our Saviour saith, 'Do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Most High; for he is kind unto the unthankful, and to the evil. Be ye therefore merciful, as your Father also is merciful,' Luke vi. 35, 36.

VER. 9.—A THOUGHT,] Heb. *a word*; used generally for any *thing* or *thought*: the Gr. saith, *a hidden word*, or secret thing. IN THY HEART,] Or *with thy heart*. OF BELIAL,] That is, *of wickedness*; see Deut. xiii. 13. This is to be referred unto the former, *a word (or) thought of Belial*: as they are joined in Ps. ci. 3; xli. 9, that is, *a wicked thing (or) thought* in thy heart and so the Gr. explaineth it, *an unlawful thing*. Some refer it to the latter, *the heart*; as if he should say, *a thought in thy wicked heart*. THINE EYE BE EVIL,] Hereby is meant the manifestation of a covetous affection, as is after shewed by the effect, *and thou givest not unto him*; and proceedeth from an 'evil heart,' ver. 10, for the eye declareth what is in the mind. This Solomon teacheth by the contrary, saying, 'He that hath a good eye, shall be blessed, for he giveth of his bread to the poor,' Prov. xxii. 9, whereto agreeth that speech in Eccl. xxxv. 8. 'Give the Lord his honour, with a good eye, and diminish not the first-fruits of thine hands.' But an



year is near the year of release; and thine eye be evil against thy brother the needy *man*, and thou givest not unto him, and he cry against thee unto Jehovah, and it be sin unto thee. <sup>10</sup> Giving thou shalt give unto him, and thine heart shall not be evil when thou givest unto him, because that for this thing Jehovah thy God will bless thee in all thy works, and in all that thou puttest thine hand unto. <sup>11</sup> For the needy shall not cease out of the land: therefore I *do* command thee, saying, Opening thou shalt open thine hand to thy brother, to thy poor afflicted, and to thy needy in thy land.

<sup>12</sup> If thy brother an Hebrew, or an Hebrewess, be sold unto thee, and serve thee six years, then in the seventh year thou shalt send

evil eye signifieth envy and covetousness, as, 'Eat thou not the bread of him that hath an evil eye,' Prov. xxiii. 6, and, 'Is thine eye evil, because I am good?' Matt. xx. 15, and Christ saith, that an evil eye proceedeth 'from within, out of the heart of men,' Mark vii. 21, 22. IT BE SIN UNTO THEE,] Or, *sin in thee*, that is, a great sin, for which thou shalt be condemned, as is showed in Matt. xxv. 41, 42, 45. Thus sin is used sundry times for a most sinful and damnable action; as, 'The thought of foolishness,' (that is, of the fool) 'is sin,' Prov. xxiv. 9, and, 'If I had not done among them the works which none other man did, they had not had sin,' John xv. 24, see also James iv. 17. And this sin is the greater, and the sooner punished, when the poor, for want of release, do cry unto God.

VER. 10.—GIVING THOU SHALT GIVE,] That is, 'In anywise give, and that freely, bountifully,' &c. So in ver. 11, 'opening thou shalt open' thine hand. THINE HEART SHALL NOT BE EVIL,] Or, *let not thine heart be evil*, that is, grudge not, grieve not, nor distrust the providence of God: so the Gr. translateth, *thou shalt not be grieved in thy heart*. This is spoken of the heart, because a pretence of liberality is sometimes made without a good heart, as is showed in Prov. xxiii. 6, 7. Hereupon it is said, 'Every man according as he purposeth in his heart,' (so let him give:) 'not of grief, or of necessity; for God loveth a cheerful giver,' 2 Cor. ix. 7. WILL BLESS THEE,] And consequently will enrich thee; for, 'the blessing of the Lord it maketh rich,' Prov. x. 22. Other blessings also are implied, for he saith, 'If thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness shall be as the noon day, and the Lord will guide thee continually, and satisfy thy soul in drougths, and make fat thy bones; and thou shalt be like a watered garden, and like a spring of water, whose waters fail not, Is. lviii. 10, 11.

VER. 11.—NOT CEASE OUT OF THE LAND,] Or, *from the midst of* (that is, *from within*) *the land*. Though God is abundantly to supply all men's wants, yet suffereth he some to have need, as for other causes, so to make trial of the love and compassion of his people to their poor brethren. 'Ye have the poor with you always; and whensoever ye will, ye may do them good,' Mark xiv. 7.

VER. 12.—AN HEBREW, OR AN HEBREWESS,] That is, as the Chald. expoundeth it, *a son of Israel, or a daughter of Israel*; for the Israelites were called *Hebrews*, Exod. ii. 6, afterward (when the other tribes were fallen from God, and the tribe of Judah abode in the truth, Hos. xi. 12,) they were called *Jews*, Jer. xxxiv. 9; Ezra v. 5, vi. 7, 8, &c. ESTH. iv. 7; ix. 1. SOLD UNTO THEE,] Of the selling of the Hebs., see the law fore-given in Exod. xxi. 2—11; Lev. xxv. 39—55. The Heb. expositors understand this law here given, for him that was sold by the magistrate, according to Exod. xxii. 3, and not for such as sold themselves. Maim. treat. of Servants, chap. iii. sect. 12, but it seemeth by the words of Moses, and by Jer. xxxiv., to extend further. IN THE SEVENTH YEAR,] To wit, from the time of his sale; for this is not the seventh year, the year of release fore spoken of in ver. 1, 2, 9; see the annot. on Exod. xxi. 2. SEND HIM OUT FREE,] Or, *let him go out a free man*: This was not an intermission of service for the seventh year only, but a full release for ever; wherefore God blameth the Jews in Zedekiah's days, who had released their servants, and afterward caused them to return, and brought them into subjection and servitude again, Jer. xxxiv. 14—16, &c. Neither was this release to be purchased by the servants of their friends, but was for nothing, Exod. xxi. 2. This sabbath, or seventh year, figured the acceptable year, the time of grace by Christ, who releaseth freely by his gospel, such as were the servants of sin and Satan,

him out free from thee. <sup>13</sup> And when thou sendest him out free from thee, thou shalt not send him out empty. <sup>14</sup> Furnishing thou shalt furnish him out of thy flock, and out of thy floor, and out of thy wine-press; *of that* wherewith Jehovah thy God hath blessed thee, thou shalt give unto him, <sup>15</sup> And thou shalt remember that thou wast a servant in the land of Egypt, and Jehovah thy God redeemed thee; therefore I *do* command thee this thing to day. <sup>16</sup> And it shall be, if he say unto thee, I will not go out from thee, because he loveth thee and thine house, because he is well with thee; <sup>17</sup> Then thou shalt take an awl, and shalt thrust it in his ear, and in the door, and he shall be unto thee a servant *for* ever; and also unto thy woman-servant thou shalt do likewise. <sup>18</sup> It shall not be hard in thine eyes when thou sendest him out free from thee, for the double of the hire of an hired *servant*, he hath served thee six years: and Jehovah thy God will bless thee in all that thou doest.

Is. lxi. 1, 2; Luke iv. 18, 19; Rom. vi. 12—14; iii. 24; Heb. ii. 14, 15; John viii. 32—36.

VER. 14.—FURNISHING THOU SHALT FURNISH HIM,] That is, in any case furnish him, and that liberally, or adorn him as with a chain; from whence the similitude is here taken: that as crowns and chains were signs of honour and dignity, Dan. v. 29, so the master should honourably reward his brother for his service, and not turn him out as a vagabond. He was sold for extreme poverty, Exod. xxii. 3; Lev. xxv. 39, and if he should be turned away empty, he might either be forced to return into servitude, (from which God would free his people, because they were his servants, Lev. xxv. 42, 55,) or be driven to steal, Prov. xxx. 9, or to beg, or live in misery. THY FLOOR,] Thy corn: by these three, flesh, bread and wine he was sufficiently provided for his present livelihood, and that of the best. THY GOD HATH BLESSED THEE,] So implying other things besides those fore-mentioned, and giving a reason of this precept from the blessing of God upon the master, which also often cometh by means of the servant's diligent and faithful service, who therefore ought not to be sent away empty, Gen. xxx. 27, 30; xxxi. 6, 38, 40, 42. For the quantity, the law appointeth not how much the master should give his servant at his departure: the Hebs. gather from Exod. xxi. 32, that he might not give him "less than the worth of thirty shekels, whether it were of one kind (of the things forementioned) or of many." Maim. treat. of servants, chap. iii. sect. 14.

VER. 16.—THINE HOUSE,] That is, thine household, wife, children, servants; as the Chald. saith, *the men of thine house*. HE IS

WELL,] Is well used, and to his contentment. What the Hebs. gather from these words, is noted on Lev. xxv. 40.

VER. 17.—THOU SHALT TAKE AN AWL,] This was to be done by the knowledge of the magistrates also, Exod. xxi. 6, see the annotation. there. IN HIS EAR, AND IN THE DOOR,] So fastening his ear to the door, as the Gr. version here explaineth it; to signify, that he yielded himself as a perpetual servant in his master's house. A SERVANT FOR EVER,] That is, till the year of jubilee; or, all the days of his master's life; see the notes on Exod. xxi. 6. THOU SHALT DO LIKEWISE,] To furnish her liberally when she goeth out of thy service, as ver. 14, and (as some think) to bore her ear for a perpetual servant, if she will not go out free at the end of six years. But the Hebs. understand it of the former only, and hold that a woman was not to be bored in the ear. Maim. in Servants, chap. iii. sect. 13. Of maid-servants, see the law in Exod. xxi. 7—11.

VER. 18.—IT SHALL NOT BE HARD,] Or, *Let it be not hard*, that is, seem hard unto thee, and grieve thee, that thou must so furnish him with thy goods when thou lettest him go. THE DOUBLE,] In Chald., *two for one*. THE HIRE OF AN HIRED SERVANT,] That is, he hath been double the worth of an hired servant to thee, that he hath served thee six years. The reason of this speech some think to be, because of the hard service which he hath done, above the service of an hireling, as in Luke xvii. 7—9. But by the law Heb. servants might not be used like slaves, but like hired servants, Lev. xxv. 39, 40. Therefore others understand it in respect of the time, that an hired servant might not be hired longer than three years, (as in Is. xvi.

<sup>19</sup> Every firstling which shall be born of thy herd and of thy flock, the male thou shalt sanctify unto Jehovah thy God: thou shalt not serve with the firstling of thy bullock, nor shear the firstling of thy flock. <sup>20</sup> Thou shalt eat it before Jehovah thy God, year by year, in the place which Jehovah shall choose, thou and thine house. <sup>21</sup> And if there be in it a blemish, lame, or blind, any evil blemish, thou shalt not sacrifice it unto Jehovah thy God. <sup>22</sup> Thou shalt eat it within thy gates, the unclean and the clean (*person*) together, as the roe-buck, and as the hart. <sup>23</sup> Only the blood thereof thou shalt not eat, thou shalt pour it upon the earth, as water.

14, 'within three years, as the years of an hireling,' &c.) whereas this servant had served six years. But there is no law given of God, that a man might not be hired for longer time than three years; and there is the like phrase in speech of one year, Is. xxi. 16. Others think it to be in respect of his condition, that he was sold for a servant, and so bound to his master, and could not be free when he would.

VER. 19.—OF THY HERD,] Or *in* (that is, among) *thy herd, and in thy flock*; meaning of beeves, sheep, and goats. After the laws that concern the poor and the servants of Israel, he now repeateth a law which concerned the release of his ministers the priests that served the Lord, and his people Israel. SHALL SANCTIFY,] That is, shall separate as holy unto the Lord: the ground of this law was because God smote all the first-born of Egypt, from man to beast, but spared the Israelites; therefore he commanded them (in perpetual memory of that benefit) to sanctify all their first-born males unto him. See Exod. xiii. 2, 11—15. NOT SERVE,] That is, as the Gr. explaineth it, *not to do any work* therewith; as to plough, tread out the corn, or any other like. Because these beasts were the Lord's, he forbiddeth men to use them as their own, for any work, service, or profit to themselves. So the Hebs. hold the law by inference, to concern all other holy things, as well as the firstlings; and that for transgressing this charge, men were to be beaten.

Maim. tom. 3, in *Megnilah*, chap. 1, sect. 7.

VER. 20.—THOU SHALT EAT IT,] This is not meant of the owner, but spoken to the priest, unto whom God gave all the firstlings of Israel, Num. i. 15, 17, 18. See the annot. there. YEAR BY YEAR,] Every firstling in his year, and not defer the eating of it till the year following. SHALL CHOOSE,] To put his name, and place his sanctuary there: see Deut. xii. 5, 6. THINE HOUSE,] Thy family; in Chald., *the men of thy house*.

VER. 21.—LAME OR BLIND,] Understand, if the beast be *lame or blind*, or any otherwise blemished. The firstlings were to be killed, their blood and fat brought to the altar, their flesh eaten by the priests, as is noted on Num. xviii. 17, but no blemished thing might come to the altar, by the law, in Lev. xxii. 18—22, therefore not the firstlings that had blemish on them.

VER. 22.—THOU SHALT EAT IT,] Speaking to the priest, to whom the firstlings were given for their livelihood: see Num. xviii. 17. WITHIN THY GATES,] In Gr. and Chald., *within thy cities*, that is, in any of their common habitations. AS THE ROE-BUCK,] That is, as ordinary meat wherein is no holiness. So in Deut. xii. 22.

VER. 23.—THE BLOOD,] Because it is the soul, or life, and was for atonement of their souls upon the altar, therefore no blood of beast or fowl might be eaten: see Deut. xii. 23, and Lev. xvii. 11, 12.

## CHAP. XVI.

1. *A repetition of the law touching the feast of the passover, and of unleavened bread*: 9. *Of weeks or pentecost*: 13. *Of booths or tabernacles*. 16. *Every male must appear, and offer according to the gift of his hand, at these three feasts*. 18. *Of ordaining judges, and doing justice*. 21. *Groves and pillars are forbidden*.

<sup>1</sup> OBSERVE the month of Abib, and keep the passover unto Jehovah thy God: for in the month of Abib, Jehovah thy God brought thee forth out of Egypt *by night*. <sup>2</sup> And thou shalt sacrifice the passover unto Jehovah thy God, *of* the flock and the herd, in the place which Jehovah shall choose, to cause his name to dwell there. <sup>3</sup> Thou shalt not eat with it *any* leavened bread; seven days shalt thou eat with it unleavened *cakes*, the bread of affliction: for thou camest forth out of the land of Egypt in haste; that thou mayest remember the day of thy coming forth out of the land of Egypt, all the days of thy life. <sup>4</sup> And there shall not be seen with thee, *any* old leaven in all thy coast, seven days; neither shall *any*

VER. 1.—OBSERVE,] Heb. *To observe*; the indefinite put for the imperative, as is noted on Exod. xiii. 3. ABIB,] Which we call *March*: the Gr. expoundeth it, *the month of new fruits*. See the notes on Exod. xiii. 4. AND KEEP THE PASSOVER,] Hebr. *and thou shalt do (or make)* that is, celebrate the feast of the passover, or sacrifice the passover; so named, because God passed over the houses of the Israelites, when he slew the first-born of Egypt: in memorial whereof, this feast with the rites thereof, were commanded; see Exod. xii., and the annot. there. It was a figure of *Christ our passover*, and of our redemption by him, whose *feast* we are taught to keep, 1 Cor. v. 5, 8. BY NIGHT,] At midnight the angel of God slew the first-born in Egypt, then rose they up, and began to take their journey, though they went not out of Egypt till the day following: see Exod. xii. 29, 30, 41, 42.

VER. 2.—SACRIFICE,] Or, *kill, slay*: so *Christ our passover is sacrificed* for us, 1 Cor. v. 7, by the preaching of Christ crucified, and showing of his death, we now keep this feast, Gal. iii. 1; 1 Cor. xi. 36. THE FLOCK,] Of *sheep, or goats*; see Exod. xii. 5. THE HERD,] Of *bulls, or bullocks*. This differeth from the passover of the lamb, which was precisely commanded to be a young sheep or goat of the first year, one for a company, to be eaten all of it, the same night, with bitter herbs, &c., Exod. xii. But this was an addition to the former, and was of sheep or bullocks, so many as men would voluntarily bring to the feast; called therefore by the Jews ‘Chagigah,’ that is, the *feast-offering*; as the other was called Pascha. An example hereof we have in 2 Chron. xxxv. 7, 8, &c., where many thousands of lambs, kids, and bullocks were in Josiah’s time by him and his nobles given for the passover. Of this the Hebs. say; “When they offer the passover in the first (month) they offer it with peace-offerings in the fourteenth day, of the herd, or of the flock, great

or small, males or females, with any sacrifices of peace: and this is called the Chagigah (or feast-offering) of the fourteenth (day.) And of this it is said (in Deut. xvi. 2,) thou shalt sacrifice the passover to the Lord thy God, of the flock and the herd.” Maim. in *Korban Pesach*, chap. x. sect. 12. TO CAUSE HIS NAME TO DWELL,] Which the Gr. expoundeth, *his name to be called upon there*. The Chald. thus, *to cause his Majesty* (or divine presence) *to dwell there*. So in ver. 6. This was where the tabernacle or temple should be placed; which in time was at Jerusalem, where Solomon builded the Lord an house, 1 Chron. xvii. 12, that is, builded an house for his name, 2 Sam. xvii. 3. See also Deut. xii.

VER. 3.—LEAVENED BREAD,] Which signified corruption in heart, word, or deed; as hypocrisy, maliciousness, false doctrine, or any other wickedness, or wicked persons; see Luke xii. 1; Matt. xvi. 6, 12; 1 Cor. v. 7, 8, 13, and the annot. on Exod. xii. 15. SEVEN DAYS,] After the Paschal lamb, Lev. xxiii. 5—8, see the notes on Exod. xii. 15. BREAD OF AFFLICTION,] Or, *bread of poverty*: so called, because it was a memorial of their affliction in Egypt, and of their hasty coming out from thence before their bread had time to be leavened, Exod. xii. 34, 39. Hereupon the Israelites used, after the eating of the Paschal lamb, to break a cake of unleavened bread, and the father of the family gave every man a piece, and said, “This is the bread of affliction which our fathers did eat in the land of Egypt,” &c. as is showed at large in the notes on Exod. xii. 8. That bread Christ consecrated to be a memorial to us of his afflictions and death for our sakes, whereby his body was broken for us, 1 Cor. xi. 24—26. IN HASTE,] This word implieth a trembling, and an hasty flight for fear of danger, Deut. xx. 3; 2 Sam. iv. 4; 2 Kings vii. 15. See the notes on Exod. xii. 11.

VER. 4.—SEEN WITH THEE,] Or, *seen*



*thing* of the flesh which thou shalt sacrifice in the evening, in the first day, remain all night, until the morning. <sup>5</sup> Thou mayest not sacrifice the passover within any of thy gates, which Jehovah thy God giveth thee. <sup>6</sup> But at the place which Jehovah thy God shall choose, to cause his name to dwell, there thou shalt sacrifice the passover in the evening, about the going down of the sun, *at* the season that thou camest forth out of Egypt. <sup>7</sup> And thou shalt boil and eat in the place which Jehovah thy God shall choose; and thou shalt turn in the morning, and go unto thy tents. <sup>8</sup> Six days thou shalt eat unleavened *cakes*, and in the seventh day *shall be* a solemn assembly unto Jehovah thy God; thou shalt not do *any* work.

(*appear*) unto thee. Leaven might not be eaten, nor so much as left, within their dwellings, but carefully sought out and put away before the feast began. The manner of doing it, and meaning thereof, is showed on Exod. xii. 15, 19. *THY COAST,*] Or, *thy borders*; the Gr. saith, *thy coasts*. Leaven might no way be reserved for any use till after the passover, but was purged out the day before, and abolished, either burnt, or otherwise made away, as is noted on Exod. xii. 15. *OF THE FLESH,*] The Gr. translateth plurally, *of the fleshes*; to imply the other sacrifices of the feast, as well as the paschal lamb; whereof whatsoever was left till morning, was to be burnt, as a polluted thing, Exod. xii. 10. The Hebs. explain this law thus: "The feast-offering (Chagigah) of the fourteenth (day) is at (men's) liberty (to offer) but not bound. And it is eaten for two days and one night, like all the sacrifices of peace-offerings, (Lev. vii. 15—17.) And it is unlawful to leave of the flesh of the Chagigah of the fourteenth day, unto the third day; as it is said (in Deut. xvi. 4,) neither shall (anything) of the flesh, which thou shalt sacrifice in the evening, in the first day, remain all night until the morning. By word of mouth we have learned, that this is a prohibition for leaving the flesh of the Chagigah of the fourteenth day, unto the sixteenth day; as it is said, unto the morning, till the morning of the second day." Maim. in *Korban Pesach*, chap. x. sect. xiii. Of this was that practice of the Jews, in John. xviii. 28, they went not into the judgment-hall, lest they should be defiled; *but that they might eat the passover*, meaning the Chagigah (or feast-offering) of the passover; for the paschal lamb was eaten the night before, Mark xiv. 12. &c.

VER. 5.—NOT SACRIFICE,] Or, *not kill*. *THY GATES,*] That is, as both the Gr. and Chald. expound it, *thy cities*. This was a perpetual law for the Pasch, as the Hebs. declare, from this law, thus; "They kill not

the passover but in the court, as the rest of the holy things: yea, in the time when the high places were permitted, they sacrificed not the passover in a private high place: and whoso offereth the passover in a private high place, is beaten. For it is said, (in Deut. xvi. 5.) Thou mayest not sacrifice the passover in any of thy gates: we have been taught, that this is a prohibition to kill it in a private high place, although it be in the time when high places are permitted." Maim. in *Korban Pesach*, chap. i. sect. 3.

VER. 6.—ABOUT THE GOING DOWN OF THE SUN,] That is, in the afternoon, before sun-setting; for at sun-setting the day ended. For the time of killing, see the notes on Exod. xii. 6.

VER. 7.—SHALL BOIL,] Or, *seethe*: so the Heb. word properly signifieth; and so both the Gr. and Chald. do translate it, though the Gr. addeth another word, *thou shalt boil, and roast, and eat*. Therefore this cannot be meant of the paschal lamb, which might not be boiled, but roasted only, Exod. xii. 8, 9, but is spoken of the Chagigah (or feast-offering) forementioned, which might be boiled if they would; and so they practised in Josiah's passover; *they roasted the passover* (that is, the lamb) *with fire, but the holy offerings they boiled in pots and in cauldrons, &c.*, 2 Chron. xxxv. 13, &c. *UNTO THY TENTS,*] That is, as the Gr. and Chald. explain it, *into thy houses, or dwellings*. See the notes on Num. xxiv. 5.

VER. 8.—SOLEMN ASSEMBLY,] Called in Heb. *Gnatsereeth*, of retaining the people, or of restraining them from work: in Gr. *Exodion*, the *outgoing* of the feast: in Chald., *an assembly, or congregation*. See Lev. xxiii. 36. *ANY WORK,*] To wit, *any servile work*, as is expressed in Lev. xxiii. 8, Num. xxviii. 25, but work about dressing meat or drink might be done on the feast days, but not on the sabbath: see the notes on Lev. xxiii. 3, 7.

<sup>9</sup> Seven weeks shalt thou number unto thee, from beginning (*to put*) the sickle into the standing corn, thou shalt begin to number the seven weeks. <sup>11</sup> And thou shalt observe the feast of weeks unto Jehovah thy God, *with* a tribute of a voluntary offering of thine hand, which thou shalt give, according as Jehovah thy God hath blessed thee. <sup>11</sup> And thou shalt rejoice before Jehovah thy God; thou, and thy son, and thy daughter, and thy man-servant, and thy maid-servant, and the Levite which *is* within thy gates, and the stranger, and the fatherless, and the widow, which *are* in the midst of thee, in the place which Jehovah thy God shall choose, to cause his name to dwell there. <sup>12</sup> And thou shalt remember that thou wast a servant in Egypt, and thou shalt observe and do these statutes.

<sup>13</sup> Thou shalt observe unto thee the feast of booths, seven days, when thou hast gathered in of thy floor, and of thy wine-press. <sup>14</sup> And thou shalt rejoice in thy feast; thou, and thy son, and thy daughter, and thy man-servant, and thy maid-servant, and the Levite, and the stranger, and the fatherless, and the widow, which *are*

VER. 9.—SEVEN WEEKS,] Or, *Seven sevens*, to wit, of days. The Gr. addeth, *Seven entire weeks*. See Lev. xxiii. 15, where they are called *seven sabbaths*. INTO THE STANDING CORN,] That is, from the sixteenth day of Nisan (or March) at which time the magistrates of Israel sent messengers to reap the sheaf, the first-fruits of barley harvest, to wave it before the Lord: from which day precisely, they were to number these seven weeks, until pentecost, which was the fiftieth day, as is showed more largely in the annots. on Lev. xxiii. 10, 15, 16.

VER. 10.—SHALT OBSERVE,] Heb. *do or make*, to wit, holy: see the notes on Exod. xxxiv. 22. So after in ver. 13. OF WEEKS,] So called, because it was seven weeks after the bringing of the sheaf at the passover: and it was fifty days, whereupon it is called in Gr. *pentecost*, Acts ii. 1. See Lev. xxiii. 15, 16. A TRIBUTE OF A VOLUNTARY OFFERING,] Or, *a contribution of voluntariness*, that is, *a voluntary contribution of thine hand*, which the Gr. translateth, *as thine hand is able*. The Heb. *Missah* (which is only found in this place) is a *contribution*, (as *Mas* is often used for *a tribute*;) or it is *a sufficiency*, or *enough*: as in Deut. xv. 8, *enough* for his want, is by the Chald. expounded *Missah*, the word which the Chald. useth also here. Wherefore this *contribution* here spoken of, is neither the sacrifice appointed for the feast day, in Num. xxviii. 27—31, nor the two loaves and sacrifices with them, commanded in Lev. xxiii. 17—20, for these were not voluntary offerings, but bounded duties which might not be omitted

But over and beside them, God here appointeth men to bring unto him voluntarily what they could and would.

VER. 11.—SHALT REJOICE,] This they were bound to do, and it was one of the three things required of the Israelites at every solemn feast: see the notes on Exod. xxiii. 15, and after here on ver. 14. HIS NAME,] In Chald., *his divine presence*, or *Majesty*.

VER. 12.—AND THOU SHALT,] And, may here imply the reason *therefore thou shalt observe*. For they came out of Egypt to keep a feast to the Lord in the wilderness, Exod. v. 1, 3, which they kept at mount Sinaï, where the law was given at this time of pentecost, or of weeks, Exod. xix. 1, 11; xxiv. 5—11. In memorial whereof this day was kept holy every year. And when they were come into Canaan, they brought two loaves of the first-fruits of their wheat harvest, with many sacrifices unto them adjoined, Lev. xxiii. 17—20, which increased the solemnity. Last of all, the law of Christ, was given by the Spirit in fiery tongues, to his apostles, on this festival day, Acts ii.

VER. 13.—BOOTHES,] Or, *tabernacles* made with the boughs of trees, Lev. xxiii. 34, 40. See the annot. there. OF THY FLOOR AND OF THY WINE PRESS,] That is, thy fruits, the corn which is threshed in the floor, and the wine pressed out of the fat: therefore it is called 'the feast of in-gathering, in the going out of the year; when thou gatherest in thy labours out of the field,' Exod. xxiii. 16.

VER. 14.—REJOICE IN THY FEAST,] This is meant both of inward joy for the mercies

within thy gates. <sup>15</sup> Seven days shalt thou keep a feast unto Jehovah thy God, in the place which Jehovah shall choose, because Jehovah thy God shall bless thee, in all thy revenue, and in all the work of thine hands; and thou shalt be surely joyful. <sup>16</sup> Three times in a year shall every male of thee appear before Jehovah thy God, in the place which he shall choose, in the feast of unleavened cakes, and in the feast of weeks, and in the feast of booths: and he shall not appear before Jehovah empty. <sup>17</sup> *Every* man according to the gift of his hand, according to the blessing of Jehovah thy God, which he hath given unto thee.

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<sup>18</sup> Judges and officers shalt thou give for thee, in all thy gates,

of God, past, present, and to come by Christ; and of outward manifestation of their joy, by sacrifices of thanksgiving unto God, and holy banqueting with the poor, and ministers of the Lord, as after he commandeth.

VER. 15.—KEEP A FEAST,] By offering of sacrifices, in thankfulness unto God, for his blessings upon them and their land. SURELY JOYFUL,] Or, *only joyful*; with spiritual mirth serving the Lord. So the apostle saith, 'Rejoice in the Lord always; again I say, rejoice,' Phil. iv. 4.

VER. 16.—THREE TIMES,] The times before and after mentioned; the passover, or unleavened cakes; the feast of weeks, or pentecost; and the feast of booths, or tabernacles: see Exod. xxiii. 14—17; xxxiv. 22, 23. Of the special sacrifices of these feasts, See Lev. xxiii. and Num. xxviii; xxix. HE SHALL NOT APPEAR,] that is, no man of Israel: the Gr. saith as before, *thou shalt not appear*; in Exod. xxxiii. 15, it was said, *They shall not appear before me, empty*. Thus here are three things required, *appearing, keeping a feast*, ver. 15, and *rejoicing*, ver. 14, every one of which implied a sacrifice, as is noted on Exod. xxiii. 15.

VER. 17.—ACCORDING TO THE GIFT OF HIS HAND,] That is, Let every man appear with a gift (or oblation) as he is willing, and his hand can give: which the Gr. explaineth, "Every one according to the ability of your hands."

Ⲛⲟⲩⲟⲩ. Here beginneth the forty-eighth section of the law; see Gen. vi. 9; xxviii. 10.

VER. 18.—JUDGES AND OFFICERS,] In Chald., *judges and avengers*. These were to judge causes, and execute the judgments; the officers are called in Heb. *Shotrim*, in Gr. *Grammateis*, and *Grammatœisagogeis*, that is, *Scribes*, and as Hierom calleth them in Lat. *Masters*. Their work was to speak and

proclaim unto the people what they ought to do, Deut. xx. 5—9; Josh. i. 10, 11; iii. 2, 3, and as the Hebs. generally hold, to see good orders kept, laws executed, malefactors punished, and the like. Therefore they carried rods and weapons, to execute justice, as prætors, and lictors in the ancient Roman commonwealth; and as sheriffs and constables in England. There were both judges and officers of all tribes, and of the Levites, 1 Chron. xxiii. 4. "The officers (Shotrim) had staves and whips; and they stood before the judges, and went about in the streets, and into shops, for to look to right weights and measures, and to smite all that did wrong: and all that they did, was by the mouth (or commandment) of the judges. And in whomsoever they saw any foul matter, they brought him to the judgment-hall, where he was judged according to his wickedness." Maim. in *Sankhedrin*, chap. i. sect. 1. SHALT THOU GIVE,] That is, *shalt make, or constitute*, as the Gr. translateth. The manner of making them, is showed in Deut. i. 13, 15, and what manner of persons were to be chosen, is declared on Exod. xviii. 21. THY GATES,] the Gr. and Chald. expound it, *thy cities*. But according to the size of every city, so they appointed in Israel courts of judgment: the Heb. reckon three; 1. The great court in the sanctuary, called the great Synedron, where they set seventy (judges) and one, as in Num. xi. 16, &c. where seventy were added unto Moses. 2. The court of three and twenty, of which (they say) there were two about the temple, the one at the court door of the sanctuary, and the other at the door of the mountain of the temple. And in every city of Israel, wherein were 120 men, or more, the lesser Synedron (of twenty-three,) sat in the gates of the city. 3. A city wherein there were not 120 men, they set therein three judges; for

which Jehovah thy God giveth unto thee through thy tribes; and they shall judge the people *with* judgment of justice. <sup>19</sup> Thou shalt not wrest judgment, thou shalt not respect persons, neither take a gift, for a gift will blind the eyes of the wise, and will pervert the words of the just. <sup>20</sup> Justice justice shalt thou follow, that thou mayest live, and inherit the land which Jehovah thy God giveth unto thee.

<sup>21</sup> Thou shalt not plant thee a grove, any tree, near unto the altar of Jehovah thy God, which thou shalt make thee. <sup>22</sup> Neither shalt thou set up a pillar, which Jehovah thy God hateth.

there is no court of less than three, as Maim. showeth in *Sanhedrin*, chap. i. sect. 3, 4. GIVETH UNTO THEE,] So within their own land Israel had this charge, but not without the same, as when they were dispersed into other nations. "We are not bound (say they) to constitute judgment-halls (or courts) in every country, and in every city, but in the land of Israel only, &c. as it is said in all thy gates, which the Lord thy God giveth unto thee." Maim. in *Sanhedrin*, chap. i. sect. 2. JUDGMENT OF JUSTICE,] That is, as the Gr. translateth it, *just judgment*; which is, when there is an equal and indifferent course of proceeding, when the truth of the cause is discerned, and when judgment passeth according to the law, Ps. lxxxii; lviii. 2, 3. So Christ saith, 'Judge not according to the appearance, but judge just judgment,' John vii. 24. The Hebs. say, that the justice of judgment is, an equality towards both parties, in every matter: that they let not the one speak so much as he seeth needful, and say to the other, Be brief in your speech: and that they show not a friendly countenance to the one, and speak gently to him; and frown upon the other, and speak roughly unto him. That the one do not sit, and the other stand; but both of them stand, or if the judges please, that they both sit; and that the one sit not on high, and the other below; but one besides another it is unlawful for the judge to hear the words of one of the parties before his fellow be come, or out of the presence of his fellow: and so the one party is to be admonished that he relate not his cause to the judge, before his fellow the other party be come, &c. Maim. in *Sanhedrin*, chap. xxi.

VER. 19.—NOR WREST JUDGMENT,] *Not decline (or pervert, turn aside) judgment*, not give any wrong judgment for any cause, as did Samuel's sons, who 'turned aside after lucre, and took bribes, and wrested (or per-

verted) judgment,' 1 Sam. viii. 3. See Deut. xxiv. 17. RESPECT PERSONS,] Or, *acknowledge faces*, that is, be partial, respecting one more than other: see Lev. xix. 15; Deut. i. 17; Prov. xxiv. 23. TAKE A GIFT,] Or, a bribe: this is repeated from Exod. xxiii. 8, see the annot. there.

VER. 20.—JUSTICE JUSTICE,] That is, all manner of justice, and nothing but justice, exactly, carefully and continually thou shalt follow: the Gr. translateth, *Justly that which is just shalt thou follow*. The doubling of the word, is for more vehemency: see Deut. ii. 27, and when a word is trebled, it is most vehement, as in Ezek. xxi. 27; Is. vi. 3.

VER. 21.—NOT PLANT THEE,] Or, *not plant unto thee*, or, *for thyself*: see the like phrase in Exod. xx. 4. A GROVE,] called in Heb. *Asherah*, of *felicity*, or *happiness*, a *blessed grove*: such the heathens used for the service of their gods, as is noted on Exod. xxxiv. 13, but the Lord would not have such near his altar, in his service: notwithstanding the Israelites corrupted themselves herewith sundry times, as Judges iii. 7; vi. 25; 1 Kings xiv. 23; xvi. 33; 2 Kings xxi. 3, 7, and there were *prophets of the groves*, 1 Kings xviii. 19. For this sin God threatened to root up Israel out of the good land, which he gave to their fathers, 1 Kings xiv. 15. The Hebs. say, "He that planteth a tree near unto the altar, or in any (part) of the court-yard, whether it be a barren tree, or tree that beareth food, although he do it for to adorn the sanctuary, and beautify it, he is to be beaten, Deut. xvi. 21. Because this was the manner of idolaters, they planted trees by the altar's side, that the people might assemble there, Maim. treat. of *Idolatry*, chap. vi. sect. 9.

VER. 22.—SET THEE UP A PILLAR,] Or, *set up for thyself a statute*, or *standing image*: whereof see the annots. on Lev. xxvi. 1.



CHAP. XVII.

1. *The things sacrificed to the Lord must be unblemished.* 2. *Idolaters are to be stoned to death, being convicted by witnesses.* 8. *Hard controversies are to be determined by the law which the priests and judges showed, which were in the place that the Lord should choose.* 12. *The contemner of that determination must die.* 14. *The election and duty of a king.*

<sup>1</sup> THOU shalt not sacrifice unto Jehovah thy God, ox or lamb, wherein is blemish; any evil thing: for that is an abomination to Jehovah thy God.

<sup>2</sup> If there be found in the midst of thee, in any of thy gates, which Jehovah thy God giveth unto thee, man or woman, that hath done evil in the eyes of Jehovah thy God, in transgressing his covenant; <sup>3</sup> And hath gone and served other gods, and bowed himself down unto them, either to the sun, or to the moon, or to any of the host of the heavens, which I have not commanded;

VER. 1.—NOT SACRIFICE,] In Gr. *not offer*, which is more general: and so the law also saith in Lev. xxii. 20, see the annot. there. OX OR LAMB,] These are the greatest and the least sacrifices, under which two, all other are comprehended. The ox is not to be understood of a gelded beast, (which we usually call an ox) for so it became blemished, and unfit for sacrifice; but of a bull, as the original properly signifieth. And the lamb (in Heb. *Seh*) implieth the *kid* also, as Exod. xii. 3, 5. BLEMISH,] In Heb. *Mum*; of which the Chald. *Muma*, and Gr. *Momos*, are derived. Whereupon Christ is called *the Lamb anomos*, (that is, *without blemish*) 1 Pet. i. 19. It meaneth any superfluity, want, or deformity in any part, as is more largely showed on Lev. xxii. 22—24. And it is applied to the work of men's hands, Job xxxi. 7. EVIL THING,] Heb. *evil word*; which the Chald. explaineth, *any evil whatsoever*. For though there were no visible blemish, yet other corruption might disable it, as if it were sick, Mal. i. 8, or *the hire of an whore, or price of a dog*, Deut. xxiii. 18, or any such like. See the notes on Lev. xxii. 25. AN ABOMINATION,] And so far off from being accepted at man's hand, that God pronounceth a curse on those that sacrificed unto him such corrupt things, Mal. i. 13, 14. Hereby God rejecteth all sacrifices save of his son Christ, (who is the 'Lamb without blemish, and without spot, 1 Pet. i. 19, who through the eternal Spirit, offered himself without spot unto God,' Heb. ix. 14,) and the sacrifices which by him, and

faith in his name, are offered to God continually, Heb. xiii. 15; xi. 4; 1 Pet. ii. 5, 6.

VER. 2.—IF THERE BE FOUND,] Or, *when there shall be found*. ANY OF THY GATES,] Or, *one of thy gates*, that is, *thy cities*, as the Gr. and Chald. translate it. IN TRANSGRESSING, Or, *to transgress his covenant*. Transgression is a passing over, or passing by the way which men should walk in: wherefore that which one evangelist expresseth thus, they 'transgress the tradition of the elders,' Matt. xv. 2, another expoundeth, they 'walk not according to the tradition.' Mark vii. 5. The like phrase is of transgressing the commandments, and the law, Deut. xxix. 13; Deut. ix. 11.

VER. 3.—OTHER GODS,] Which the Chald. calleth *idols of the peoples*. EITHER,] Heb. *and to the sun*. Besides other fictions of their own, the nations worshipped these creatures also; and the Israelites fell into the same sin, Ez. viii. 16; 2 Kings xvii. 16; xxi. 3. ANY OF THE HOST,] Or, *all the host*, that is, the stars, spheres, constellations, &c. as Is. xxxiv. 4; Rev. vi. 13; Jer. viii. 2; xxxiii. 22. But under this name, the angels also may be implied, Ps. cxlviii. 2, for they are 'heavenly soldiers,' Luke ii. 13, 15, and forbidden to be worshipped, Col. ii. 18. God only is to be served, Matt. iv. 10, and 'the host of heaven' worshippeth him, Neh. ix. 6. NOT COMMANDED,] Religious worship and service may not be performed at the pleasure or precept of men, Is. xxix. 13; Matt. xv. 9, but as is commanded of God:

<sup>4</sup> And it be told thee, and thou hast heard *of it*, and hast inquired diligently; and behold *it be* a truth, *and* the thing certain, *that* this abomination is done in Israel: <sup>5</sup> Then thou shalt bring forth that man, or that woman, which have done this evil thing unto thy gates, the man, or the woman, and shalt stone them with stones, and they shall die. <sup>6</sup> At the mouth of two witnesses, or of three witnesses, shall he that is to die, be put to death; he shall not be put to death at the mouth of one witness. <sup>7</sup> The hand of the witnesses shall be first upon him, to put him to death, and afterward the hand of all the people; and thou shalt put away the evil from the midst of thee. If a matter be too hard for thee in judgment between blood and blood, between plea and plea, and between stroke and stroke, matters of controversies within the gates;

and though all idolatries in the world are not expressly and by name forbidden, yet by the general law they are condemned, Exod. xx. 4, 5, and it is enough that God hath not commanded them: see Deut. iv. 2; xii. 32.

VER. 4.—AND HAST INQUIRED,] Or, *then thou shalt inquire diligently*: Heb. *inquire well*; both to find out the sin, if it be committed; and not to punish any man upon uncertain reports.

VER. 5.—UNTO THY GATES,] In Gr., *unto the gates*: but the Chald. saith, *to thy city*. Of this the Hebs. write: “they stone not an idolater, but at the gate (of the city) wherein he served (the idols): and if it be a city, where the most are heathens, they stone him at the door of the judgment-hall. That (in Deut. xvii. 5.) ‘Unto thy gates,’ is meant the gate wherein he served (the idol) and not that wherein sentence (of death) was decreed against him.” Maim. in *Sanhedrin*, chap. xv. sect. 2. STONE THEM,] This judgment of the particular person was greater than that of a whole city which were killed with the sword, Deut. xiii. 15, save that their goods were consumed also; this man’s goods (as the Hebs. say) went to his heirs. Of the manner of stoning, see the annot. on Lev. xxiv. 23.

VER. 6.—AT THE MOUTH,] Which the Chald. translatheth, *the word*, meaning the testimony of two or three. But from hence the Heb. gather, they must receive no testimony but from the mouth of the witnesses; it may not be from a writing of their hand. Maim. in treat. of witnesses, chap. iii. sect. 4. See the notes on Deut. xix. 15. HE THAT IS TO DIE,] Or, *he that dieth*: the Chald. expoundeth it, *he that is guilty (or deserveth) to be killed*. OF ONE,] See this explained in Deut. xix. 15.

VER. 7.—AND THOU SHALT PUT AWAY

THE EVIL,] Of this phrase see Deut. xiii. 5, the Gr. translatheth, *and put ye away (or take away) from among yourselves that wicked (person):* which very words Paul useth in 1 Cor. v. 13, when he commandeth a wicked man to be cast out of the church.

VER. 8.—A MATTER,] Heb. *a word*. TOO HARD,] Or, *marvellous*, as being hidden from thy knowledge, that thou (O judge) canst not know or determine it. The Gr. translatheth, *be impossible*: the Chald., *separated from thee*. It is spoken of things that are *hidden*, and so *too hard* and *impossible* for one either to know, or to do. See Gen. xviii. 14; Jer. xxxii. 17, 27; Zach. viii. vi; Deut. xxx. 11. BLOOD AND BLOOD,] Heb. *blood to blood*: which phrase noteth a respect of one thing to another, when they are compared. By *blood* may be understood murder, of which the judges may be doubtful and unable to find out whether it were wilful, which deserved death; or unwilling, for which exile into the cities of refuge was appointed, Num. xxxv. 16, 23, 24, &c. BLOOD AND BLOOD,] Is by some referred to those laws mentioned in Lev. xv. 19; Deut. xxii. 17. PLEA,] Or, *judgment and judgment, cause and cause*, as in 1 Kings iii. 16, 17—28. STROKE AND STROKE,] Or, *plague and plague*: which the Chald. translatheth, *plague of leprosy, and plague of leprosy*: wherein there might be difficulties, that the priests could not easily judge: see Lev. xiii. 14. But by *plagues or stroke*, may also be meant strokes and wounds that one man gave unto another. MATTERS,] Or *words of strife*, that is, of disagreement among the judges, that they could not accord in the sentence of judgment, because of some doubts and difficulties. So the Chald. translatheth it, *words (or matters) of division of judgment*. Jehu-saphat explaineth it thus, *between blood, and between law and commandment, statutes*

then thou shalt arise and go up into the place which Jehovah thy God shall choose. <sup>9</sup> And thou shalt come unto the priests the Levites, and unto the judge that shall be in those days; and thou shalt inquire, and they shall show unto thee the word of judgment. <sup>10</sup> And thou shalt do according to the word which they shall show unto thee; *they* of that place which Jehovah shall choose: and thou shalt observe to do according to all that they inform thee. <sup>11</sup> According to the law, which they shall teach thee, and accord-

and judgments, 2 Chron. xix. 10, so implying all difficulties about any part of the law whatsoever. *THY GATES,*] In the Gr. and Chald., *thy cities.* *THEN THOU,*] Heb. *and thou shalt arise*; speaking to the judge or judges, which found the causes too hard for them in judgment: so it is written of the judges, "the hard matter they brought unto Moses, and every small matter they judged themselves, Exod. xviii. 26. *SHALL CHOOSE,*] To put his name, and to dwell there, see Deut. xii. 5. This place afterward was Jerusalem, as it is said, "Moreover, in Jerusalem, did Jehosaphat set of the Levites, and of the priests, and of the chief of the fathers of Israel, for the judgment of the Lord, and for controversies," &c., 2 Chron. xix. 8-10. And there were set 'thrones of judgment,' Ps. cxxii. 5.

VER. 9.—AND UNTO THE JUDGE,] By *and* is meant *or*, as is opened in ver. 12, *or unto the judge*: by *the judge* is understood the high council or senate of judges, which were of the *chief* (or *heads*) of the fathers of Israel, 2 Chron. xix. 8, as they who here are called *priests*, are in ver. 12, called *the priest*: and in 1 Chron. iv. 42, many captains are in the Heb. called *an head*. And as among the priests one was chief, so among the judges one was prince or ruler, 2 Chron. xix. 11. The Heb. records say, When any doubt arose in any case, to any one of Israel, "he asked of the judgment-hall (or Synedrion) that was in his city; if they knew, they told it him; if not, then he that inquired, together with the Synedrion, or with the messengers thereof, went up to Jerusalem, and inquired of the Synedrion that was in the mountain of the temple; if they knew, they told it him; if not, then they all came to the Synedrion that was at the door of the court yard (of the temple:) if they knew, they told it them; and if not, they all came to the chamber of hewn (stone) to the great Synedrion, and inquired," &c. Maim. tom. 4. treat. of *Rebels*, chap. i. sect. 4. Of the three Synedrions in Jerusalem, see the annot. on Num. xi. 16. *THAT SHALL BE IN THOSE DAYS,*] From hence the Heb. gather, that if the high Synedrion had judged and determined of a matter, as seemed right in

their eyes, and after them another Synedrion rose up, which upon reasons seeming good unto them, disannulled the former sentence; then it was disannulled, and judgment passed according as seemed good unto these latter: "Thou art not bound (say they) to walk save after the Synedrion (or judges) that are in thy generation (the time wherein thou livest:)" Maim. in *Rebels*, chap. ii. sect. 1. *THE WORD OF JUDGMENT,*] That is, the matter or sentence of judgment: which was to be according to the law of God, ver. 11, as it is said of the priests, "And in controversy they shall stand in judgment; and they shall judge it according to my judgments, Ezek. xlv. 24. Whereupon it was also said unto the judges, 'Ye shall warn them that they trespass not against the Lord, and so wrath come upon you, and upon your brethren,' 2 Chron. xix. 10.

VER. 10.—ACCORDING TO THE WORD,] Or, *according to the sentence of the word*: Heb. *the mouth of the word*: so in ver. 11. *ALL THAT THEY INFORM THEE,*] Or, *all that they teach thee*, to wit, agreeably to God's law, as before is showed, from Ezek. xlv. 24. And in this sense, Christ said to the people of the scribes and pharisees, sitting in Moses' seat; 'All whatsoever they bid you observe, that observe and do,' Matt. xxiii. 2, 3, which he meaneth not of their own traditions, but of their doctrine according to Moses; for when they taught, 'for doctrines the commandments of men,' he both reproved them himself, and willed his disciples to let them alone, as 'blind leaders of the blind,' Matt. xv. 1. 2-14, and charged them to 'beware of the leaven of the Pharisees and Sadducees, that is, their doctrine, Matt. xvi. 6, 12. Here therefore the Heb. doctors have stumbled at the law, whilst from this scripture they would establish not only the written law of God, but the law by word of mouth, (or, by tradition) the foundation whereof they make the high Synedrion which was in Jerusalem: from whose judgment they held it not lawful to decline. Maim. in *Rebels*, chap. i.

VER. 11.—ACCORDING TO THE LAW,] Or, *according to the mouth* (that is, the *sentence, doctrine or commandment*) of the Law. *NOT DECLINE FROM THE WORD,*] Or, *not*

ing to the judgment which they shall say unto thee, thou shalt do: thou shalt not decline from the word which they shall show unto thee, *to the right hand or to the left.* <sup>12</sup> And the man that will be presumptuous, not to hearken unto the priest that standeth to minister there, before Jehovah thy God, or unto the judge, even that man shall die; and thou shalt put away the evil from Israel. <sup>13</sup> And all the people shall hear and fear, and not do presumptuously any more.

<sup>14</sup> When thou art come into the land which Jehovah thy God giveth unto thee, and shalt possess it, and dwell therein, and shalt say I will set over me a king, as all the nations that *are* round about me. <sup>15</sup> Setting thou shalt set over thee a king, whom Jehovah thy God shall choose: from among thy brethren shalt thou

*turn aside from.* The commandment to *do*, and the prohibition not to *decline*, joined together in this law, do show the weight thereof: the naming of the *law, judgment, and word*, which the priests and judges should teach, sheweth the rule of right judgment to be given of God in his law, Josh. i. 7; Deut. v. 32, 33; Ezek. xlv. 24, from which when the priests departed, the Lord made them 'contemptible and base before all the people,' Mal. ii. 7—9.

VER. 12.—THE MAN THAT WILL DO PRESUMPTUOUSLY,] Or, *in presumption, proudly*; as the Gr. translath, *in pride*; the Chald., *in wickedness*. It is opposed unto ignorance and error, Exod. xxi. 13, 14. By *the man* here seemeth to be meant either private person, or inferior judge, that proudly disobeyed the sentence of the highest council; but the Hebs. refer it chiefly to the rebellious elder, or judge: and whereas they brought their own traditions (or law by word of mouth) within the compass of the law to be taught, (as is noted on ver. 10) they except the Sadducees which had been from their youth trained up in their fathers' opinions, and never received the traditions of the Pharisees; that such were not to die by this law, for not obeying the doctrine which the high court taught by tradition: as also from this word, *will do*, they teach that the rebellious elder was not guilty of death, for holding in judgment contrary to the decree of the high Synedrion, or for teaching others so to hold, unless he teach them *to do* the thing, *or do it himself*. Yet though he were free from death, the magistrates might beat him, or otherwise punish him.' Maim. in *Rebels*, chap. iii. sect. 1. &c. THE PRIEST,] That is, *the priests*, as in ver. 9, for, *by their mouth every controversy, and every stroke* was to be tried, Deut. xxi. 5. STANDETH TO MINISTER,] So in Ezek. xlv. 24, *in contro-*

*versy they shall stand in judgment*: see the notes on Deut. x. 8. THERE BEFORE JEHOVAH,] Or, *there unto Jehovah*, as in Deut. xxi. 5, the Gr. translath, *in the name of the Lord*. OR UNTO THE JUDGE,] That is, *the judges*, as is noted on ver. 9. And by this disjunctive *or*, the judges are distinguished from the priests forementioned. SHALL DIE,] The manner of his death, the Heb. say, was strangling; and they that put him to death were the chief judges. "When witnesses come (and testify) that he hath done according to his teaching, or, that he hath taught others to do it, they determine his sentence of death, in the judgment-hall that is in his city, and take him and carry him up from thence to Jerusalem. And they put him not to death in the judgment-hall, that is in his city, &c. but carry him up to the high Synedrion in Jerusalem, and keep him until the feast, and strangle him at the feast, as it is said, 'and all the people shall hear and fear,'" &c. Maim. in *Rebels*, chap. iii. sect. 8. See also the notes on Deut. xiii. 11. THE EVIL,] *The evil doer*, as the Chald. explaineth it, agreeably also to the Gr., see Deut. xiii. 5.

VER. 14.—AND SHALT SAY,] That is, *if thou shalt say, I will set over me a king*: Thus God, who had set judges over his people, permitteth them also to have a king, if they saw it so meet, and would, and should do this thing after an holy and orderly manner. But when they sought it amiss, it displeased the Lord, 1 Sam. viii. 5—7; xii. 12, 17, 19. Then God gave them a king in his anger, and took him away in his wrath, Hos. xiii. 11.

VER. 15.—SETTING THOU SHALT SET,] That is, *thou shalt in any wise set*: thus bindeth he them to do this thing, according to the rules here given, both for the good of their commonwealth and church, and for a



set over thee a king; thou mayest not set over thee a man *that is* a foreigner, which is not thy brother. <sup>16</sup> But he shall not multiply horses to himself, nor cause the people to return to Egypt, to the end to multiply horses; for Jehovah hath said unto you, ye shall not add to return this way any more. <sup>17</sup> Neither shall he multiply wives to himself, that his heart turn not away; neither shall he greatly multiply to himself silver and gold. <sup>18</sup> And it shall be when he sitteth upon the throne of his kingdom, that he shall write for himself the copy of this law in a book, out of *that which is* before

figure of Christ, to whom the kingdom of Israel did belong, Is. xxxii. 1; Zach. ix. 9. Luke i. 31—33. *THY GOD SHALL CHOOSE,*] Either by the ministry of his prophets, as by Samuel he anointed Saul, 1 Sam. x. 1, and David, 1 Sam. xvi. 1, by Abijah, he chose Jeroboam, 1 Kings xi. 29, 31, 35, or by other means as by Urim and Thummim, by Lot, or the like. *THY BRETHREN,*] In this Christ was figured, as also in his other functions of prophecy and priesthood; for so it is written, 'Jehovah thy God will raise up unto thee a prophet from the midst of thee, of thy brethren, Deut. xviii. 15. And, in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest,' &c., Heb. ii. 17.

VER. 16.—*NOT MULTIPLY HORSES,*] Not get him many horses, lest he should put confidence in worldly strength, whereof *horses* were the principal, as appeareth by Ps. xx. 8; Deut. xx. 1; Prov. xxi. 31. *TO EGYPT,*] In which land were many horses, which they accounted the strength of their country, 2 Chron. i. 16; ix. 28, whereupon it is said, 'Wo to them that go down to Egypt for help, and stay on horses,' &c., Is. xxxi. 1. *NOT ADD TO RETURN,*] That is, not again return, either for the cause aforesaid, or for to dwell there, because of their great idolatries, and other sins, whereby God's people might be corrupted. So Jeremiah from the Lord dissuaded the Jews from going into Egypt, Jer. xlii. 10, 14, 16, 17, &c. The Hebs. say, "It is lawful to dwell in all in the world, save in the land of Egypt: but it is lawful to return to the land of Egypt for merchandise, &c." Maim. treat. of *Kings*, chap. 5, sect. 7, 8.

VER. 17.—*MULTIPLY WIVES,*] Take many wives; the Hebs. and some Christians understand this prohibition of exceeding many, as Solomon had *seven hundred*, 1 Kings xi. 3, and not that more wives than one are here forbidden. But howsoever God bare with the kings, patriarchs, and other men that had more wives than one, and that this custom prevailed, yet from the beginning it was not

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so, when he made but two to be one flesh, Gen. ii. 24; Matt. xix. 5; Mal. ii. 14, 15, *THAT HIS HEART TURN NOT AWAY,*] Or, *neither shall his heart turn away*, to wit, from the Lord, unto the pleasures of life, or unto other gods, by means of many wives: as of Solomon it is said, 'His wives turned away his heart after other gods, and his heart was not perfect with the Lord his God, 1 Kings xi. 4. Although his mother taught him better, saying, 'Give not thy strength unto women, nor thy ways to that which destroyeth kings,' Prov. xxxi. 1, 3. *GREATLY MULTIPLY,*] Or, *vehemently (exceedingly) multiply* silver and gold: which is another mean whereby the heart may be withdrawn from God; for when men be rich and full, they are in danger to deny and say, 'Who is the Lord?' Prov. xxx. 8, 9, and they cannot serve God and mammon, Matt. vi. 24, the care of this world, and the deceitfulness of riches choke the word of God, Matt. xiii. 22, and they that will be rich fall into temptation, and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition, 1 Tim. vi. 9.

VER. 18.—*WHEN HE SITTETH UPON THE THRONE,*] That is, when he is king: see the notes on Exod. xi. 5. *THE COPY OF THIS LAW,*] The Gr. translateth it, *this Deuteronomy*. The Hebs. have recorded thus; "When the king sitteth upon the throne of his kingdom, he is to write him the book of the law for himself, over and beside the book which is left him of his fathers, &c. If his fathers have left him none, or, if that be lost, he is to write him two books of the law; the one he is to reserve in his house, for so he is commanded, as every one of Israel; the other is not to depart from before him. If he go out to war, it (goeth) with him; if he sit in judgment, it is to be with him," &c. Maim. treatise of *Kings*, chap. iii. sect. 1. *BEFORE THE PRIESTS,*] The original book of the law was kept in the sanctuary, as appeareth by Deut. xxxi. 26; 2 Kings xxii. 8: out of that was the king's copy to be written, that it might be perfect

the priests, the Levites. <sup>19</sup> And it shall be with him, and he shall read there in all the days of his life, that he may learn to fear Jehovah his God, to keep all the words of this law, and these statutes, to do them. <sup>20</sup> That his heart be not lifted up above his brethren; and that *he* turn not aside from the commandment, *to* the right *hand* or *to* the left, to the end that he may prolong *his* days in his kingdom, he and his sons in the midst of Israel.

VER. 19.—IT SHALL BE WITH HIM,] In all places whither he went, he carried this copy of the law with him, as before is noted. So God said unto Joshua, ‘This book of the law shall not depart out of thy mouth, but thou shalt meditate therein day and night,’ &c. Josh. i. 8. This David did, as appeareth by Ps. cxix. 16, 24, 97—99, &c. LEARN TO FEAR,] Under this name *fear*, not only the inward reverence, but the outward worship and service of God is also implied, even all true religion: as that which is written, ‘their fear toward me is taught by the precept of men,’ Is. xxix. 13, is expounded by our Saviour, ‘In vain they worship me, teaching for doctrines the precepts of men,’ Matt. xv. 9.

VER. 20.—NOT LIFTED UP ABOVE HIS BRETHREN,] Because the honour of the king was great, and all were to obey him in the Lord, Josh. i. 16—18; Eccl. viii. 2—4; Rom. xiii. 1, therefore he is warned to shun pride, and loftiness of heart; whereupon David said, ‘Lord, my heart is not haughty, nor mine eyes lofty,’ &c. Ps. cxxxi. 1, 2. The contrary was found in Nebuchadnezzar, to whom ‘the most high God gave a kingdom, and majesty, and glory, and honour: but when his heart was lifted up, and his mind hardened in pride, he was deposed from his kingly throne, and they took his glory from him,’ Dan. v. 18, 20. The Hebs. say,

“As the scripture giveth great honour to the king, and every one is bound to honour him; so it commandeth him, that his heart be humble within him, and wounded, as it is said (in Ps. cix. 22.) ‘My heart is wounded within me.’ And he may not carry himself with pride of heart in Israel, more than is meet, Deut. xvii. 20, but must be gracious and pitiful, both to little and great; and go out and come in for their pleasure and for their good, and have regard of the honour of the smallest. And when he speaketh unto all the congregation in general words, he should speak gently, as it is said (by David, in 1 Chron. xxviii. 2.) ‘Hear me, my brethren and my people.’ It is also said (in 1 Kings xii. 7.) ‘If thou wilt be a servant unto this people this day,’ &c. And he must always use exceeding meekness: we have had none greater than our master Moses, yet he said, ‘And what are we? your murmurings are not against us,’ (Exod. xvi. 8.) And he bare their cumbrance, and their burden, and their murmurings, and their indignation, as a nursing father beareth the sucking child, (Num. xi. 12.) The scripture calleth him a shepherd to feed Jacob his servant: and the manner of a shepherd is expressed (in Is. xl. 11.) ‘He shall feed his flock like a shepherd, he shall gather the lambs with his arm, and carry them in his bosom,’” &c. Maim. treat. of Kings, chap. 2. sect. 6.

## CHAP. XVIII.

1. *The priests and Levites have no inheritance, but the Lord.* 3. *The priests’ due from the people.* 6. *The Levite’s portions.* 9. *The abominations (the unlawful arts) of the nations are to be avoided.* 15. *A prophet is promised, whom Israel must hear.* 20. *The presumptuous prophet is to die.*

<sup>1</sup> THE priests, the Levites, all the tribe of Levi, shall have no part nor inheritance with Israel: the fire *offerings* of Jehovah, and

VER. 1.—NO PART,] Or, *no portion*, namely, in the spoils taken from the enemies:

which would have been a great portion, as appeareth by Josh. xxii. 8. So the Hebs.

his inheritance, shall they eat. <sup>2</sup> And he shall have no inheritance among his brethren: Jehovah, he is his inheritance, as he hath spoken unto him. <sup>3</sup> And this shall be the priests' due from the people, from them that slay a slaughter (*of any beasts*) the Le-

expound it, *no part in the spoil, nor inheritance in the land*; Maim. tom. 3. treat. of the *Release* and *Jubilee*, chap. xiii. sect. 10. See the notes on Num. xviii. 20. **NOR INHERITANCE,**] In the land of Canaan, which was divided among the other tribes, Num. xxvi. 2—53, 57. But because the Levites were adjoined to the priests for the service of the Lord and his church, Num. xviii. 1, 2, &c. therefore God would not have them cumbered with the affairs of this life, lest by them they should be hindered from doing their duty, as it is written, 'No man that warreth, entangleth himself with the affairs of this life, that he may please him who hath chosen him to be a soldier,' 2 Tim. iii. 4. See also Deut. x. 8, 9. So the Hebs. say, 'Wherefore was not Levi counted meet to have inheritance in the land of Israel, or spoils with his brethren?' Because he was separated to serve the Lord, and to inherit him, and to teach his straight ways, and his just judgments unto many. Deut. xxxiii. 10. 'Therefore was he separated from the ways of the world: they wage not war as do the rest of Israel, neither do they inherit, nor earn for themselves with strength of their bodies, but they are the Lord's power (or substance) as it is written (in Deut. xxxiii. 11.) 'Bless Lord his power:' and the blessed (God) himself earneth for them; as it is written (in Num. xviii. 20.) 'I am thy part and thine inheritance.'" Maim. treat. of the *Release* and *Jubilee*, chap. xiii. sect. 12. **FIRE-OFFERINGS,**] Which were to be offered on the altar by fire, as the *meat-offering*, *sin-offering*, and *trespass-offering* of every man, Num. xviii. 9. **AND HIS INHERITANCE,**] That is, all other things which being the Lord's right by his law, he hath given to the priests and Levites. Of these, see the notes on Num. xviii. where four and twenty gifts were bestowed on the priests, all expressed in the law. The Gr. referreth it to the former, saying, "the burnt-offerings of the Lord shall be their inheritance."

**VER. 2.—AND HE,**] that is, *Levi*, put for all the Levites and priests of that tribe: so in Mal. ii. 4, 5. **SPOKEN UNTO HIM,**] In Num. xviii. 20, and other places. Herein God promiseth to those that fear him, his ministers, 1 Cor. xix. 13, 14, and all his people, to be their inheritance, that is, to relieve them, and supply all their wants out of the riches of his grace, 2 Cor. ix. 8. So the

Hebs. here say; "Not the tribe of Levi only, but every particular man of all that comes into the world, whose spirit maketh him willing, and giveth him understanding with knowledge to separate himself, to stand before the Lord, to minister unto him, and to serve him, to know the Lord, and walk aright, as God did make him; and that he break from off his neck the yoke of many inventions which the sons of Adam have sought out, (Eccl. vii. 29.) behold this man sanctifieth himself holy of holies, and the Lord will be his part and his inheritance for ever, and for ever and ever; and will vouchsafe unto him in this world the things that shall be sufficient for him, even as he did vouchsafe unto the priests the Levites. Behold David saith (in Ps. xvi. 5.) 'The Lord is the portion of my part and of my cup, thou sustainest my lot.'" Maim. in the *Release* and *Jubilee*, chap. xiii. sect. 13.

**VER. 3.—THE PRIESTS' DUE,**] Heb. *the judgment* (or *right*) *of the priests*: which the Chald. expoundeth *due unto the priests*; and so the word *judgment* is elsewhere used for *duty*, Ps. lxxxi. 5. **SLAY A SLAUGHTER,**] That is, kill any beast for common food. The original word generally signifieth no more than to kill a beast (as is noted on Gen. xxxi. 54,) and in special, to kill for sacrifice unto God. But the large meaning is here to be chosen; for it agreeth not with the former laws in Lev. touching sacrifices, that the priests should have the cheeks, &c. and the general exposition of the Hebs. is, that this is meant of common meats. **OX OR SHEEP,**] Implying *goats* also; for that is usually comprehended under the name *sheep* or *lamb*. **THAT HE,**] Or, *and he*, that is, every one of the people *shall give*. **GIVE UNTO THE PRIEST.**] Hereupon these are called gifts. Of them the Hebs. write; "It is commanded to give of every clean beast that is killed, unto the priest, the shoulder, and the two cheeks, and the maw, (Deut. xviii. 3,) and these in every place are called gifts. And this commandment is in use continually, whether when there is a temple or not; and in every place, whether within the land (of Israel) or without it: and it is to be of common (things) not of things sanctified. If it be doubtful whether (the beast) be a firstling, these gifts must be given out of it: if it be a firstling, that is all the priest's, (Num. xviii. 15,) and if it be not a firstling, these gifts

whether ox or sheep, that he shall give unto the priest the shoulder and the two cheeks and the maw. <sup>4</sup> The first-fruits of thy corn, of thy new wine, and of thy new oil, and the first of the fleece of thy sheep shalt thou give unto him. <sup>5</sup> For Jehovah thy God hath chosen him out of all thy tribes, to stand to minister in the name of Jehovah, him and his sons all days.

<sup>6</sup> And if a Levite shall come from *any* one of thy gates, out of all Israel, where he sojourned; and shall come with all the desire of his soul, unto the place which Jehovah shall choose; <sup>7</sup> Then he shall minister in the name of Jehovah his God, as all his brethren

are (out of it) for the priest. Gifts are due of none but clean beasts only, as it is said, 'Whether ox or sheep,' &c. whether it be killed for man's meat, or for to feed infidels, or dogs, or for medicine, these gifts are due of it. If a proselyte have a beast killed, if it were before he was joined, he is free; if after he were joined, he is bound (to give these gifts.) In a place where no priests be, they may prize the gifts and eat them, and give the price to any priest that they will. If he will give these gifts to one priest, he may; or if he will divide them, he may not give half the maw to one, or half the shoulder, but the shoulder to one, and the maw to another, and the cheeks to them both, [that is, to each of them one.] If a priest will sell his gifts, he may, or give them to an infidel, &c. for there is no holiness in them at all. The priest may not violently take the gifts, nor ask them with his mouth; but he receives them when they are given him, with honour," &c. Maim. in *Biccurim* (or *first fruits*.) chap. ix. sect. 1. &c. THE SHOULDER,] (saith Maim., *ibid.* sect. 18,) "and they may not pluck off the wool, or slay them, but give them with their skin, and with their wool."

VER. 4.—THE FIRST-FRUIITS,] Of these, see the annots. on Exod. xxii. 29; Num. xviii. 12. These were called by the Hebs., the "great heave-offering; and it was to be given (they say) to the priest, whether it were clean or unclean: though the corn or oil were all unclean before it was separated, the owner was bound to separate out of it an heave-offering, and give it to the priest. If it were clean, the priest did eat it; if unclean, they used it for burning, &c. And whosoever separated the great heave-offering, or the heave-offering of the tithe, he blessed (God) before he separated it, after the manner as he used to bless for doing all the commandments." Maim. in *Trumoth*, chap. ii. sect. 14, 16. Other things hereabout are noted on Num. xviii. and Lev. xxii. OF THE FLEECE,] Of this there is no measure set by the law; but by the Heb. doctors, *they might*

*not give less than one of sixty* (the sixtieth part, as of other first-fruits is noted on Exod. xxii. 29.) "And this is not due but in the land (of Israel) as the first-fruits of the corn, and of common (beasts) not of holy. And of sheep only, male and female: for their wool is meet for clothing. He that separateth the first of his fleece, and it be lost, is indebted for it afterward, until he give it unto the priest. He that saith, all my fleece be first-fruits, his word must be confirmed. Whoso hath many fleeces of first-fruits, and would divide them among the priests, he may not give less to every one than the weight of five shekels of white wool, enough for a little coat." Maim. in *Biccurim*, chap. x.

VER. 5.—TO STAND TO MINISTER IN THE NAME, &c.] The Gr. interpreteth it, *to stand before the Lord thy God, to minister and to bless in the name of the Lord*. This sheweth a reason of the former duty; because God had called the priests from worldly affairs to serve him, and to minister, and sow unto his people spiritual things, therefore they should reap the people's carnal things, as 1 Cor. ix. 11, 13. By *standing* is noted their manner of service, as is observed on Deut. x. 8, and their continuance in the same, as Ps. cxix. 91.

VER. 6.—A LEVITE,] This is spoken generally, and so implieth either priest or ordinary Levite, who served by their courses, but might at other times come up and serve voluntarily, and have their portion with their brethren. OF THY GATES,] That is, as the Gr. and Chald. do translate, *of thy cities*. For the Levites dwelt dispersed in the tribes of Israel, Josh. xxi. HE SOJOURNED,] His dwelling in the cities is called a sojourning as a stranger, for that the priests had 'no inheritance with Israel,' ver. 1., but the Israelites gave them (of their inheritance) cities to dwell in, and the suburbs for their cattle, Num. xxxv. 2, 3. SHALL CHOOSE,] To have his tabernacle, or temple and public worship there: see Deut. xvi. 2; xii. 5.

VER. 7.—SHALL MINISTER,] Although



vites that stand there before Jehovah: <sup>8</sup> They shall eat portion like portion, beside his sales, by his fathers.

<sup>9</sup> When thou art come into the land which Jehovah thy God giveth unto thee, thou shalt not learn to do after the abominations of those nations. <sup>10</sup> There shall not be found in thee *any* that maketh his son or his daughter to pass through the fire; a diviner

the priests and Levites ministered in their courses, whereunto they were distributed, and unto which they were bound, 1 Chron. xxiv. xxv, yet if any would at other times voluntarily serve, God here alloweth it, and their portion for their labour. But the Hebs. explain this with some limitations, saying; "Moses our master divided the priests into eight wards (or charges) four of Eleazar, and four of Ithamar. And so they were till Samuel the prophet: and in Samuel's days, he and king David divided them into four and twenty wards, and over every ward one head provost. And they went up to Jerusalem, for the service of the ward, every week, &c. And it is commanded that at the solemn feasts, all the wards be equal, and whosoever of the priests cometh up at the feast and will serve, he may serve and have a portion with them; and they may not say to him, Go thy way till thy ward cometh, as it is written (in Deut. xvii. 6.) 'And if a Levite shall come from one of thy gates.' Which words are meant of the offerings at the feasts, &c. But vows, and voluntary offerings, and the daily sacrifices, none offer them but the ward, whose time is appointed: yea, though it be at the feast, as it is said (in Deut. xviii. 8.) 'They shall eat portion like portion, besides his sales by the fathers.' As if he should say, they shall eat portion like portion, of the offerings of the congregation, but have no like portion in other things, which the fathers have already apportioned them, and appointed every ward by the week, &c. And they account, that he speaketh not but of the priests: for there are no gifts in the sanctuary to eat of, but for the priests only. And so a priest which hath an offering, may come into the sanctuary, and offer it any day when he will, as it is said (Deut. xviii. 6. 'And shall come with all the desire of his soul') and minister; yea, thou it be a sin-offering, or a trespass-offering, he offereth it, and maketh atonement by his own hands, and hath the skin of his offering, and eateth (the flesh.) And if he will give his offering to any priest whom he will, for to offer it, he may give it; and then the skin of the oblation, and the service thereof, is the priest's only, to whom he gave it." Maim. treat. of the Instruments of the Sanctuary, chap. iv. sect. 3—6.

THAT STAND,] That is, as the Chald. expoundeth, *that minister*.

VER. 8.—[PORTION LIKE PORTION,] That is, *equal portions*, one as much as another. The Gr. translatheth, *he shall eat the portion that is apportioned (or divided.)* BESIDE HIS SALES,] That is, *beside the price of the things sold*. By this law, if a Levite sold a house, he might *redeem it any time*, Lev. xxv. 32, which he could not do, if he spent his money upon his own maintenance, and had no portion in the sanctuary. BY HIS FATHERS,] Or, *according to the fathers*. This some refer to the *sales* forementioned, which might be of the houses that he had from his fathers, his *patrimony*. Others refer it to the order of his service and portion, which should be according to the courses and wards aforesaid, without confusion or disturbance of them: for according to the fathers and chief men in the families, were the courses appointed, Num. iii. 2, 17, 21; 1 Chron. xxiv. 4. The Gr. translatheth, *beside the sale, which is according to the family*. But the Chald. paraphraseth thus, *Beside the ward (or observation) which shall come on the sabbath, as the fathers have appointed*; that is, beside that portion which is due unto him for his service by course in his week, as the fathers appointed.

VER. 10.—[THERE SHALL NOT,] Or, *Let there not be found*. TO PASS THROUGH THE FIRE,] So to burn them, or at least to consecrate them by this sign upon idols, and in special unto Molech, to which abomination this service was performed among the heathens, Lev. xviii. 21. See the annot. there. The Gr. translatheth, *any that purgeth his son or his daughter in fire*. Of Achaz king of Judah it is said, that *he made his son to pass through the fire*, 2 Kings xvi. 3, which Ezra explaineth thus, *he burnt his sons in the fire*, 2 Chron. xxviii. 3. A DIVINER,] In Heb. *Kosom*, a *fore-seer*, or *presages*, a *fore-teller* of things to come, as doth a *prophet*: as it is said, 'the prophets divine for money,' Mic. iii. 11, and Balaam, a *prophet*, 2 Pet. ii. 16, is called a *diviner*, Josh. xiii. 22, and though it be sometime spoken in the good part, as in Is. iii. 2. *The prophet and the diviner (or sage) and the ancient*; and in Prov. xvi. 10,

of divinations, an observer of times, or an observer of fortunes, or a witch. "Or one that charmeth a charm, or that asketh of a

*divination is in the lips of the king*: yet commonly it is meant of evil and heathenish prophets, or of the false prophets in Israel, Is. xlv. 25; Ez. xiii. 6, 7, 9. With such they used to consult in weighty cases, as 'the Philistines called for the priests and the diviners,' 1 Sam. vi. 2, and the 'king of Babylon stood at the parting of the way, at the head of the two ways, to use divination,' &c. Ez. xxi. 21, 22. It was done by unlawful means, as Saul said to the witch, "divine unto me by the familiar spirit," 1 Sam. xxviii. 8, and it was a thing hateful unto God; as he saith, "Rebellion is as the sin of divination," 1 Sam. xv. 23. This art (as Cicero sheweth in first book of divination) is called in Gr., *Mantikee*, of *Fury* (as Plato expounds it;) in Lat. *divinatio à divis, of the gods*, as Tully there saith: and he maketh it a foreknowledge and perceiving of things to come: a skill much magnified in all nations. The Hebs. also take a diviner to be one that doth things whereby he may foretel things to come, and say, "such a thing shall be, or shall not be; or say, it is good to do such a thing," &c. The manner and means of divining they note to be divers; some doing it with sand, some with stones; some by lying down on the ground, some with iron, some with a staff which he carrieth in his hand, and leaneth on, &c. whereto they apply that of the prophet, 'My people ask counsel at their stocks, and their staff declareth unto them,' Hos. iv. 12. It is unlawful to divine, or to ask (counsel) of a diviner. He that asketh of a diviner is chastised with stripes, but the diviner himself, if he do any of the foresaid acts (of divination) or the like, is beaten." Maim. treat. of *Idolatry*, chap. xi. sect. 6, 7. OBSERVER OF TIMES,] Or, *Soothsayer*, an observer of the clouds, and of the planets; a planetary, or, an observer of the flying of fowls; an augur. The diviners forespoken of were carried much by inward and spiritual motions; these by outward observations in the creatures. They were of esteem among the Philistines, and other heathens, Is. ii. 6, and the sin crept into Israel, 2 Kings xxi. 6, though God forbade it here, and in Lev. xix. 26. The Hebs. say, they were such as did set times for the doing of things, saying, "Such a day is good, and such a day is naught: such a day is fit for to do such a work; such a year or month is evil for such a thing. It is unlawful to observe times, though one do no work, but make it known; they are lies which fools imagine to be true, and to be words of wise men," &c. Maim.

in treat. of *Idolatry*, chap. xi. sect. 8. AN OBSERVER OF FORTUNES,] One that curiously searcheth, observeth, and telleth signs of good or evil luck, which are learned by experience; The Heb. *Nachash* is to search and find out by experience, Gen. xxx. 27; xlv. 5; whereupon *Menachesh* (the word here used) is one that too curiously observeth and abuseth things that do fall out, as lucky, or unlucky signs; as did the augurs and soothsayers among the heathen. The Hebs. describe it thus; "as if one should say, Because the morsel of bread is fallen out of my mouth, or my staff out of mine hand, I will not go to such a place this day; for if I go, I shall not speed of my business, because a fox passed by on my right hand, I will not go out of my house this day; for if I go, some deceitful man will meet with me. And so if men hear the chattering of a bird, and say it shall be so, or not so; it is good to do such a thing, or not to do such a thing, &c. And so he that maketh signs for himself, if it fall out so or so, I will do such a thing; if it fall not out, I will not do it; and all things of like sort; these all are unlawful: and whosoever doth any act, because of any of these things, is to be beaten." Maim. treat. of *Idolatry*, chap. xi. sect. 4. This sin was common among the heathen, practised of the wisest, Num. xxiv. 1: 1 Kings xx. 33; and it spread into Israel, 2 Kings xvii. 17; 2 Chron. xxxiii. 6; and is at this day too common among Christians, though God's law plainly forbiddeth it here, and in Lev. xix. 26. A WITCH,] Or, a *sorcerer*, a *magician*; in Heb., *Mecashsheph*, in Gr., *Pharmakos*; of this kind were Jannes and Jambres, the sorcerers of Egypt: see the notes on Exod. vii. 11. Such were esteemed among the wise, and called to tell and interpret dreams, Dan. ii. 2. By God's law a witch might not be suffered to live, Exod. xxii. 18, yet did this evil prevail in Israel, 2 Chron. xxxiii. 6; Jer. xxvii. 9; Mal. iii. 5. The Hebs. seem to hold two sorts of these witches or sorcerers, some that did hurt, others that did hold the eyes, that is, by juggling and sleights beguiled men's senses. *Mecashsheph* (the witch) "is to be stoned to death, if he do the act of witchcraft: but he that holdeth the eyes, and seemeth to do that which he doth not, is to be beaten." Maim. treat. of *Idolatry*, chap. xi. sect. 15.

VER. 11.—CHARMETH A CHARM,] Or, *inchanteth an incantment*, or *conjureth conjuration*. The Heb. *Chober* signifieth *conjoining*, or *consociating*, the Chald.

familiar spirit, or a wizard, or that seeketh unto the dead. <sup>12</sup> For every one that doth these *things*, is an abomination unto Jehovah: and because of these abominations, Jehovah thy God doth drive them out from before thee.

<sup>13</sup> Thou shalt be perfect with Jehovah thy God. <sup>14</sup> For these nations which thou *shalt* possess, hearkened unto observers of times,

name *Ratim*, is of *murmuring* or *numbling*: the Gr. *Epaidon*, of *charming* or *incanting*. This *charmer* is said to be he "that speaketh words of a strange language, and without sense: and he in his foolishness thinketh that these words are profitable. That if one say so or so unto a serpent, or a scorpion, it cannot hurt a man; and he that saith so and so to a man, he cannot be hurt, &c. He that whispereth over a wound, or readeth a verse out of the bible; likewise he that readeth over an infant, that it may not be frightened; or that layeth the book of the law (the bible) or the phylacteries upon a child that it may sleep; such are not only among enchanters or charmers, but of those that generally deny the law (of God) because they make the words of the scripture medicine for the body, whereas they are not but medicine for the soul, as it is written (in Prov. iii. 22.) 'They shall be life unto thy soul.'" Maim. treat. of *Idolatry*, chap. xi. sect. 10, 12. OF A FAMILIAR SPIRIT,] Called in Heb. *Ob*, which signifieth a *bottle*, Job. xxxii. 19, applied here and often to magicians, who possessed with an evil spirit, speak with hollow voice as out of a bottle, and (as some say) with swollen bellies: whereupon the Gr. version usually calleth them *Egastriimuthoi*, as speaking out of the belly. But the holy Spirit in Acts xvi. 16, expoundeth it more fully, *the spirit of Python* (or of *divination*;) meaning of the devil, whose answers were given to the heathens by these means: the chief whereof was called Pythius Apollo, and his temple Pythion, and his feast Pythia kept to his honour, who was feigned to kill the serpent Python. The manner of this oracle the prophet sheweth to be with an hollow low voice; as, 'Thy speech shall be low out of the dust, and thy voice shall be as of one that hath a familiar spirit,' Is. xxix. 4. The Hebs. explain it thus, that he which had a familiar spirit, "stood and burned incense, and held a rod of myrtle tree in his hand, and waved it. And he spake certain words in secret, until he that inquired did hear one speak unto him, and answer him touching that which he inquired, with words from under the earth, with a very low voice, &c. Likewise one took a dead man's skull, and burnt incense thereto, and enchanted thereby, till he heard a very low voice, &c. He that did any of

these acts, was to be stoned to death." Maim. in treat. of *Idolatry*, chap. vi. sect. 1. This was Saul's sin, that he sought to a woman which had 'a familiar spirit,' the voice whereof he heard, 1 Sam. xxviii. 7—15, for which transgression the Lord killed him, 1 Chron. x. 13, and hath threatened to cut off all from among his people, that do inquire of such, Lev. xx. 6. WIZARD,] Or *cunning man*; in Heb. *Idgnoni*, so named of his *knowledge*, or *cunning*; and so the Gr. version in other places calleth him *Gnostes*, of knowledge, a *prognosticator*: but here the Gr. is *Teratoskopos*, he that observeth wonders. The Chald. giveth him a name of *remembrance*, *Zecuru*. He is usually joined with the former, 'that hath a familiar spirit,' as in Lev. xix. 31; xx. 6; 2 Chron. xxxiii. 6; 1 Sam. xxviii. 3, and by the law they were both of them to die, Lev. xx. 27. Such were among the Egyptians, and other heathens, Is. xix. 3, it is likely therefore that their practice was alike abominable. The Hebs. describe him thus, that "he put in his mouth a bone of a bird called Jadvangh, and burned incense, and did other works, until he fell down as with shame (or modesty) and spake with his mouth, things that were to come to pass." Maim. treat. of *Idolatry*, chap. vi. sect. 2. THAT SEEKETH UNTO THE DEAD,] Or, as the Chald. and Gr. expound it, *that inquireth of the dead*: such we call of the Gr. name, a *Necromancer*. Of him they say, that "he made himself hungry, and went and lodged among the graves, that the dead might come unto him in a dream, and make known unto him that which he asked of him. And others there were that clad themselves with clothes for that purpose, and spake certain words, and burned incense for that purpose, and slept by themselves, that such a dead person might come and talk with them in a dream." Maim. in treat. of *Idolatry*, chap. xi. sect. 13.

VER. 13.—PERFECT WITH JEHOVAH,] That is, in faith and love seek unto him only; and as he doth, so abhor thou all such wicked persons. *Perfection* (or *sincerity*, *integrity*) respecteth our upright conversation in body and mind, as is noted on Gen. vi. 9, and to be 'perfect with the Lord,' is expounded in Gr., *before the Lord*; and the Chald. saith, *in the fear of the Lord*: but our Saviour



and unto diviners : but *as for* thee, Jehovah thy God hath not suffered thee so. <sup>15</sup> Jehovah thy God will raise up unto thee a prophet, from the midst of thee, of thy brethren, like unto me : unto him ye shall hearken.

<sup>16</sup> According to all that thou askedst of Jehovah thy God in Horeb, in the day of the assembly, saying, Let me not hear again the voice of Jehovah my God ; and this great fire let me not see any more, that I die not.

<sup>17</sup> And Jehovah said unto me, They have well *spoken* that which

more fully openeth it ; ‘ Be ye perfect, even as your Father which is in heaven is perfect, Matt. v. 48.

VER. 14.—NOT SUFFERED THEE,] Heb. *not given thee* : but hath taught thee better by his law (which the other nations want, Ps. cxlvii. 19, 20,) and will more fully inform thee by the prophet, whom he will raise up unto thee, ver. 15. So in Acts xiv. 16. God ‘ in times past suffered all nations to walk in their own ways.’

VER. 15.—A PROPHET,] So named of the Gr. *prophets*, which signifieth a *fore-teller* ; in Heb. *Nabi*, of uttering and interpreting the oracles of God ; as Aaron was Moses’ *prophet*, that is, *interpreter*, Exod. vii. 1, and of seeing visions of God, such a man was called ‘ a seer,’ 1 Sam. ix. 9. Unto all the former diviners, wizards, charmers, &c. raised up to the heathen of the devil, Moses here opposeth one prophet to be raised up unto Israel of God ; and this was Christ raised up unto the Jews, as Peter applieth it, saying ; ‘ Moses said unto the fathers, A prophet will the Lord your God raise up unto you, &c. ye are the children of the prophets, and of the covenant, &c. Unto you first God having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities, Acts iii. 22—26. OF THY BRETHREN,] Christ was to be a man, and of the stock of the Jews by promise, because the people could not endure to hear the voice of God, ver. 16, and as in respect of his prophecy, so of the priesthood ; ‘ For every high priest is taken from among men,’ Heb. v. 1, and of his kingdom, as in Deut. xvii. 15, ‘ from among thy brethren shalt thou set a king over thee.’ LIKE UNTO ME,] It is said, ‘ There arose not a prophet in Israel like unto Moses, whom the Lord knew face to face, in all the signs and wonders which the Lord sent him to do,’ &c. Deut. xxxiv. 10—12. This therefore cannot be understood of the ordinary prophets, which were raised up in Israel, but of Christ only, as the apostles do expound it, Acts iii. 22—26. And Christ was like unto Moses, in

respect of his office of mediation between God and his people, Deut. v. 5 ; 1 Tim. ii. 5, but greater than Moses, as being ‘ the mediator of a better covenant (or Testament) which was established upon better promises,’ Heb. viii. 6. Like him in excellency ; for as Moses excelled all the prophets, in speaking with God mouth to mouth, Num. xii. 6—8, so Christ excelled him and all men, in that being ‘ in the bosom of the Father,’ he hath come down from heaven, and declared God unto us, John i. 18 ; iii. 13. Like him in faithfulness, but therein also excelling : for Moses was faithful in God’s house ‘ as a servant, but Christ as the Son over his own house,’ Heb. iii. 2, 5, 6. And like him in signs and wonders, wherein he also excelled Moses, as the history of the gospel sheweth : for, he was a ‘ prophet mighty in deed and word, before God and all the people,’ Luke xxiv. 19, ‘ a man approved of God among them, by miracles, wonders, and signs, which God did by him, in the midst of them,’ Acts ii. 22, ‘ for he did among them the works which none other man did,’ John xv. 24. UNTO HIM,] That is, not unto the diviners, wizards, or any such like, but ‘ unto him,’ and him only ; as, ‘ him thou shalt serve,’ Deut. vi. 13, is expounded, ‘ him only,’ Matt. iv. 10. And though this is principally meant of Christ’s person, of whom God said, ‘ hear him,’ Matt. xvii. 5, yet it implieth also his ministers, as himself said, ‘ He that heareth you heareth me, Luke x. 16.

VER. 16.—HOREB,] A mountain called also *Sinai*, Exod. xix. where the law was given, Deut. v. 2. OF THE ASSEMBLY,] Or, *of the church*, when all Israel were assembled to hear the law, Exod. xix. 9, 10, &c. NOT HEAR AGAIN,] Heb., *not add to hear* : see Exod. xx. 19, where the people requested Moses to speak with them, and not God. OF JEHOVAH,] The Chald. translateth it, *of the word of the Lord*. THAT I DIE NOT,] Or, *and let me not die* ; as the Gr. translateth, *neither let us die*.

VER. 17.—HAVE WELL SPOKEN,] Or, *have done well* in speaking. The Gr. saith,



they have spoken.<sup>18</sup> A prophet will I raise up unto them, from among their brethren, like unto thee: and I will give my words in his mouth, and he shall speak unto them all that I shall command him.<sup>19</sup> And it shall be, *that* the man which will not hearken unto my words, which he shall speak in my name, I will require *it* of

*rightly (or well) all that they have spoken.* Although their speech proceeded from the Spirit of bondage and fear, manifested in them by the work of the law in their consciences, Rom. viii. 15, and they desired not Christ, but Moses to speak unto them; yet as 'the law was a schoolmaster to lead them unto Christ,' Gal. iii. 24, so God took occasion hereby to preach and promise Christ unto them; who is here not only instead of all diviners and soothsayers, but instead of Moses himself, who was the minister of the law, which 'worketh wrath,' Rom. iv. 15, and was 'the ministration of death,' 2 Cor. iii. 7. But 'Christ hath redeemed us from the curse thereof,' Gal. iii. 13, and is here promised as a prophet sent to bless us, Acts iii. 26, 'for the law was given by Moses, but grace and truth came by Jesus Christ,' John i. 17.

VER. 18.—A PROPHET,] Meaning Christ himself, the interpreter and declarer of the word of God, as ver. 15, of whom the multitude said, 'This is Jesus the prophet,' Matt. xxi. 11. RAISE UP,] This also the people confirmed, saying, 'A great prophet is risen up amongst us,' Luke vii. 16. WILL GIVE,] That is, will put and establish, as the word *given*, 1 Chron. xvii. 22, is the same that established, 2 Sam. vii. 24. The Chald. expoundeth it, *I will give my words of prophecy.* Accordingly Christ said to his Father, 'I have given unto them the words which thou gavest me,' John xvii. 8. HIS MOUTH,] To signify this, Christ appeared with 'a sharp two-edged sword, proceeding out of his mouth,' Rev. i. 16, which figured 'the sword of the Spirit, the word of God,' Eph. vi. 17, for God hath made his 'mouth like a sharp sword,' Is. xlix. 2; therewith he smote his enemies: and for the comforts wherewith he refresheth his people, his lips are likened to 'lilies dropping sweet-smelling myrrh,' Song v. 13. ALL THAT I SHALL COMMAND,] This Christ did in his own person, as he said, 'I speak not of myself, but the Father which sent me, he gave me a commandment what I should say, and what I should speak; and I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak,' John xii. 49, 50, and, 'All things that I have heard of my Father, I have made known unto you,' John xv. 15.

He did and doth it also by his ministers; for as he gave his apostles the words which the Father had given him, John xvii. 8, so the things which they spake and wrote, were 'the commandments of the Lord,' 1 Cor. xiv. 37, and he requireth of all, that 'If any man speak,' it should be 'as the oracles of God,' 1 Pet. iv. 11.

VER. 19.—MY WORDS,] God here acknowledged the words to be his own, which Christ should speak; as himself also said, 'My doctrine is not mine, but his that sent me,' John vii. 16. And whereas prophets used to show signs and wonders, Deut. xiii. 1, 2, though Christ did many such, Acts ii. 22, yet are they not here mentioned, because the 'word and gospel of Christ is the power of God unto salvation,' Rom. xvi., and his 'commandment is life everlasting,' John xii. 50, and Christ's name is called 'the word of God,' Rev. xix. 13; John i. 1; and the word (rather than wonders) was that which the ancient Jews expected by Christ, as their later writers do witness, saying, "Let it not come up into thy mind, that the king Christ needeth to do signs and wonders; the thing is not so: for behold Rabbi Akibah was a great wise man of the wise men of the Talmud, and he was armour-bearer to Ben Coziba the king, who was thought to be the king Christ. And both he and all the wise men of his age supposed that he had been Christ the King, until he was killed for his iniquities: when he was killed, they knew he was not so. And the wise men asked not of him any sign or wonder." Maim. in treat. of *Kings*, chap. xi. sect. iii. Howbeit, when the true Christ was indeed come, that 'wicked and adulterous generation sought after a sign,' Matt. xvi. 14; xii. 38, 39, and except they saw signs and wonders, they would not believe, John iv. 48, and though he did many miracles before them, yet they believed not in him, John xii. 37. He came in his Father's name, and they received him not; another (as Ben Coziba) came in his own name, and him they received, John v. 43. I WILL REQUIRE IT,] To wit, by punishment, for so requiring often signifieth, Gen. ix. 5; xlii. 22, and so the Gr. here translateth, *I will take vengeance on him*; and the apostle expoundeth it thus, 'every soul which will not hear that prophet, shall be destroyed from among the people,' Acts iii. 23. The Chald. translateth, *My*

him. <sup>20</sup> But the prophet which shall presume to speak a word in my name, which I have not commanded him to speak, and he that shall speak in the name of other gods, that prophet shall even die. <sup>21</sup> And if thou shalt say in thine heart, How shall we know the word which Jehovah hath not spoken. <sup>22</sup> *That* which a prophet shall speak in the name of Jehovah, and the thing be not, neither

*word shall require it of him.* And the Heb. doctors so explain these words, "He that transgresseth against his words, is guilty of death by the hand of God; as it is written (in Deut. xviii.) I will require it of him." Maim. in *Jesude hatorah*, chap. ix. sect. 2. This was fulfilled upon the Jews, who would not hearken to the words of Christ, therefore he destroyed the city and the sanctuary, as was prophesied, Dan. ix. 26. The enemies laid it even with the ground, and the children thereof within it; and they left not therein one stone upon another, because she knew not the time of her visitation, Luke xix. 44. So they died in their sins, John viii. 24, and wrath came upon them, to the uttermost, 1 Thes. ii. 16.

VER. 20.—SHALL PRESUME,] The Gr. and Chald. expound it, *shall do ungodly and wickedly.* NOT COMMANDED,] Of this sin the false prophets in Israel were commonly guilty, and for it reproved; as, "They have seen vanity, and lying divination, saying, 'The Lord saith; and the Lord hath not sent them,' Ez. xiii. 6, and, I have not sent them, saith the Lord, yet they prophesy a lie in my name, Jer. xxvii. 15. And of this the Hebs. say, "The false prophet is to be strangled to death, although he prophesy in the name of the Lord, and neither addeth nor diminisheth, (Deut. xviii. 20.) Whether he prophesieth that which he hath not heard by prophetic vision, or whose hath heard the words of his fellow prophet, and saith that this word was said unto him, and he prophesieth thereby; lo, he is a false prophet, and is to be strangled to death." Maim. treat. of *Idolatry*, chap. v. sect. 7, 8. OF OTHER GODS,] As they that prophesied by Baal, Jer. ii. 8; xxiii. 13. The Hebs. declare it thus; "The prophet that prophesieth in the name of an idol, as he that saith, such an idol, or such a star said unto me that we are commanded to do this or that, or not to do it, though it be to pronounce that unclean which is unclean, or that clean which is clean, &c. he is to be strangled to death, &c. And it is unlawful to ask of him a sign or a wonder, and if he do any of himself, they may not regard him; and whoso supposeth of his signs, that peradventure they may be true, transgresseth this prohibition, (Deut. xiii. 3.)

Thou shalt not hearken unto the words of that prophet." Maim. treat. of *Idolatry*, chap. v. sect. 6, 7. SHALL EVEN DIE,] That is, shall be put to death by the magistrate, and his judgment is to be strangled, as before is noted. For which strangling, they afterward (as under the Romans) used crucifying. And the Hebs. say, "They judged not either a (whole) tribe, or a false prophet, or the high priest, but by the mouth of the Synedriion of seventy-one judges. Thalmud Babyl. in *Sanhedrin*, chap. 1. This high Synedriion was after in Jerusalem; hereupon our Saviour said, 'It cannot be that a prophet perish out of Jerusalem; and, O Jerusalem, Jerusalem, which killest the prophets,' &c., Luke xiii. 33, 34.

VER. 22.—THAT WHICH,] In Gr., *whatsoever things*: meaning of predictions foretelling things to come. For touching matters of faith, and of the worship of God, the people were to hold unto the written law; against which if any prophet did teach, and give a sign or wonder which came to pass, yet they were not to believe or hearken unto him. See Deut. xiii. 1—5. THE THING,] Or, *the word be not.* But Jonas prophesied the destruction of Nineveh within forty days, and it came not to pass: yet the Lord had spoken that word, Jon. i.: iii. Here then conditions are implied; as, if men break not off their sins by repentance, the evils foretold shall come upon them, &c. Ez. xxxiii. 13—15; Jer. xxvi. 12, 13, 18, 19. Especially this is meant concerning prophecies of good things, which if they come not to pass, the prophet is found false, as 'Jeremiah said to Ananias, 'The prophets that have been before me, and before thee of old, prophesied both against many countries, and against great kingdoms, of war, and of evil, and of pestilence. The prophet which prophesieth of peace, when the word of the prophet shall come to pass, then shall the prophet be known, that the Lord hath truly sent him, Jer. xxviii. 8, 9. Of this matter the Hebs. say, "Every prophet that riseth up among us, and saith that the Lord hath sent him, it is not necessary that he do a sign like one of the signs of Moses our master, or like the signs of Elias and Elisæus, that there should be in them a change of the custom of the world.

come (*to pass*) that is the word which Jehovah hath not spoken, the prophet hath it in presumption, thou shalt not be afraid of him.

But his sign shall be, that he foretell things that are to come in the world, and so confirm his words, Dent. xviii. 21, 22. Therefore when there cometh a man fit for prophecy, with the ambassage of the Lord, and he cometh not to add unto, or to diminish from (the law) but to serve the Lord by the commandment of the law, they must not say to him, divide the sea for us, or raise up the dead, or the like, and afterward we will believe in thee: but they must say unto him, If thou be a prophet, foretell us of things that are to come: and when he telleth, we must wait to see whether the things come to pass or no; and if there fail but even a little thing, it is evident that he is a false prophet. But if all his words do come to pass, he is to be esteemed of us faithful. And they try him many times: if his words be all of them found faithful, lo this is a true prophet, as it is said of Samuel, 'And all Israel, from Dan even to Beersheba, knew that Samuel was faithful to be a prophet of the Lord,' 1 Sam. iii. 20. But do not the observers of times, and the diviners, foretell things that do come to pass? What difference then is there between the prophet and them? Diviners and such like persons, some of their words are confirmed, and some are not; according to that which is written (in Is. xlvii. 13), Let them stand up now and save thee, which view the heavens, which gaze on the stars, which make known by the months, of the things which shall come upon thee: [He saith] of the things; and not all the things. And it may be, that nothing at all of that which they speak is confirmed, but they err in all; as it is written (in Is. xlv. 25), 'That frustrateth the signs of the liars, and maketh diviners fools.' But the prophet, all his words are confirmed; as it is written (in 2 Kings x. 10), There shall fall unto the earth nothing of the word of the Lord. Also he saith (in Jer. xxiii. 28), The prophet that hath a dream, let him tell the dream; and he that hath my word, let him speak my word faithfully: what is the chaff to the wheat, saith the Lord? As if he should say, the words of the diviners and their dreams, are as chaff, where-with a little wheat is mixed: but the word of the Lord is as wheat, wherewith there is no chaff at all. And of this thing the scripture assureth us, and saith, that the words which diviners make known to the heathens, they do lie; the prophet maketh known unto you the words of truth, that you have no need of soothsayers, diviners, and such like, Dent.

xviii. 10—15. Lo! thou art taught, that a prophet riseth not up unto us, but to make known unto us things which shall come to pass in the world, as plenty or famine, wars or peace, and such like: Yea even the needs of a particular person doth he make known unto him, as Saul when he had lost a loss, went to the prophet to tell him where it was, 1 Sam. ix. Such things as these doth the prophet tell; but maketh no other law, neither addeth to the commandment, or taketh ought from it. Threatenings of vengeance, which a prophet denounceth, as when he saith, Such a man shall die, or such a year there shall be famine, or wars, or the like; if his words stand not, we may not for this deny his prophecy, nor say, behold he spake, and it came not to pass; for the holy blessed God is long-suffering, and much in mercy, and repenteth of the evil; and it may be, that they have repented, and he spareth them like the men of Nineveh; or that he deferreth it as he did Ezekiah's death, 2 Kings xx. But if he promise them good, and say it shall be thus or thus, and the good thing come not which he hath spoken, it is certain that he is a false prophet; for every good thing which God decreeth, though upon condition, he changeth not, &c. Lo! thou art taught, that in words of good things only, is a prophet tried. As Jeremiah said in his answer to Ananias, when Jeremiah prophesied of evil, and Ananias of good, he said unto Ananias, 'If my words stand not, it shall not appear by this, that I am a false prophet; but if thy words stand not, it shall be known that thou art a false prophet; as it is written, The prophet which speaketh peace, when the word of the prophet shall come to pass, the prophet shall be known that the Lord hath sent him in truth,' Jer. xxviii. 9. A prophet unto whom another prophet beareth witness that he is a prophet, lo! he is a prophet out of doubt, and needeth no further trial. For behold Moses bare witness unto Joshua, and all Israel believed in him, before he showed any sign. And so throughout (all) generations, the prophet whose prophesy is known, and they have found his words faithful, time after time; or that a prophet hath testified of him, and he hath walked in the ways of prophesy, it is unlawful to make question afterward, and to suspect his prophesy, lest it be untrue. It is unlawful also to tempt him more than is meet, &c., for it is written, 'Ye shall not tempt the Lord your God, as ye tempted him in Massah, where they said, Is the Lord

amongst us or not?' (Deut. vi. 16; Exod. xvii. 7). But after it is known that he is a prophet, they must know and believe that the Lord is among them, and not suspect or make further question; as it is written, and they shall know that there hath been a prophet amongst them," (Ez. ii. 5). Maim. in *Jesude hatorah*, chap. x. By this testimony of the Jews, we have enough to answer them concerning our Lord Jesus, that he was a true prophet sent of God, though they did put him to death. For, 'as he came not to destroy the law or the prophets, but to fulfil,' Matt. v. 17, so had he the witness of Moses and of all the prophets, Acts iii. 22, 24; John i. 45, and Moses and Elias appeared talking with him, Matt. xvii. 2, 3, so that if they had believed Moses, they would have believed him, John v. 46. And John Baptist (whom all men held to be a prophet, Matt. xxi. 26), 'he bare witness unto the truth' concerning Christ, John i. 15; v. 33. He was also 'approved of God among them by miracles, wonders and signs,' Acts. ii. 22, so that the works which the Father gave him to finish, which also he did, they bare witness of him, and the Father himself bare witness of him, John v. 36, 37, yet they, like 'an evil and adulterous generation,' (condemned by these their own canons) believed not in

him, but tempted God, and sought 'after a sign, Matt. xii. 38, 39, and though the men which saw his miracles, said, 'This is of a truth that prophet which should come into the world,' John vi. 14, yet that faithless generation believed not, but said, 'What sign showest thou, that we may see and believe thee? John vi. 30. But though he had done so many miracles before them, yet they believed not,' neither could they believe, because that Esaias said, 'He hath blinded their eyes, and hardened their heart,' &c., John xii. 37, 39; 40. IN PRESUMPTION,] That is, *presumptuously*; the Gr. translateth it, *in ungodliness*, the Chald., *in wickedness*. NOT BE AFRAID,] Either for his threatening words, or for his signs; nor afraid to put him to death. And thus the Hebs. explain it, saying; "Whosoever withdraweth himself from killing a false prophet, because of his dignity, for that he walketh in the ways of prophesy, behold he transgresseth against this prohibition, 'Thou shalt not be afraid of him.' And so he that withdraweth himself from teaching concerning him what he is guilty of, or that dreadeth and feareth for his words, &c. And they judge not a false prophet, but in the judgment-hall of seventy-one (magistrates). Maim. treat. of *Idolatory*, chap. v. sect. 9.

## CHAP. XIX.

1. *The cities of refuge.* 4. *The privilege of them for the man-slayer.*  
11. *The wilful murderer must die.* 14. *The land-mark may not be removed.* 15. *Two witnesses at the least must stablish every matter.*  
16. *A false witness must be diligently inquired into, and done unto as he had thought to do unto his brother.*

<sup>1</sup> WHEN Jehovah thy God hath cut off the nations, whose land Jehovah thy God giveth unto thee, and thou possessest them, and dwellest in their cities, and in their houses; <sup>2</sup> Thou shalt separate three cities for thee, in the midst of thy land, which Jehovah thy God giveth unto thee, to possess it. <sup>3</sup> Thou shalt prepare for thee the way, and shalt divide into three *parts* the coast of thy land,

VER. 2.—THOU SHALT SEPARATE,] In Josh. xx. 7, he useth the word sanctified; in Num. xxxv. 11, 'shall appoint.' Here Moses explaineth the sixth commandment, for some special laws concerning it. THREE CITIES,] Besides those three which Moses had separated without the river, Deut. iv. 41, 43. These three cities were *Kedesh*, *Shechem* and *Hebron*, Josh. xx. 7. They were

all cities of the Levites: see Num. xxxv. 6. IN THE MIDST,] That is, *within thy land*: as, *in the midst of the city*, Jer. lii. 25, is the same that *within the city*, 2 Kings xxv. 19. See also the notes on Gen. ii. 9. This is spoken, because there were no cities of refuge, but in the land which Israel possessed. See Num. xxxv. 2.

VER. 3.—SHALT PREPARE,] Of this it is



which Jehovah thy God shall give thee to inherit; and it shall be, *that every man-slayer may flee thither.* <sup>4</sup> And this is the case the *man-slayer* which shall flee thither and live: whoso smiteth his neighbour unwittingly, and hated him not in time past; <sup>5</sup> As when he cometh with his neighbour into a wood, to hew trees, and his hand fetcheth a stroke with an ax to cut down a tree, and the iron slippeth from the wood, and findeth his neighbour, and he die; he shall flee unto one of these cities, and live. <sup>6</sup> Let the avenger of the blood pursue after the *man-slayer* while his heart is hot, and overtake him, because the way is long, and smite him *in soul*, and he had not the judgment of death, because he hated him not in time past. <sup>7</sup> Therefore I command thee, saying, Thou shalt separate for thee three cities. <sup>8</sup> And if Jehovah thy God enlarge thy coast, as he hath sworn unto thy fathers, and give unto thee all the land

said, "The senate (or magistrates in Israel) were bound to prepare the ways to the cities of refuge, to make them fit and broad, and to remove out of them all stumbling-blocks and offences: and they suffered not any hill or dale to be in the way, nor water's stream, but they made a bridge over it, that nothing might hinder him that fled thither. And the breadth of the way to the cities of refuge, was no less than thirty-two cubits. And at the partitions of ways they set up in writing, 'Refuge, Refuge:' that the man-slayer might know and turn thitherward. On the 15th of the month Adar (or February) every year the magistrates sent out messengers to prepare the ways," &c. Maim. treat. of *Murder*, chap. viii. sect. 5, 6. DIVIDE INTO THREE,] Because the land was much more long than broad, therefore the cities of refuge were in three places equally distant, and so commodious for men to flee unto.

VER. 4.—THE CASE,] Heb., *the word*; in Gr., *the ordinance of the man-slayer* (or *murderer*.) AND LIVE,] Or, *that we may live*. From these words the Heb. doctors teach, that a "scholar exiled to the cities of refuge, his master also goeth with him; as it is written, "And live;" But the life of them that love and seek after wisdom, is without the doctrine of the law, counted as death. And so the master that is exiled, his school goeth with him," &c. Maim. treat. of *Murder*, chap. vii. sect. 1. SMITETH,] Meaning to death: as the Chald. translateth, *killeth*. So, 'he smote,' 2 Kings xiv. 5, is expounded, 'he killed,' in 2 Chron. xxv. 3. UNWITTINGLY,] Or, *ignorantly, unawares*; Heb. *without knowledge*; the Gr. saith, *unwillingly*. HATED HIM NOT,] For he that was his enemy, though he killed him unawares, might not have the benefit of the city of refuge, as is noted on Num. xxxv. 20.

"And who is he that hateth? He that for enmity's sake, speaketh not unto him: for three days. Maim. treat. of *Murder*, chap. vi. sect. 10. IN TIME PAST,] Heb. and Gr. *from yesterday, and the third day*: so in ver. 6.

VER. 5.—AS WHEN HE COMETH,] Or, *and he that shall come*; and thus the Gr. translateth it. A WOOD,] Or, *forest*. This is a similitude for all like places and cases: but hence the Hebs. gather, "Whoso cometh into a man's yard without his leave, if the man of that house kill him by error, he is free from being exiled (into the cities of refuge) for it is said, 'Into a wood.' What is that wood? A place which the slain person hath liberty to come into. And so all other the like." Maim. treat. of *Murder*, chap. vi. sect. 11. THE WOOD,] That is, *the helve, of the axe*. FINDETH,] That is, *hitteth, or, lighteth upon*. AND LIVE,] Within his city of refuge, where he must abide until the death of the high priest, Num. xxxv. 25. See the annot. there.

VER. 6.—AVENGER,] Or, *near kinsman*, who is by duty to avenge: see the notes on Num. xxxv. 12. HIS HEART IS HOT,] Inflamed with anger, grief, and desire of revenge; in such heat of the mind, the affections of men are overcarried to speak or do that which is not meet. So in Ps. xxxix. 4. 'Mine heart was hot within me. BECAUSE,] Or, as the Gr. translateth, *if the way be long*: Heb. *mueh*. IN SOUL,] Or, *in life*, viz. *mortally, deadly*; which the Gr. translateth, *smite his soul*: and for *smite*, the Chald. saith, *kill*. So in ver. 11. JUDGMENT,] That is, *guilt*, as the Chald. explains it, that is, he was not worthy of death: or *judgment*, that is, sentence of death by the magistrate.

VER. 8.—ALL THE LAND,] From the river

which he hath spoken to give unto thy fatners: <sup>9</sup> If thou shalt keep all this commandment, to do it, which I command thee *this* day, to love Jehovah thy God, and to walk in his ways all days; then thou shalt add three cities more for thee, beside these three. <sup>10</sup> That innocent blood be not shed within thy land, which Jehovah thy God giveth unto thee *for* an inheritance, and *so* blood be upon thee. <sup>11</sup> But if a man be a hater of his neighbour, and lie in wait for him, and rise up against him, and smite him *in* soul that he die, and fleeth unto one of these cities: <sup>12</sup> Then the elders of his city shall send, and take him thence, and shall give him into the hand of the avenger of the blood, and he shall die. <sup>13</sup> Thine eye shall not spare him, and thou shalt put away innocent blood from Israel, and it shall go well with thee.

<sup>11</sup> Thou shalt not remove thy neighbour's limit, which the first *fathers* have limited, in thine inheritance which thou shalt inherit, in the land which Jehovah thy God giveth unto thee to possess it.

of Egypt, unto the great river, the river Euphrates, Gen. xv. 18.

VER. 9.—THIS COMMANDMENT,] In Gr., *these commandments*. This condition being legal, and impossible for man to fulfil, had not therefore the accomplishment outwardly for the enlarging of their coast, or for adding of three cities more, for ought that is known either by the scriptures, or Jewish records; and is therefore to be referred unto Christ, spiritually. The Jews themselves refer it unto Christ's days, but carnally, as after followeth. IN HIS WAYS,] The Gr. addeth, *in all his ways*: the Chald., *in the ways that are right before him*. ADD THREE CITIES,] Of this the Hebs. say; "In the days of the King Christ, they shall add three other (cities) unto these six, Deut. xix. 9. And whence shall they add them? Of the cities of the Kenizites, and the Kenites, and the Kadmonites; concerning whom a covenant was made with Abraham our father, (Gen. xv. 18, 19,) and hitherto they have not been subdued; and of them it is said in the law, 'If the Lord thy God enlarge the coast.'"  
Maim. treat. of *Murder*, chap. viii. sect. 4. And in another place the same man saith, (in treat. of *Kings*, chap. xi. sect. 2.) "Of the cities of refuge, he saith, If the Lord thy God shall enlarge thy coast, then thou shalt add three cities more," &c. But this thing hath never been done; and the holy blessed (God) hath not commanded it in vain." But the law is not in vain, though it be not literally fulfilled in the precepts; 'For what the law could not do, in that it was weak through the flesh, God (hath done) sending his own Son,' &c. Rom. viii. 3, by him we have strong consol-

ation, 'who have fled for refuge, to lay hold upon the hope set before us,' Heb. vi. 18.

VER. 10.—THAT INNOCENT BLOOD BE NOT,] Or, as the Gr. translateth, *And innocent blood shall not be shed*. Meaning the blood of the unwilling man-slayer, who is not worthy of death, ver. 6. AND BLOODS BE,] That is, the guilt of bloodshed; as the Chald. expoundeth it, *the guilt of the judgment of murder*. The Gr. translateth, *and there shall not be in thee (a man) guilty of blood*.

VER. 11.—SMITE HIM IN SOUL,] Gr. *smite his soul*; that is, as the Chald. saith, *kill him*: as ver. 6.

VER. 12.—THE ELDERS,] In Gr., *the senate*. THENCE,] From the city of refuge, yea or from the altar of the Lord, Exod. xxi. 14, for, 'a man that doth violence to the blood of any person, shall flee to the pit, let no man stay him,' Prov. xxviii. 17. See more in the annots. on Num. xxxv.

VER. 13.—PUT AWAY INNOCENT BLOOD,] That is, as the Chald. explaineth it, *him that shed innocent blood*. AND IT SHALL GO WELL,] Or, *that it may go well with thee*: or, *and good shall be unto thee*.

VER. 14.—LIMIT,] Or *bound, border, land-mark*: whereby every man's inheritance in the land was limited. A sin great in all places, Job xxiv. 2, but greatest in the land of Israel, God's holy limit (or border,) Ps. lxxviii. 54, which was parted by lot of the Lord, Num. xxvi. 53—56, and figured the spiritual inheritance which the saints have in the church, all the limits whereof are 'of pleasant stones,' Is. liv. 12, and whereof Canaan was a type, as is noted on Gen. xii. 5. Therefore among the curses pronounced

<sup>15</sup> One witness shall not rise up against a man for any iniquity, or for any sin, in any sin that he sinneth: at the mouth of two witnesses, or at the mouth of three witnesses, shall a word be established.

<sup>16</sup> When an unrighteous witness shall rise up against a man, to testify revolt against him: <sup>17</sup> Then both the men, between whom the controversy *is*, shall stand before Jehovah, before the priests and the judges which shall be in those days. <sup>18</sup> And the judges shall make diligent inquisition; and behold, *if* the witness *be* a false witness, *and* hath testified a falsehood against his brother: <sup>19</sup> Then shall ye do unto him as he had thought to have done unto his

against the breakers of the law, this is the third, 'Cursed be he that removeth his neighbour's land-mark, (or limit,) and all the people shall say, Amen,' Deut. xxvii. 17. THE FIRST FATHERS,] Eleazar the priest, Joshua the son of Nun, and the heads of the fathers of the tribes of the sons of Israel, Josh. xiv. 1. The word *fathers* I supply from Prov. xxii. 28, where it is said, 'Remove not the ancient limit which thy fathers have set;' and so the Gr. translatheth here, *the limits which thy fathers have set*; in Chald., *the ancients*. IN THE LAND,] Of 'Israel, the holy land,' Zach. ii. 12, the 'Lord's land,' Hos. ix. 3, where this sin was sacrilegious. The Hebs. say, "He that removeth his neighbour's land-mark, and taketh of his neighbour's limit into his own, though it be but an inch, if he do it by force, it is rapine; and if he remove it in secret, it is theft. And if in the land of Israel he remove the mark, he transgresseth against two prohibitions; against stealth or rapine, and against, 'Thou shalt not remove the limit.'" Maim. treat. of *Theft*, chap. vii. sect. 11.

VER. 15.—NOT RISE UP,] Or, *not stand, not be established*, (as the word is Englished in the end of this verse:) and so the Gr. translatheth, *shall not abide, or continue*. The Hebs. say, "They determine not any sentence of matters by the mouth of one witness, neither money matters, nor matters of life and death, Deut. xix. 15. In two places the law maketh one witness faithful; for the suspected wife, that she shall not drink of the bitter waters, (Num. v.) and for the heifer, that it shall not have the neck cut off, (Deut. xxi.) Maim. treat. of *Witnesses*, chap. v. sect. 1, 2. AT THE MOUTH,] The Chald. expoundeth it, *at the word*. From hence the Jews gather, that "by law they may not receive witness, either in money matters, or in matters of life and death, but from the mouth of the witnesses, (Deut. xix. 15,) from their mouth, and not from a writing of their hand. But by the words of the scribes they deter-

mine money matters by witness, that is, in a bill, although the witnesses be not alive," &c. Maim. treat. of *Witnesses*, chap. iii. sect. 4. A WORD,] Or, *a thing, a matter*, The Gr. translatheth, *every word*: and so the apostles allege this place, Matt. xviii. 16; 2 Cor. xiii. 1; which sheweth, that this (as many other like scriptures) are to be taken in the largest sense: see Deut. xxvii. 26. BE ESTABLISHED,] Or, *be confirmed, stand as firm and true*. So our Saviour saith; 'It is written in your law, that the testimony of two men is true,' John viii. 17.

VER. 16.—UNRIGHTEOUS,] So the Gr. translatheth the Heb. phrase, *witness of unrighteousness* (or, *of violent wrong, of injuriousness*) the Chald. translatheth, *false witness*: so in Exod. xxiii. 1. TO TESTIFY,] Heb. *to answer*, which is a general word for all speaking or testifying, as the Chald. expoundeth it, *to testify*: so in ver. 18. See Exod. xx. 16. REVOLT,] Or *apostasy, a falling, or turning away from the Lord*, as Deut. xiii. 5. The Gr. translatheth it, *impiety*.

VER. 17.—BOTH THE MEN,] Or, *the two men*, that is, the accuser and the accused. So that one witness may cause a matter to be inquired into, though no sentence may be given upon the testimony of one, verse 15, and chap. xvii. ver. 6. BEFORE JEHOVAH,] Before his ark or sanctuary: in the place which he shall choose: see Deut. xvii. 8: 1 Kings viii. 31. BEFORE THE PRIESTS,] The Gr. version addeth, *and before the priests, and before the judges*: see Deut. xvii. 9.

VER. 18.—MAKE DILIGENT INQUISITION,] Or, *inquire well*: which the Gr. translatheth, *acribos*, that is, *exactly, exquisitely, or perfectly*, as Acts xxiii. 20. FALSE,] The Gr. translatheth this as before, *unrighteous, or unjust*. TESTIFIED,] Heb., *answered*, as in ver. 16.

VER. 19.—THOUGHT,] Or *presumed, presumptuously devised and enterprised*: the Gr. translatheth, *maliciously thought*. Of the

brother; and thou shalt put away the evil from the midst of thee.  
<sup>20</sup> And the residue shall hear and fear, and shall not add to do any more *such* an evil thing as this, in the midst of thee. <sup>21</sup> And thine eye shall not spare: soul for soul, eye for eye, tooth for tooth, hand for hand, foot for foot.

original word Zamam, 'thought,' the Hebs. call the false witness Zomem, 'the thinker, or presumer;' and say, "Whoso witnesseth falsely, and it be known by witnesses that he hath witnessed falsely, this man is called [gned Zomem] the false witness; and it is commanded to do unto him as he would have done by his testimony unto his neighbour. If they have testified falsely of a transgression for which men are guilty of stoning to death, they are all to be stoned; if of burning, they are to be burnt; and so for other deaths. And if they testify of (crimes worthy) beating every one of them is to be beaten, &c. If they testify of things for which money is to be paid, they pay the money among them, according to the number of witnesses, every one shall give the portion that concerneth him, &c. This is meant of witnesses that are found false: but two companies that contradict one another, and so there is no testimony, they do not punish the one of them, because it is not known which company speaketh falsely. And what is the difference between contradiction and falsehood? Contradiction is in the testimony itself, the one saying, this thing was, and the other saying, this thing was not. Falsehood (or forgery) is for the testifiers themselves, when the false witnesses cannot know whether the thing was done or not. As witnesses that come and say, We saw this man kill a person, or he borrowed a pound of such a man, such a day, in such a place; and after they have thus witnessed, and are searched into, there come two other and say, On this day, and in this place, we were with you and with these all the day, and there never was such a thing; this man killed him not, or this man borrowed not of that man; so this is contradiction, and all the like. But if they say unto them, as for us we know not whether this man killed that man, on such a day in

Jerusalem, as you say or no; but we testify, that you yourselves were with us on the same day in Babylon; so these are false witnesses (or forgers) and must be killed, or make satisfaction, forasmuch as the witnesses which make them forgers, have no respect at all unto the testimony itself whether it be truth or falsehood. And if the first witnesses were an hundred persons, and there come two and prove them forgers, saying, We testify that you hundred all of you were with us in such a day, in such a place; so, these are punished by the mouth of those two, for two are as an hundred, and an hundred as two. And so in two companies of witnesses that contradict one another, they go not after the greatest number. Maim. treat. of *Witnesses*, chap. xviii. sect. 1—3. As for witnesses that contradict one another, such as are after found faulty, though they be not put to death for testifying against a man's life, yet are they chastised at the judge's discretion." Maim. *ibid.*, sect. 6. THE EVIL,] That is, as the Chald. saith, *the evil doer*. See before on Deut. xvii. 7; xiii. 11.

VER. 20.—THE RESIDUE,] That is, all other shall hear and fear. Therefore the Hebs. say, proclamation was made concerning these forgers or false witnesses, the judges "wrote and sent into every city, that such and such men witnessed so and so, and were found false, and we killed them, or they were beaten before us, or we set such a fine (or mulct) upon them." Maim. treat. of *Witnesses*, chap. xviii. sect. 17.

VER. 21.—NOT SPARE,] Or, *not pity*: of this the Hebs. hold, that all hurts may be bought out with money, except life for life; thereof there may be no ransom, Num. xxxv. 31. See the annots. on Exod. xxi. 25. SOUL,] Or *life* (to wit, shall go) for life. See Lev. xxiv. 17—20.

## CHAP. XX

1. *Israel must not fear the forces of their enemies.* 2. *The priests' exhortation to encourage the people to battle.* 5. *The officers' proclamation, who are to be dismissed from the war.* 10. *How to use the cities that accept or refuse the proclamation of peace.* 16. *What cities must*



*be devoted and destroyed.* 19. *Trees of man's meat must not be destroyed in the siege.*

<sup>1</sup> WHEN thou goest out to battle against thine enemies, and seest horses and chariots, a people more than thou, be not afraid of them, for Jehovah thy God is with thee, which brought thee up out of the land of Egypt. <sup>2</sup> And it shall be when ye are come nigh unto the battle, that the priest shall approach, and speak unto the people. <sup>3</sup> And he shall say unto them, Hear, O Israel, you approach *this* day unto battle against your enemies: Let not your heart be soft,

VER. 1.—[WHEN THOU GOEST OUT,] This is meant of all lawful wars, offensive or defensive, that is, begun by Israel, or by other nations against Israel. And the Hebs. held, that Israel might never begin first to war, but the wars commanded of God; and those were the wars with the seven nations in Canaan, (Deut. ii. 24; vii. 1,) and the war against Amalek, (Deut. xxv. 17, 19,) and to help Israel out of the hand of the adversary which is come upon them, (as Judg. iii. 12—28, &c.) Wars permitted, were with other people that oppugned Israel, as Judg. xi. 4, 12—27; 2 Sam. x. 2, 6, 7, &c. “For wars commanded, it is not necessary to have leave of the high council (or synedion;) but the king may go out of himself at any time, and compel the people to go out: but in war permitted, he leadeth not the people out, but at the mouth of the senate of seventy-one magistrates.” Maim. in *Misneh*, tom. 4, treat. of *Kings*, chap. v. sect. 1, 2. CHARIOTS,] Heb. *horse and chariot*, one put for many: so the Chald. translateth it plurally; see the notes on Gen. iii. 2. BE NOT AFRAID,] Or, *thou shalt not fear for them*, that is, not be dismayed or discouraged. See the notes on Exod. xx. 20. IS WITH THEE,] Or, *will be with thee*, to wit, as a captain, 2 Chron. xiii. 12. And with this the faithful encouraged themselves in their battles as Hezekiah said ‘there be more with us than with (our adversary:) with him is an arm of flesh, but with us is the Lord our God, to help us, and to fight our battles, 2 Chron. xxxii. 7, 8. See also Ps. cxviii. 6.

VER. 2.—[THE PRIEST,] One that was appointed and anointed for this purpose. “Whether it be in war commanded, or in war permitted, they appoint a priest to speak unto the people at the time of the battle, and they anoint him with the anointing oil [mentioned in Exod. xxx. 25, &c.] and he is called the anointed for the war. When they are set in array, and do come near to the battle, he that is anointed for the war standeth on an high place, and all the companies before him,

and he saith unto them in the holy tongue; Hear, O Israel, you approach this day, &c. (Deut. xxi. 3, 4.) And another priest under him proclaimeth it to all the people with a loud voice. And afterward, the anointed priest saith, What man is there that hath built a new house, &c. What man is there that hath planted a vineyard, &c. And what man is there that hath betrothed a wife, &c. Thus much the anointed priest speaketh, and the officer proclaimeth it to all the people with a loud voice. And afterward the officer speaketh of himself, and saith, What man is there that is fearful, &c. (Deut. xx. 8,) and another officer proclaimeth it unto all the people. And after that all which are to return, be returned from the army, they order the army, and appoint captains, (Deut. xx. 9.) And after every company they set officers courageous and strong, with halberts of iron in their hands; and whoso would turn back from the war, they have power in their hand to cut off his leg,” &c. Maim. treat. of *Kings*, chap. vii. sect. 1—4. Thus Israel had the word of God, and his ministers to encourage them, that they might fight the battles of the Lord in faith; they had also the holy trumpets blown by the priests, that they might be ‘remembered before the Lord, and saved from their enemies,’ Num. x. 8, 9; 2 Chron. xiii. 12. And touching this priest anointed for the war, the Hebs. teach it is a peculiar dignity to his own person only, not to his posterity, and in the war, not in the sanctuary. “He that is anointed for the war, his son is never ordained in his stead, but he is as other priests; if he be anointed for the war, he is anointed; and if he be not anointed, he is not anointed. And when the priest anointed for the war, ministereth in the sanctuary, he ministereth in four garments, as the other priests.” Maim. in *Cle hanikdash*, chap. iv. sect. 21.

VER. 3.—[SOFT,] *Tender*, that is, faint and fearful; as the Gr. translateth it, *dissolved* (or *faint*;) the Chald. *moved*. This softness or faintness of heart, God threaten-

fear not, and hasten not away, neither be ye terrified because of them. <sup>4</sup> For Jehovah your God *is he* that goeth with you, to fight for you with your enemies, to save you. <sup>5</sup> And the officers shall speak unto the people, saying, What man *is there* that hath built a new house, and hath not dedicated it? Let him go and return to his house, lest he die in the battle, and another man dedicate it. <sup>6</sup> And what man *is there* that hath planted a vineyard, and hath not made it common? Let him go, and return unto his house, lest he die in the battle, and another man make it common. <sup>7</sup> And what man *is there* that hath betrothed a wife, and hath not taken her? Let him go, and return unto his house, lest he die in the battle, and another

eth as a plague, Lev. xxvi. 36, and Job acknowledged it so, saying, God 'hath softened my heart,' Job xxiv. 16, and the Rehoboam being 'soft-hearted,' could not withstand his enemies, 2 Chron. xliii. 7. Although therefore a soft heart in respect of God and his word, is commendable, 2 Kings xxii. 19, yet in respect of our enemies, it is here forbidden; so in ver. 8; Is. vii. 4. HASTEN NOT AWAY,] Through fear and troubled thoughts, and want of faith. David blameth this infirmity in himself, Ps. xxxi. 22; cxvi. 11. TERRIFIED,] Or *broken, discouraged, daunted with terror*: is the Gr. translatheth, *decline not from their faces*. See the annots. on verse 8.

VER. 5.—THE OFFICERS,] In Gr. *the scribes*: of them see the notes on Deut. xvi. 18, and before on ver. 2. WHAT MAN IS THERE,] That is, *if any man, or whosoever hath*: as in Ps. xxxiv. 13, 'What man' is he? is expounded by the apostle He that will,' 1 Pet. iii. 10. BUILT A NEW HOUSE,] By the Hebs. this law taketh place, 'whether he hath built it, or received it (by purchase) or it be given unto him for a gift, or it fall unto him by inheritance. But whose buildeth an house, or planteth a vineyard, out of the land (of Israel) he returneth not home for them.' Maim. in treat. of *Kings*, chap. vii. sect. 5, 14. NOT DEDICATED,] Or *not initiated*, that is, begun to take possession of, and to use it; which was wont to be done with solemnity, feasting, and singing praise to God, as the title of the xxx. Psalm sheweth, concerning David's house. LEST HE DIE,] This manner of speech sheweth danger, (as is noted on Gen. iii. 3,) and teacheth men to be resolute, and to go with their lives in their hands, ready to expend them in God's quarrel, as Judg. ix. 17; Acts xx. 22—24; xxi. 13. 'For the sword devoureth one as well as another,' 2 Sam. xi. 25; Acts xii. 2. AND ANOTHER MAN,] Three reasons there seem to be of this, and the rest that follow. Because the thoughts and cares of their houses,

lands, wives, &c. might easily trouble men, and hinder them from fighting the Lord's battles with courage, as the like things hindered those that were called to the great supper, Luke xiv. 18, 19, and 'no man that warreth, entangleth himself with the affairs of this life, that he may please him who hath chosen him to be a soldier, 2 Tim. ii. 4. Again, God hereby sheweth compassion unto the weak, whom he spareth for a time, from hard service, till they be grown strong, and fit to fight the good fight of faith, 1 Tim. vi. 12; i. 18; Rom. xiv. 1, 4. Thirdly, as his mercies towards Israel were many of them external, and concerned their comforts in this life; so he would have them in special manner to enjoy the outward blessings bestowed on them.

VER. 6.—PLANTED A VINEYARD,] This also the Hebs. understand not of a vineyard only, but by proportion of an orchard, oliveyard, or the like. "Whether he have planted a vineyard, or planted five trees for meat, of any kind, or transplanted (that is, removed it from another place) or grafted it; so that it be bound to that law of uncircumcised fruit, (in Lev. xix. 23,) or that he hath purchased it, or taketh it by inheritance or by free gift: (he returneth home.) But if he hath planted but four trees for food, or five trees (or more) that are barren, or hath gotten a vineyard by rapine, he returneth not home therefore. And so, if a vineyard belong to two partners, they return not for it." Maim. treat. of *Kings*, chap. vii. sect. 6. NOT MADE IT COMMON,] Or, *not profaned it*; that is, not used the fruit thereof for common food, which he could not do by the law, till the fifth year from the planting thereof, Lev. xix. 23—25. The Gr. translatheth, *hath not made merry*, (or *rejoiced with the fruit*) thereof.

VER. 7.—BETROTHED A WIFE,] "Whether maid, or widow; or if his brother's wife fall to him, (according to the law in Deut. xxv. 5,) though they be five brethren, and one of

man take her. <sup>8</sup> And the officers shall speak further unto the people, and say, What man *is there* that is fearful, and soft-hearted? Let him go and return unto his house, that his brethren's heart melt not, as his heart. <sup>9</sup> And it shall be when the officers have made an end of speaking unto the people, that they shall constitute captains of the armies for an head of the people.

<sup>10</sup> When thou comest nigh unto a city, to fight against it, then thou shalt proclaim peace unto it. <sup>11</sup> And it shall be, if it answer thee peace, and open unto thee, then it shall be, *that* all the people

them die, all the rest do return home. All these that are to return from the battle, are to return when they hear the words of the priest, and to provide water and victuals for their brethren which are in the army, and to prepare the ways for them." Maim. treat. of *Kings*, chap. vii. sect. 79.

VER. 8.—[SHALL SPEAK FURTHER,] Heb. *shall add to speak*. See the notes on ver. 2. SOFT,] Or *tender*, that is, *faint-hearted*: see ver. 3. When Gideon warred against the Midianites, and made this proclamation, of the two and thirty thousand men that were him, there returned 'two and twenty thousand, and but ten thousand remained,' Judg. vii. 3. MELT NOT,] That is, *faint not*, or be discouraged; in Gr., *be not made fearful*. An usual phrase, whereof see Deut. i. 28. By this, God taught his people to have faith in him, and every man to encourage himself, and one another, in God's assistance: which they that did, prospered; as in the Reubenites' war against the Hagarites, 1 Chron. v. 20, the Jews' war against the Israelites, 2 Chron. xii. 12—18, Jehoshaphat's war against the Ammonites, 2 Chron. xx. and many the like. Of this point the Hebs. say, that after a man is entered into the war, "He should stay himself upon him that is the Hope of Israel, and his Saviour in time of distress; and know that for the name of God he maketh war; and should put his life in his hand, and not be afraid or adread, nor think either of his wife, or of his children, but wipe the remembrance of them out of his heart, and turn from everything unto the battle. And whosoever beginneth to think, and cast doubts in the battle and maketh himself afraid, transgresseth against this prohibition, 'Let not your heart be soft,' &c. And not only so, but that all the blood of Israel hangeth on his neck: and if he prevail not, and make not war with all his heart and with all his soul, lo he is as he that sheddeth the blood of all; as it is written, 'That his brethren's heart melt not, as well as his heart.' And behold it is plainly said, (in Jer. xlviii. 10,) 'Cursed be he that doth the work of the Lord deceitfully, and cursed be he that keepeth back his sword from blood.'

But whoso fighteth with all his heart, without dread, and his intent is to sanctify the name (of God) only, trusteth in him that he shall find no hurt, and no evil shall come unto him. And he will build him a sure house in Israel, and honour him and his children for ever, and count him worthy of life in the world that is to come; as it is written, (in 1 Sam. xxv. 28.) 'For the Lord will certainly make my lord a sure house, because my lord fighteth the battle of the Lord, and evil hath not been found in thee from thy days; and the soul of my lord shall be bound in the bundle of life, with the Lord thy God.'" Maim. treat. of *Kings*, chap. vii. sect. 15.

VER. 9.—[CAPTAINS,] Or *princes, rulers*. That as their trust should first be in God alone, so, secondly, they should use the lawful outward means for safety and victory, and not tempt the Lord. FOR AN HEAD,] Or, *in the forefront of the people*; Heb. *in the head*; which may be understood both these ways, as here, so in 2 Chron. xiii. 12; xx. 27. The Gr. translateth, *fore leaders of the people*.

VER. 10.—[SHALT PROCLAIM PEACE UNTO IT,] Heb. *shalt call unto it for peace*; whereby may be meant, *thou shalt invite* (or *persuade*) *it unto peace*. The Gr. translateth, *shalt call them out with peace*; the Chald., *shalt proclaim thereto words of peace*. The Hebs. say, "They must make no war with any man in the world, until they proclaim peace unto him, whether it be war permitted, or war commanded, Deut. xx. 10. If they make peace, and receive upon them the seven commandments which were given to the sons of Noah, [whereof see the notes on Gen. ix. 4,] they must kill none of them, but they shall be tributaries, (Deut. xx. 11.) Maim. treat. of *Kings*, chap. vi. sect. 1.

VER. 11.—[IF IT ANSWER,] That is, accept of the conditions of peace by thee proposed. The Gr. translateth, *And if they answer thee peaceable words*. TRIBUTARIES UNTO THEE,] Heb. *shall be unto thee to tribute*; which the Chald. expoundeth, *for offerers of tributes*, that is, *tributaries*, as the Gr. also explaineth it. And *tribute* is not only of men's goods, but of their persons, to



that is found therein, shall be tributaries unto thee, and they shall serve thee. <sup>12</sup> And if it will not make peace with thee, but will make war with thee, then thou shalt lay siege against it. <sup>13</sup> And Jehovah thy God shall give it into thine hand, and thou shalt smite every male thereof with the edge of the sword. <sup>14</sup> But the women, and the little ones, and the cattle, and all that is in the city, all the spoil thereof, thou shalt make a prey unto thyself; and thou shalt eat the spoil of thine enemies, which Jehovah thy God hath given thee. <sup>15</sup> Thus shalt thou do unto all the cities which *are* very far off from thee, which are not of the cities of these nations. <sup>16</sup> But of the cities of these peoples, which Jehovah thy God doth give thee *for* an inheritance, thou shalt not save alive any breath. <sup>17</sup> But utterly destroying thou shalt utterly destroy them; the Chethlite,

be paid with the labour of their bodies; as the Egyptians set over Israel task (or tribute) masters, to afflict them with their burdens, Exod. i. 11. And Solomon raised a tribute (or levy) of thirty thousand men,' 1 Kings v. 13. Accordingly it is here meant of both, and the Hebs. explain it thus; "The tribute which they must take upon them, is that they shall be ready for the king's service, with their bodies, and with their goods: as to build the walls, to fortify the munitions, to build the king's palace, and the like; as it is written, (in 1 Kings ix. 15, &c.) And this is the reason of the tribute [the levy] which king Solomon raised, for to build the house of the Lord, and his own house, and Millo, and the wall of Jerusalem, &c. and all the cities of store that Solomon had, &c. And the king may condition with them, to take half their goods, or their lands, and leave them the movables; or the movables, and leave them the lands, as he shall make the conditions." Maim. treat. of *Kings*, chap. vi. sect. 1, 2. **SHALL SERVE,]** To wit, as bond servants; which it was not lawful to put any Israelite unto, Lev. xxv. 42, 44. And so Solomon laid upon the heathen 'a tribute of bond service, but of the sons of Israel, Solomon made no servants (or bondmen) but they were men of war, and his servants, and his princes,' &c. 1 Kings ix. 21, 22. The Hebs. say, "If they would take upon them the tribute, and not the servitude; or the servitude, but not the tribute; they may not hearken unto them, until they take upon them both. And the servitude which they must take upon them, is to be contemptible and very base, that they lift not up the head in Israel, but be subdued under their hand, and be not reckoned with Israel, for any matter in the world." Maim. in *Kings*, chap. vi. sect. 1.

**VER. 12.—NOT MAKE PEACE,]** Upon the

former conditions, as the Gr. saith, *y' they will not obey thee.*

**VER. 13.—SHALL GIVE IT,]** This may be taken as a promise, or, *when he shall give it, &c. then thou shalt smite.*

**VER. 14.—EAT THE SPOIL,]** That is, enjoy that which thou hast spoiled. And this is a blessing and comfort after victory, which God gave unto Israel upon their wars in Canaan, Josh. xxii. 8, and figured the fruit of the labours which Christ and his people should enjoy from their enemies, Is. liii. 12, Luke xi. 22.

**VER. 16.—THESE PEOPLE,]** The seven nations in the land of Canaan, Deut. vii. 1, 2, unto which the Hebs. add (from Deut. xxv. 19,) the Amalekites; saying, "The seven nations and Amalek, which make not peace, they leave not of them any soul, Deut. xx. 16; xxv. 19. And it is holden, that he speaketh not but of such as make not peace, as it is written (in Josh. xi. 19, 20,) There was not a city that made peace with the sons of Israel, save the Hivites, the inhabitants of Gibeon; all (other) they took in battle) for it was of the Lord to harden their hearts, that they should come against Israel in battle that he might destroy them utterly, even because they sent unto them for peace, but they received it not. Joshua sent three writings before he came into the land. First he sent unto them thus, 'He that will flee, let him flee. Again, he sent, Whoso will make peace, let him make peace. And again he sent, Whoso will make war, let him make it. If it be so, wherefore did the Gibeonites deal by craft?' Josh. ix. Because he had sent unto them in the general, and they received it not, neither knew they the judgment (or manner) of Israel, &c. Maim. treat. of *Kings*, chap. vi. sect. 4, 5. **ANY BREATH,]** Or, *any soul, man, woman, or child.*

**VER. 17.—UTTERLY DESTROY,]** Or, *de-*



and the Amorite, and the Canaanite, and the Perizzite, the Hivite, and the Jebusite, as Jehovah thy God hath commanded thee. <sup>13</sup> To the end that they teach not you to do after all their abominations, which they have done unto their gods, and ye sin against Jehovah your God.

<sup>19</sup> When thou shalt lay siege unto a city many days, in making war against it, to take it, thou shalt not destroy the trees thereof, by forcing an ax against them; for thou mayest eat of them, and thou shalt not cut them down: for *is* the tree of the field a man, to go in from before thee into the bulwark? <sup>20</sup> Only the tree which thou knowest, that it *is* not a tree for meat, that thou mayest destroy and cut down, and build a bulwark against the city that maketh war with thee, until it be subdued.

*stroy as cursed:* See Num. xxi. 2. HATH COMMANDED THEE,] In Exod. xxxiv. 11, 12; Deut. vii. 1—3.

VER. 19.—NOT DESTROY THE TREES,] Heb. *not corrupt* (or *mar*) *a tree*: meaning any tree that bare man's meat. The Gr. translateth *trees*; and the singular is oft used for the plural, as is noted on Gen. iii. 2. And under the name of *trees*, all other things also, needful for man's life, seem here to be reserved from destruction. The Hebs. explain it thus; "They may not cut down the trees for meat, that are without the city; nor withhold from them the water courses, that they may wither: as it is written, 'Thou shalt not corrupt the trees:' and whoso cutteth any down, is to be beaten. And not in the siege only, but in any place, whosoever cutteth down a tree that is for meat, by way of corrupting, is to be beaten. But they may cut them down, if they hurt other trees, or hurt the field, &c. the law forbiddeth not, but by way of corruption. Every tree that bears not fruit, it is lawful to cut it down, although a man have no need of it: and likewise a fruit tree that doth hurt, or yieldeth but a little, and is not worth the labour about it, it is lawful to cut it down. And what quantity may that be? An olive tree, if it yield the fourth part of a kab of olives, [that is, a log, whereof see the notes on Exod. xxx. 24,] they may not cut it down: and a date tree which yieldeth a kab of dates, they cut not down. And not trees only, but whoso breaketh vessels, or rendeth garments, or pulleth down buildings, or stoppeth wells, or destroyeth meats, by way of corrupting, trans-

gresseth this law, 'Thou shalt not corrupt:' yet is he not to be beaten therefore, but by the doctrine of the scribes he is to be chastised." Maim. treat of *Kings*, chap. vi. sect. 8, 9, By this prohibition, God restraineth the waste and spoil which soldiers usually make in wars; and teacheth mercy towards his good creatures, and that which serveth for man's life: therefore Christ would have nothing lost of the broken meats that are left, John vi. 12. And as in figure men are likened to trees, so such only as bring forth no 'good fruit,' are cut down, Matt. iii. 10. See also Luke xiii. 6, 7, &c. Rev. ix. 4. FOR THOU MAYEST,] Or, as the Gr. translateth, *but thou shalt eat thereof*. FOR IS THE TREE, &c.] Or, *for are the trees*, &c. that is, the trees of the field are not as men, either to come out against thee, or to flee from thee into the bulwark. This interpretation agreeth with the Gr., "Is the tree that is in the wood a man, to go in from thy face into the bulwark? The Chald. in like sense explaineth it by a denial; "For the tree of the field is not as a man, to go," &c. Otherwise it may also be translated, "Though the trees of the field are man's," that is, serve for man's use, yet spare such as bear fruit. Or, according to that which went before, "For the tree of the field is man's," to wit, his food, or life of man:" as in 2 Kings xviii. 31, 'eat ye every man his own vine, that is, the fruit of his vine.' INTO THE BULWARK,] Or, *in the siege*.

VER. 20.—SUBDUED,] Or, *come down*: which the Chald. translateth, *until it be delivered*.

## CHAP. XXI.

1. *The expiation of murder done by an unknown person: that the elders of the next city should kill an heifer, and wash their hands over it, so clearing themselves, and asking mercy of God.* 10. *The usage of a captive taken to wife.* 15. *The first-born is not to be disinherited upon private affection.* 18. *A stubborn rebellious son, is by his parents to be brought forth unto judgment, and stoned to death.* 22. *The malefactor must not hang all night on a tree.*

<sup>1</sup> IF one be found slain in the land which Jehovah thy God giveth unto thee to possess it, fallen in the field; and it be not known who hath smitten him: <sup>2</sup> Then thy elders and thy judges shall come forth, and they shall measure unto the cities, which *are* round about *him* that is slain. <sup>3</sup> And it shall be, *that* the city which is next unto the slain *man*, even the elders of that city shall take an

VER. 1.—SLAIN,] Or, *wounded*, meaning to death; as the Chald. translateth, *kill-ed*: and this law was to be kept, whether one or many were found slain. GIVETH,] Or, *is giving*, to wit, shortly. This being a figurative expiation, done by priests with the death of an heifer, &c. showing this law to be peculiar to the commonwealth of Israel; and so the Hebs. say, “The law for the beheaded heifer, is not to be used but in the land of Israel. Maim. in Misneh, tom. 4, treat. of *Murder*, chap. x. sect. 1. FALLEN,] That is, *lying dead*: as, *there fell*, 1 Chron. xxi. 14, is expounded, *there died*, 2 Sam. xxiv. 15. The Gr. translateth it *fallen*; the Chald., *lying*. All these circumstances the Hebs. hold unto strictly; “It is said, slain (or wounded) not hanged, nor broken; for such an one is not called Chalal, (slain:) in the land (or ground) not hid in an heap: fallen, not hanging on a tree: in the field, not swimming on the water.” Maim. treat. of *Murder*, chap. ix. sect. 11. NOT KNOWN,] For, if it be known, they behead no heifer for him. If but one have seen the murderer, and though it be a slave, or a woman, or one whose testimony is not allowable, yet there is no beheading of the heifer: for if there be many open murderers, the killing of the heifer ceaseth. If one witness say, I saw the murderer; and another witness deny it, saying, Thou didst not see him, (and these witnessses come both together) then they behead the heifer. Maim. *ibid.*, chap. ix. sect. 12, 13.

VER. 2.—THY ELDERS,] He saith not *the Elders of that city*, as after in ver. 3, (for it is not known as yet to what city it belongeth;)

but thy elders (O Israel) which were of the general states of the land. The Hebs. say, “When a slain man is found fallen on the earth, &c. they leave him in his place, and five elders come forth from the high council that is in Jerusalem, and they measure from him unto the cities that are round about the slain man. Maim. *ibid.*, chap. ix. sect. 1. THY JUDGES,] To whom criminal causes did belong, for the trial of them. UNTO THE CITIES,] He saith not, *unto the towns*, or *villages*, but *cities*: and by the Hebs., “They measured not to any city, but such as had in it a court of three and twenty (magistrates.) And though he be found by a city’s side, &c. yet they measure. And when they have measured, and the city next him is known, then they bury the slain man in his place, and the elders of Jerusalem return to their place; and the senate of that city bring an heifer, &c. When they measure, they do it exactly. And they measure from the nose of him (that is slain.) If his body be in one place, and his head in another, they bring the body to the head, and bury it in the place thereof. If there be many dead, one beside another, they measure from the nose of every one of them. And if one city be nearest to them all, it bringeth one heifer for them all. Maim. treat. of *Murder*, chap. ix. sect. 4, 9, 10.

VER. 3.—AN HEIFER,] Which was by the death thereof to make expiation, in figure, for this murder, as ordinary sacrifices did for men’s sins. And this was done by the next city, because of presumption of the fact, when other proof failed: and this heifer was to be of the men’s of that city, saith Maim.

heifer of the herd, which hath not been wrought with, which hath not drawn in the yoke. <sup>4</sup> And the elders of that city shall bring down the heifer unto a rough valley, which shall not be tilled, nor sown, and shall strike off the heifer's neck there in the valley. <sup>5</sup> And the priests, the sons of Levi, shall come near; for them Jehovah thy God hath chosen to minister unto him, and to bless in the name of Jehovah; and by their mouth shall be every controversy, and every stroke. <sup>6</sup> And all the elders of that city that are next unto the slain *man*, shall wash their hands over the heifer that is beheaded in the valley. <sup>7</sup> And they shall answer, and say, Our hands have not shed this blood, and our eyes have not seen it.

ibid., sect. 2, and, "an heifer of the second year, or under; but if it were a day older than two years, it was unlawful. Maim. ibid., chap. ix. sect. 2, and chap. x. sect. 2. IN THE YOKE,] The same caution was for the 'red heifer,' Num. xix. 2, see the annots. there. But why speaketh he of 'the yoke, after he had said, Not wrought with? seeing to draw with the yoke is comprehended in other works? The Hebs. answer; "Because the yoke maketh it disallowable, whether it be in the hour of work or not. When it hath drawn in the yoke but an hand breadth, it is unlawful, though it neither plowed therewith, nor did any other work." Maim. ibid., chap. xiii. sect. 3.

VER. 4.—A ROUGH VALLEY,] Or, *a strong bourne*: the Heb. *Nachal* is both a *valley*, Gen. xxvi. 17, 19, and a water stream running in a valley, Deut. ii. 13, 36, both which we call a *bourne*. *Ethan* signifieth *strength*, or *strong* and *durable*, as is applied sometimes to waters, Exod. xiv. 27; Ps. lxxiv. 15. And *Nachal Ethan*, in Amos v. 24, is 'a mighty stream.' So here we may understand this to be not only a valley, but a stream also in it, as the Chald. version confirmeth; but the Gr. translateth it, *a rough valley*. Maim. in treat. of *Murder*, chap. ix. sect. 2, saith "they bring down the heifer into a burn that floweth strongly, and that is the *Ethan* spoken of in the law." SHALL NOT BE TILLED,] Either at the time when the heifer is killed, or after. "The valley wherein the heifer is beheaded, is unlawful to be sown or tilled for ever, (Deut. xxi. 4,) and whose worketh any work there, in the body of the ground, as to plow, or dig, or sow, or plant, or any the like, he is to be beaten. But it is lawful to dress flax there, or to dig up stones, or any thing which is not as tillage or sowing, &c. Maim. treat. of *Murder*, chap. x. sect. 9. STRIKE OFF THE NECK,] Or *behead*, (as in ver. 6,) "with an axe on the hinder parts thereof," saith Maim. ibid., chap. ix. sect. 3. The

Gr. translateth, *cut the sinews of the heifer*. After it was beheaded, and expiation made, the heifer "was buried in the place where it was killed, and it was unlawful to have any profit (or use) thereof." Maim. ibid., chap. x. sect. 6.

VER. 5.—THE SONS OF LEVI,] In Gr., *the Levites*. What they were to do, is expressed by Moses, but may be gathered by their office here described, to minister, &c. and by ver. 8, where prayer is made for atonement. And so the Hebs. explain it, that the elders were to wash their hands, and say, "Our hands have not shed, &c. (ver. 7,) and the priests said, Make expiation for thy people," &c. ver. 8. Maim. treat. of *Murder*, chap. ix. sect. 3. TO MINISTER,] The Gr. saith, *to stand before him*. See Deut. x. 8. THEIR MOUTH,] That is, as the Chald. expoundeth it, *their word*, meaning the word of God which they should show, Ezek. xlv. 23, 24. SHALL BE,] To wit, *judged*, or *tried*, or (as this case seemeth to import) *expiated*. STROKE,] Or *plague*; in Chald., *plague of leprosy*: See the notes on Deut. xvii. 8.

VER. 6.—ALL THE ELDERS,] Both the magistrates then bearing office, and such as had borne it before. For all such were called elders, as appeareth by Judg. viii. 14 where the princes and elders of Succoth were threescore and seventeen men. So in this case, the Hebs. say, "The judges of that city, with all the elders, although they be an hundred, they all wash their hands there, in the place where the heifer's neck is stricken off." Maim. treat. of *Murder*, chap. ix. sect. 3. SHALL WASH,] In sign that they were innocent of that blood-shed: as Ps. xxvi. 6; Matt xxvii. 24.

VER. 7.—SHALL ANSWER,] That is, *shall speak*: for so the word *answer* is often used for the beginning of a speech, Job iii. 2. HAVE NOT SHED,] Or, *hath not shed*; for the Heb. hath a double reading, implying both

<sup>8</sup> Make expiation for thy people Israel, whom thou hast redeemed, O Jehovah; and lay not innocent blood in the midst of thy people Israel, and the blood shall be expiated for them. <sup>9</sup> And thou shalt put away innocent blood from the midst of thee, when thou shalt do that *which is right* in the eyes of Jehovah.

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<sup>10</sup> When thou goest forth to battle against thine enemies, and Jehovah thy God hath delivered them into thine hands, and thou hast taken captive a captivity of them: <sup>11</sup> And thou seest in the captivity a woman of a beautiful form, and hast a desire unto her, and wouldst take her unto thee to wife: <sup>12</sup> Then thou shalt bring her

singular and plural; to signify that they had not any hand in this murder. NOT SEEN IT,] To wit, shed by any other: for else, this expiation had not been thus made, as is noted on ver. 1.

VER. 8.—MAKE EXPIATION,] Or *make atonement*: in Gr., *be merciful*. Here the Chald. version addeth, “The priests shall say, make expiation,” &c. and so the Hebs. explain it, as is noted on ver. 5. HAST REDEEMED,] The Gr. addeth, *out of the land of Egypt*. LAY NOT INNOCENT BLOOD,] Heb. *give not*, that is, as the Chald. openeth it, *give not the guilt of innocent blood*; in our phrase, *lay it not to their charge*. The Gr. translateth, *that there may not be innocent blood in thy people*. To *give*, is often used for to *suffer*, (as is noted on Gen. xx. 6,) in which sense it may also be taken here *suffer not innocent blood*, to wit, to be unpunished, but bring the murderer to light. EXPIATED FOR THEM,] Or, *mercifully forgiven them*: but the murderer (if afterward he were taken) was not hereby forgiven, which the Hebs. gather from the next words, saying; “Although the murderer be found after the beheading of the heifer, yet he is to be killed; for it is written (Deut. xxi. 9,) ‘And thou shalt put away innocent blood.’” Maim. treat. of *Murder*, chap. x. sect. 8.

VER. 9.—INNOCENT BLOOD,] That is, the guilt thereof; but the Chald. addeth, *the shedder of innocent blood*, according to the former exposition. RIGHT IN THE EYES,] The Gr. translateth, *that which is good and pleasing before the Lord*.

פ פ פ Here beginneth the nine and fortieth section, or lecture of the law: see Gen. vi. 9.

VER. 10.—DELIVERED THEM,] Heb. *given* (or *delivered him*) speaking of the

multitude of enemies, as of one man; so after. CAPTIVITY OF THEM,] Heb. *captivity of him*, that is, *a multitude of captives or prisoners*. So in Num. xxi. 1. This law is like the bill of divorce, Deut. xxiv., which our Saviour telleth, was suffered for the hardness of men’s hearts, Matt. xix. 8. And the Hebs. themselves, (though much addicted to strange women, and plurality of wives) understand this law with sundry limitations, and to be partly for necessity, when men in the wars were absent from their wives, and tempted with concupiscence.

VER. 11.—[IN THE CAPTIVITY,] That is, *amongst the captives, or prisoners*. At any other time, the Hebs. say, this was not lawful. HAST A DESIRE,] Or *affectest, settest thy love*, as Gen. xxxiv. 8. AND WOULDST TAKE HER,] Or, *and takest her*, to wit, by promise. The Hebs. say, or soldiers that come into the heathen’s coast, that they may in their hunger, eat swine’s flesh, or other unclean meats, when they can get no other: “And so a man may lie with an heathen woman, if his concupiscence urge him thereto; but he may not lie with her and go his way, but must bring her home to his house; and he may not lie with her the second time, until he have married her. Neither is it lawful for him to take this beautiful woman, save in the time of captivity, as it is written; ‘And thou seest in the captivity,’ &c. Neither is it lawful to lie with two; for it is said, ‘Her:’ nor lawful to take two, and lie with the one, and leave the other for his brother.” Maim, tom. 4. treat. of *Kings and Wars*, chap. viii. sect. 1—3. This lying with her, seemeth to be implied in those words, ‘thou hast humbled her,’ ver. 14, which phrase is not used, but of an estate out of marriage, as is noted on Gen. xxxiv. 2.

VER. 12.—HOME TO THY HOUSE,] Heb.



home to thy house, and she shall shave her head, and do her nails.  
<sup>13</sup> And she shall put off the raiment of her captivity from upon her, and shall remain in thine house, and shall weep for her father and her mother a month of days; and after that thou shalt go in unto her, and be her husband, and she shall be unto thee to wife. <sup>14</sup> And

*into the midst of thine house*, that is, into it, as this phrase meaneth. See the notes on Gen. ii. 9. *SHE SHALL SHAVE,*] The Gr. changeth the person, saying, *thou shalt shave*: for this being a shame and dishonour unto her, (1 Cor. xi. 6, 15,) it is not likely the woman would willingly do it, but the man (in whose power she was) must see it done. *DO HER NAILS,*] Or make them, which the Chald. expoundeth, *let them grow*: though the phrase may be taken otherwise, 'to pare or cut them' (as in 2 Sam. xix. 24,) and so the Gr. translateth; yet the letting of them grow, seemeth here to be meant, for her more deformity, answerable to the shaving of her head. The Hebs. open it thus; "After he hath lain with her once, while she is in her paganism, if she take upon her to come under the wings of God's Majesty, she is baptized for a proselyte out of hand: and if she will not, she must remain in his house thirty days (Deut. xxi. 13,) and she is to let her nails grow, and shave her head, to the end that she may be deformed in his eyes; and she must be with him in his house, that he may look upon her and lothe her. And he is to persuade with her, that she may receive (the faith:) if she receive it, she is made a proselyte, and baptized as all strangers. And she must tarry three months, one month weeping (for her father) and two months after it, and he is to take her with bill of dowry, and marriage. And if he have no delight in her, he is to send her away whither she will, and if he sell her, he transgresseth, &c. (Deut. xxi. 14,) If she will not become a proselyte, they persuade with her twelve months. If (yet) she will not, (but) receiveth the seven commandments which were commanded to the sons of Noah, [whereof see the annot. on Gen. ix. 4,] then he is to send her away whither she will, and lo she is as all other strangers that dwell (in the land,) but he may not marry her; for it is unlawful to marry a woman which is not a proselyte. If she be with child by his first lying with her, then the child is a stranger, and is not his son for any matter, because he is of an heathen mother, &c. If the beautiful woman will not leave her idolatry after twelve months, they are to kill her: and so the city that would make peace, they may make no covenant with them, till they renounce their idolatry; and destroy all the places thereof, and receive the other com-

mandments which were commanded to the sons of Noah, for every heathen that yieldeth not to those commandments, are to be killed, if they be under our hand, saith Maim. in treat. of *Kings*, chap. viii. sect. 5—9.

*VER. 13.—RAIMENT,*] In Gr., *the garments of her captivity*, to wit, those wherein she was taken, and shall put on mourning weeds; which was another sign of her humiliation, and means to withdraw the man's love from her, if she continue in her unbelief. *REMAIN,*] Or, *sit in thine house*, where thou mayest behold and observe her carriage. *A MONTH OF DAYS,*] That is, thirty days, an whole month. This was in respect of her special case forementioned. And whereas the Hebs. speak of *two months* longer, (as is noted on ver. 12,) the reason thereof they elsewhere show to be in regard of his lying with her, lest she should be with child, that so the seed of Israel might be known from the heathens; for by Exod. xxi. 4, it appeareth, that a heathen bond woman's children were her master's, and not counted the Israelite's who begat them: and by Ezra x. 3, 44, it is evident, that not only the heathen wives, but such also as were born of them, were put away. The Hebs. say, "Every woman that is divorced, or is a widow, she may may not marry again, till she have tarried ninety days, besides the day of her divorce, or of her husband's death; to the end that it may be known whether she be with child or no, and that there may be proof whether it be the seed of her first husband, or of her second. A bond woman that is made free, and an heathen woman that becometh a proselyte, they must tarry ninety days. And though it be a heathen man, and his wife that become proselyte, they separate them ninety days, to distinguish the seed which is begotten in holy state, from the seed which is not so begotten. And so the beautiful (captive) although there is a law given her of thirty days for the fitting of herself, she must tarry ninety days for the fitting of her child." Maim. in treat. of *Divorces*, chap. xi. sect. 18. 21. *GO IN,*] To wit, *into the (marriage) chamber*, as Judg. xv. 1. *AND BE HER HUSBAND,*] Or *marry her*, and so *lie with her*, as Deut. xxiv. 1. This might not be with an infidel, Deut. vii. 2. See the annot. there.

*VER. 14.—IF THOU HAVE NO DELIGHT IN*

it shall be, if thou have no delight in her, then thou shalt send her away whither she will; but selling thou shalt not sell her for money: thou shalt not make a gain to thyself of her, because thou hast humbled her.

<sup>15</sup> If a man have two wives, one beloved, and another hated, and they have born him sons, the beloved and the hated; and *if* the first-born son be hers that *was* hated: <sup>16</sup> Then it shall be in the day that he maketh his sons to inherit that which he hath, he may not make the son of the beloved first-born, before the son of the hated, *which is* the first-born. <sup>17</sup> But the first-born, the son of the hated,

HER.] This seemeth to be meant before marriage, not after: for that God allowed no such sending her away after marriage; but if after he had once lain with her and had humbled her (as after he speaketh;) the man's affections were withdrawn from her, by beholding her in that deformity and mournful state within his house; then God permitted this leaving her, but with the cautions following. WHITHER SHE WILL.] Heb. *to her soul*, that is, according to her own will or desire. The Gr. translatheth, *thou shalt send her away free*. SELLING THOU SHALT NOT SELL.] That is, *not at all, or shalt in no case sell her*, as other captives might be; and this recompence she had, and the man sustained this loss, for that he had humbled her; whereby God showed compassion to this afflicted woman, and his dislike of the man's lying with her before, though for the hardness of men's hearts he suffered it so to be; as Matt. xix. 8. MAKE AGAIN TO THYSELF.] Or, *serve thyself*, make her thy servant. The Heb. *Hithgnammer*, is found only here, and in Deut. xxiv. 7, where the Gr. expresseth it by *Katadunafieo*, which is *to subdue*, or *bring under one's power*; which word is used in like sense, Acts x. 38, James ii. 6, for such as were oppressed under the power of the devil, and of rich men. So that the man, as he might not sell this woman, so neither make a servant of her to himself or others. So the Hebs. expound it, "If he sell her, he transgresseth this prohibition, 'Selling thou shalt not sell her,' &c. And so if he subdue her, after that she is lain with, to be a bond woman, when he hath use of her service, he transgresseth this prohibition, 'Thou shalt not make a gain to thyself by her, for he may not serve himself by her.'" Maim. treat. of *Kings*, chap. viii. sect. 6. HUM-BLED HER.] Or, *afflicted her*. This word being used for unlawful copulations, as in Gen. xxxiv. 2; Deut. xxii. 24, 29; Judg. xix. 24; 2 Sam. xiii. 12, 14; Ezek. xxii. 10, 11; Lam. v. 11, sheweth also, that God approved not of his fact: and that this send-

ing her away, was not to be after marriage, but after his first lying with her only, as is before noted.

VER. 15—TWO WIVES,] Which though it was contrary to God's first institution, Gen. ii. 22—24, and was begun by Cain's posterity, Gen. iv. 19, yet the corruption being spread over all, and even in the church, God for a time suffered this until the time of reformation; but approved not of it, as appeareth by Mal. ii. 15; Matt. xix. 4, 5. And here provideth by his law, against troubles and confusion that might arise in families by such polygamy. AND ANOTHER HATED,] Heb. *and one hated*; but this word *one* in the latter branch of the sentence, is used for *another*; and is so explained by the Holy Spirit: as when it is said in Matt. xxiv. 40, 'the one shall be taken, and the one left,' another evangelist expresseth it thus, 'the one shall be taken, and the other left,' Luke xvii. 36. And by 'hated,' understand 'least loved' than the other: for it is spoken by way of comparison, as in Gen. xxix. 31.

VER. 16.—HE MAKETH HIS SONS TO INHERIT,] Or, *divideth the inheritance to his sons*: from which words the Hebs. gather, that "The first-born which is born after his father's death, is not to have a double portion." Maim. treat. of *Inheritances*, chap. ii. sect. 2. HE MAY NOT,] Or, *he cannot; he shall not be able*; that is, it is not lawful for him. MAKE FIRST-BORN,] That is, *give the first birth-right*, which was a double portion. As Joseph had the first birth-right, when a portion was given him above his brethren, 1 Chron. v. 1, 2; Gen. xlviii. 5, 22. BEFORE THE SON,] Which the Gr. translatheth, *despising the son*.

VER. 17.—ACKNOWLEDGE,] In Chald., *separate*, to wit, by his words and actions. A DOUBLE PORTION,] Heb. *the mouth* (that is, *the part*) of two, which the Chald. translatheth *two parts*, as the like phrase signifieth in Zach. xiii. 8. By which scripture we may learn what this double portion was, that if a man had two sons, his goods were di-

shall he acknowledge, by giving to him a double portion of all that is found his; for he is the beginning of his strength, the right of the first birth-right is his.

vided into three parts, whereof the eldest had two parts, and the youngest the third. For the first-born was to be reckoned as two sons; as Joseph (who had the first birth-right, 1 Chron. v. 2,) was two tribes, Ephraim and Manasseh. The Hebs. explain it thus; "The first-born is to receive a double portion of his father's goods, Deut. xxi. 17. As, if he leave five sons, and one of them is the first-born, he is to have a third of his goods, and every of the other four receiveth a sixth part. If he leave nine sons, the first-born hath a fifth part, and every of the other eight a tenth part. And so according to this partition do they part always." Maim. treat. of *Inheritances*, chap. ii. sect. 1. According to this phrase Eliseus desired a double portion of Elias' spirit, 2 Kings ii. 9, that he might have so much more as any of his other disciples. OF ALL THAT IS FOUND HIS,] The word *found* often signifieth *things present*, as in Gen. xix. 15; 2 Chron. v. 11; xxxi. 1. So in this case by the Hebs. judgment, "The first-born had not a double portion of the goods which might come after his father's death, but of the goods which were assuredly his father's, and come into his hands (or power) as it is written, 'Of all that is found his.' As one of the heirs of his father that dieth after the death of his father the first-born and the single (brother) do inherit his goods alike. And so if his father hath a debt owing him, or hath a ship at sea, they are heirs of it alike." Maim. treat. of *Inheritances*, chap. iii. sect. 1. It is also said, 'found his;' he saith not, 'found hers;' and by the Hebs. it is holden, that "The first-born hath not a double portion of his mother's goods: but the first-born and another son that are heirs to their mother, do share alike whether he be the first-born for inheritance, or the first that openeth the womb. The first-born for inheritance is he that is first-born to his father, as it is written (in ver. 17.) 'The beginning of his strength;' and they respect not the mother, though she have born many sons, if he be his father's first-born, he hath a double portion. He that cometh (into the world) after untimely births [that were before him] is the first-born for inheritance. And so one born at his full time, if he be born dead, he that cometh after him, is the first-born for inheritance. If a man have sons while he is an heathen, and after becometh a proselyte, he hath no first-born for inheritance. But an Israelite that hath a son by a bond-

woman, or by an heathen woman, for as much as he is not called his son, he that cometh after him of an Israelitess is the first-born for inheritance, and hath a double portion." Maim., ib., chap. ii. sect. 8—12. OF HIS STRENGTH,] Or, of his valour. So Jacob said of Reuben his eldest, Gen. xlix. 3. The Gr. translateth, of his children. And this is the first reason of the law, from nature itself. THE RIGHT,] Heb. *the judgment*; which the Gr. explaineth thus, *the first birth-rights are due* (or *belong*) *unto him*. And this may be understood in respect of the judgment or law of the Lord; which is added unto the former reason from nature, and maketh the first-born's right more firm unto him. Wherefore as Esau beforehand sold his birth-right, and the sale was confirmed, Gen. xxv. 33, so generally, "The first-born that selleth the portion of the birth-right before it be parted, his sale is firm, because the portion is his before it is parted," saith Maim. treat. of *Inheritance*, chap. iii. sect. 6. And by reason of this right of the first-born, his children after him do inherit also, as this Heb. canon sheweth, "Whoso hath two sons, a first-born, and another, and they die both of them while he liveth, and leave children behind them, the first-born leaveth a daughter, and the single (brother) leaveth a son; the son of the single (brother) shall inherit of the old man's goods a third part, which was his father's portion; and the daughter of the first-born shall inherit two thirds, which was her father's portion. And such is the right of brethren's children, and of the father's brother's children, and of all that do inherit: if the father of one of the heirs were a first-born, the heir receiveth the portion of his first birth-right for him. Maim. ib., chap. ii. sect. 7. By this law was foreshadowed how the elect, 'the Israel of God,' Gal. vi. 16, which are his first-born, Exod. iv. 22, and 'church of the first-born which are written in heaven,' Heb. xii. 23, shall have a double portion, and inherit the good things of God, as they which have the 'promise of the life which now is, and of that which is to come,' 1 Tim. iv. 8, and are 'the heirs of God, and joint heirs with Christ,' Rom. viii. 17, and being 'justified by his grace, are made heirs according to the hope of eternal life,' Tit. iii. 7, God having begotten them again, 'to an inheritance incorruptible, and undefiled, and that fadeth not away reserved in heaven for us,' 1 Pet. i. 4.



<sup>13</sup> If a man have a son stubborn and rebellious, which obeyeth not the voice of his father, and the voice of his mother, and they have chastened him, and he will not hearken unto them: <sup>19</sup> Then shall his father and his mother lay hold on him, and bring him out unto the elders of his city, and unto the gate of his place. <sup>20</sup> And

VER. 18.—STUBBORN,] Or, *perverse, revolting, refractory*, that turneth away from God and his law: and it implieth the affection of the heart, as Jer. v. 23; and the carriage and action as an untamed heifer, Hos. iv. 16; Neh. ix. 29. And so the apostle translateth it into Gr. by two words, ‘disobedient (or unpersuaded) and gain-saying,’ Rom. x. 21; from Is. lxxv. 2. So here the Gr. expoundeth it, *disobedient, REBELLIOUS.*] The Heb. *Moreh*, signifieth one that changeth or turneth to the worse, both in heart and action, and in particular turneth from and opposeth the word of God, as Deut. i. 26, 43; ix. 7, 23, 24. The Gr. here translateth it *contentious*. The instance of this rebellion is showed in ver. 20. OBEYETH NOT,] Or *hearkeneth not*; the Chald. translateth, *receiveth not the word*. CHASTENED,] Or *nurtureth*; which implieth both words and acts, as by rebukes, stripes, and outward punishment, Lev. xxvi. 23, 28; and sometimes by the hand of the magistrate, Deut. xxii. 18; in which sense the Hebs. understand this here. And having spoken before of words, this therefore is meant of blows also.

VER. 19.—AND HIS MOTHER,] Both of them; so that one alone was not enough to cause him to be put to death. The Heb. doctors, as they are always wary in cases that concern the taking away of any man’s life, so in this above others, they set down many and strange limitations; as, first, they restrain it to those particular sins of gluttony and drunkenness, ver. 20; and that gluttony to be eating of flesh only, and drunkenness with wine only. Also that the son is not to be put to death, unless he have stolen something from his father, and bought therewith flesh and wine for riot, and eaten and drunk it without his father’s leave, in a company that are all vain and vile persons. That a son only, not a daughter, is to be put to death by this law, and he not a little one, or a child, who is not within the rule or compass of the commandments; nor a man that is grown up, and is in his own power. So that he must be at least above twelve years of age. And if he be married three months, and his wife be known to be with child, they free him also from this law, because it is said a son, and not a father. Moreover, that the father and mother must bring this rebellious son first to the court of

three judges, and there complain of his disobedience; bringing with them two witnesses of his stealth and gluttony: whereupon he is there beaten, as others are for the like crime, and this is that chastening in ver. 18. If he fall again to stealth and riot, his father and mother bring him again before the magistrates, with the witnesses, and he is condemned to death. But if before sentence is passed on him, his father and mother do relent in pity towards him, he is let go. If he flee away before sentence is gone out against him, and be afterward taken when he is in man’s state, (which they also judge by the hair on his face) he is not put to death; but if he escape after sentence of condemnation, he is stoned to death whensoever he is taken. If his father be willing to bring him to the magistrate, and the mother not; or the mother willing, and the father not; he is not to be judged as a rebellious son. If either parent have lost their hand, or be lame, or be dumb, or blind, or deaf, the son passeth not under this condemnation, for it is said, “they must lay hold on him, and bring him, and must say, this our son, &c., he obeyeth not our voice,” &c. These, and the like cautions, are noted by Maim. in treat. of *Rebels*, chap. vii.; and in the Bab. Talmud, in Sanhedrin, chap. viii.; but they have not all of them sound ground from the scripture. Howbeit if any son be by any of these exceptions saved, that he die not as a rebellious son, yet is he under all other punishments which the magistrates inflict on other rioters and like malefactors. THE GATE OF HIS PLACE,] That is, the gate of the place where he dwelt, at which gate the magistrates used to sit, Deut. xxii. 15; xxv. 7. So the Chald. here translateth, *the gate of the judgment-hall of his place*.

VER. 20.—A GLUTTON,] Or *rioter, devourer*: in Heb. *Zotel*, which hath the signification of *vileness*, Jer. xxiii. 19. The Chald. addeth, *a glutton (or riotous eater) of flesh, and a riotous drinker of wine*; which words seem also to be understood in the Heb. and are so expressed in Prov. xxiii. 20, ‘Be not amongst riotous drinkers of wine, amongst riotous eaters of flesh: for the riotous drinker, and the riotous eater (or glutton) shall come to poverty.’ Where in the latter sentence, the words *flesh* and *wine* are omitted, as here they are in Moses. And to these two, *flesh*



they shall say unto the elders of his city, This our son is stubborn and rebellious, he obeyeth not our voice, *he is* a glutton and a drunkard. <sup>21</sup> And all the men of his city shall stone him with stones, and he shall die; and thou shalt put away the evil from the midst of thee, and all Israel shall hear and fear.

<sup>22</sup> And if there be in a man a sin worthy of death, and he be put to death, and thou hang him on a tree: <sup>23</sup> His carcase shall not remain all night upon the tree; but burying thou shalt bury him

and *wine*, the Hebs. do restrain this law, as before is noted: but oft times such things are named for an instance, and do imply all other of like sort.

VER. 21.—AND HE SHALL DIE,] Or, *that he die*. The sins of riot and drunkenness were not by Moses' law punishable by death: this therefore was in respect of his disobedience to his parents, which greatly aggravated his sin, and for which he was to die, when other drunkards escaped with lighter punishment. Hereupon Solomon uttered his parable, 'he that keepeth the law, is a wise son; but he that is a companion of gluttons, shameth his father,' Prov. xxviii. 7. ALL ISRAEL SHALL HEAR,] The like is spoken of some other notorious malefactors, as Deut. xiii. 11; xvii. 13; xix. 20. So in this case, the Hebs. say, "the rebellious son must be proclaimed, and they publish by writings unto all Israel, in such a court we stoned such an one, because he was a stubborn and rebellious son. Maim. treat. of *Rebels*, chap. vii. sect. 13.

VER. 22.—WORTHY OF DEATH,] Heb. *of the judgment of death*; which the Chald. well expoundeth, *desert of judgment to be killed*. AND THOU HANG HIM,] The Hebs. understand not this of putting him to death by hanging, but of hanging a man up after he was stoned to death, which was done with more detestation of some heinous malefactors. Their words are, "we are commanded to hang the blasphemer and the idolater: and a man is hanged, but not a woman. After they are stoned to death, they fasten a piece of timber in the earth, and out of it there cometh a piece of wood; then they tie both his hands one to another, and hang them near unto the setting of the sun, and let him down out of hand, and if he abide all night, it is a transgression, Deut. xxi. 23. And we are commanded to bury all that are killed by the Judges, the same day that they are killed. They may not be hanged on a tree that groweth on the ground, but on that which hath been plucked up, that there may not need any cutting of it down: for the tree that he is hanged on is to be buried with him, that there be no evil memorial of him, for men to say, This is the tree whereon such a

man was hanged. And so the stone wherewith the stoned is killed, and the sword wherewith a man is put to death, and the napkin wherewith he is strangled, they all are buried." Maim. in Sanhedrin, chap. xv. sect. 6, &c. In the scripture we have examples of Rechab and Baanah, who for murdering Ishbosheth, were by David's commandment slain, their hands and feet cut off, and they hanged up, 2 Sam. iv. 12; where their hanging seemeth to be after their death: and so in others, as Josh. x. 26; which might also be the case of the King of Ai, Josh. viii. 29; and of those idolaters in Num. xxv. 4. And the scripture sheweth a double punishment for some heinous sins, as in Achan's family, who were burned with fire, after they were stoned, Josh. vii. 25. Among the Romans afterward they hanged or fastened them to the tree alive; and such was the death of our Lord Christ, 'who bare our sins in his own body on the tree,' 1 Pet. ii. 24; Luke xxiii. 33—39.

VER. 23.—BURYING,] In Gr. *in any wise bury him*. This was also fulfilled in our Saviour's body, which was buried the same day that he was hanged on the tree, John xix. 31, 38, 42. HE THAT IS HANGED,] To wit, *on tree*, as Gal. iii. 13. This speech, as many other of like sort, is general; therefore the Gr. translateth, *every one that is hanged on tree*; and that interpretation the apostle allegeth in Gal. iii. 13. THE CURSE,] That is, *curst*, as the apostle expoundeth it, (according to the Gr. version,) Gal. iii. 13. And here in the utmost rigour and severity of the law God fore-signified the riches of his grace towards sinners in Christ, 'who redeemed us from the curse of the law, being made a curse for us,' as appeared in that he was hanged on the tree, Gal. iii. 13. 'He was reckoned among the transgressors,' Luke xxii. 37; and God 'made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him,' 2 Cor. v. 21. The Chald. translateth, "for because he sinned before the Lord, he is hanged." AND THOU SHALT NOT DEFILE THE LAND,] Or, as the Gr. translateth, *and the land shall not be defiled*: which might be by the menu.

in that day, for *he* that is hanged is the curse of God; and thou shalt not defile thy land which Jehovah thy God giveth unto thee for an inheritance.

ment of God's curse remaining upon it visibly. So the burial was to abolish the curse from appearing in the Lord's land. A figure of the fruit and effect of our Saviour's burial,

whereby the rigour of the law was declared to be satisfied, and all our sins defaced, and removed out of God's sight, that they shall never be imputed unto us.

## CHAP. XXII.

1. *The law for our brethren's cattle strayed, or things lost.* 5. *the sex is to be distinguished by apparel.* 6. *The dam bird is not to be taken with her young ones.* 8. *The house must have battlements.* 9. *Confusion is to be avoided.* 12. *Fringes to be made upon the vesture.* 13. *The punishment of him that slandereth his wife.* 20, 22. *Of adultery,* 25. *of rape,* 28. *fornication,* 30. *incest.*

<sup>1</sup> THOU shalt not see thy brother's ox or his sheep go astray, and hide thyself from them; restoring thou shalt restore them unto thy brother. <sup>2</sup> And if thy brother be not nigh unto thee, or thou knowest him not, then thou shalt gather it into thine house, and it shall

VER. 1.—[*THY BROTHER'S OX,*] Yea, though it be thine enemy's, *Exod. xxiii. 4. GO ASTRAY,*] Heb. *driven away, or thrust out of the way,* by any means of themselves or others: as by a dog, hunted from the flock or fold, and the like. The Gr. and Chald. translate, *erring in way, and going astray.* See the notes on *Deut. iv. 19.* This duty required towards beasts, is much more towards men; as God applieth the similitude in *Eze. xxxiv. 4, 16.* And as we all 'were like sheep going astray,' *1 Pet. ii. 25;* so are we daily subject to stray from the truth, and have need one of another's help; whereupon it is said, 'Brethren, if any of you do err (or go astray) from the truth, and one convert him, let him know, that he which converteth the sinner from the error of his way, shall save a soul from death, and shall hide a multitude of sins,' *Jam. v. 19, 20.* [HIDE THYSELF,] That is, withhold thine help: the Gr. translateth it, *wink at,* that is, neglect, or not regard: see *Lev. xx. 4.* [RESTORING, &c.,] That is, *thou shalt in any case restore, or bring again.* So here are two precepts; a prohibition to hide, and a commandment to restore: and thus the Hebs. observe a double sin in them that break this law, and sometimes a treble. "He that seeth a lost thing

of any Israelites, and hideth himself from it, and letteth it alone, transgresseth this prohibition, 'thou shalt not hide thyself from them;' and breaketh this commandment, 'thou shalt restore,' &c. If he take the lost thing, and restore it not, he breaketh the commandment '(thou shalt restore,)' and transgresseth against two prohibitions, against 'thou mayest not hide thyself,' (*Deut. xxii. 3;*) and against 'thou shalt not rob,' (*Lev. xix. 13.*) Although the owner of the lost thing be a wicked man, &c. we are commanded to restore his lost thing to him. If he have restored it, and it be fled away again, though an hundred times, he is bound to restore it; for it is written, 'restoring thou shalt restore them.'" *Maim. in Misneh, tom. iv. treat. of Robbery and Loss, chap. xi. sect. 1, 2, 14.* [UNTO THY BROTHER,] Either to his own hands, or to the place where it was and should be. For, "if he see a beast that is fled out of the fold, and he returneth it into the place thereof, lo he hath kept this commandment, and there is no need to make it known unto the owner," saith *Maim. ibid. chap. xi. sect. 16.*

VER. 2.—[GATHER IT,] That is, take it in, [INTO THINE HOUSE,] Heb. *into the midst of thine house;* whereby is meant *within the*

be with thee until thy brother seek after it, and thou shalt restore it unto him. <sup>3</sup> And so shalt thou do with his ass, so shalt thou do with his raiment, and so shalt thou do with every loss of thy brother, which shall be lost by him, and thou hast found it; thou mayest not hide thyself.

<sup>4</sup> Thou shalt not see thy brother's ass or his ox fall in the way, and hide thyself from them: lifting thou shalt lift *them* up with him.

same, as the phrase often signifieth: see the notes on Gen. ii. 9. But this teacheth a care to keep it safe. SEEK AFTER IT,] But he that found it, is also to use means that the owner may know of it; and the Hebs. say, "He is bound to cry it, and make it known, saying, Whoso hath lost such a kind of thing, let him come and give the signs of it, and he shall have it. At the first, whoso hath found any thing, crieth it three times. After the last time, within seven days he crieth it the fourth time. If the owner come not, the thing found is to be left with him that found it; and if in all that time it be stolen or lost, he is bound to make satisfaction; but if it be gone by violence, he is free. For he that keepeth a lost thing, is as he that keeps for hire, &c. [whereof see the annot. on Exod. xxii. 10.] And he must have care that the thing be not marred, or perish. If it be a living thing which he must give food unto; if it be a working (beast) as an horse, ass, &c., he may put them to labour twelve months from the day that he found them, or let them out for hire, and take their hire, and give them food; and if the hire be more worth than their food, the overplus is the owner's, &c. Afterwards they are sold by the magistrates." Maim. treat. of *Robbery and Loss*, chap. xiii. sect. 1, &c.

VER. 3.—EVERY LOSS,] That is, *every lost thing*: and by like proportion, a man is to keep his neighbour's goods from loss or perishing; as, "he that seeth the water to overflow, and it cometh to mar his neighbour's house, or his field, he is bound to stop the same," &c. Maim. treat. of *Robbery and Loss*, chap. xi. sect. 20. WHICH SHALL BE LOST,] Hence the Hebs. observe, that if a man will "lose his goods wittingly, men are not bound unto him. As, if he put his beast into a stable which hath no door, and he tieth it not, and so it goeth away. If he cast his purse into a place common for all, and goeth his way, or any the like, lo he loseth his goods wittingly. And though it be not lawful for him that seeth this thing, to take it for himself, he is not bound to bring it again (to the owner,) for it is said, 'which shall be lost,' to put a difference from him

that loseth wittingly." Maim. *ibid.* chap. xi. sect. 11. THOU MAYEST NOT,] That is, *it is not lawful to hide thyself*, or, to let it alone. Here they put some exceptions, as they say, "a priest that seeth a lost thing in a place of burial, must not defile himself to return it again, because when he keepeth one commandment of restoring the lost thing, he breaketh another commandment which saith, 'they shall be holy,' (Lev. xxi. 6; and transgresseth a prohibition, 'he shall not defile himself,' &c., (Lev. xxi. 4;) and a commandment doth not put away (or cause a man to transgress) a prohibition and a commandment. On the contrary, if one see a thing lost, and his father say unto him, Restore it not, he must restore it, and not obey him: for if he obey his father, he is found at the time when he keepeth this commandment, 'honour thy father,' that he breaketh this commandment, 'thou shalt restore it;' and transgresseth this prohibition, 'thou mayest not hide thyself.' Maim. *ibid.* chap. xi. sect. 18, 19.

VER. 4.—THY BROTHER'S ASS,] In Exod. xxiii. 5; he saith, 'thine hater's ass;' that men should not think these laws bind us to do good unto our friends only. So our Saviour saith, 'love your enemies, do good to them that hate you,' Matt. v. 44. FALLEN,] that is, 'lying under his burden,' Exod. xxiii. 5. So *fallen*, was used before for *lying*, Deut. xxi. 1. Though here it may be taken more generally. AND HIDE THYSELF,] That is, 'forbear to help him up,' Exod. xxiii. 5. LIFTING, &c.,] Or, *raising thou shalt raise them up*, that is, *help* to do it in any case, though it be again and again. This the Hebs. understand to be another commandment from that in Exod. xxiii. 5; which they open thus; "whoso meeteth with his neighbour in the way, and his beast lying under a burden, &c., lo he is commanded to unloose it from upon him; and this is commanded to be done in Exod. xxiii. 5. And he must not unloose it, and leave him presently and go his way, but must lift it up with him, and again lay the burden upon him, Deut. xxii. 4; this is another commandment. And if he leave him presently,

<sup>5</sup> A man's ornament shall not be upon a woman, neither shall a man put on a woman's garment; for every one that doth these *things* is an abomination to Jehovah thy God.

<sup>6</sup> If a bird's nest chance to be before thee in the way, in any tree, or on the ground, young ones or eggs, and the dam sitting upon the young, or upon the eggs, thou shalt not take the dam with the young. <sup>7</sup> Sending thou shalt send away the dam, and the young

and do not unloose it off him, nor load him, he breaketh a commandment which ought to be done, and transgresseth in that which ought not to be done; as it is said, 'thou shalt not see thy brother's ass, &c. If, when he is unloosed, and laden again, he fall again, he is bound to help him up another time, yea, though it be an hundred times; for it is written, 'helping thou shalt help up, lifting thou shalt lift up.' Therefore he must go a mile back with him, unless the owner say, I have no need of thee." Maim. treat. of *Murder*, chap. iii. sect. 1. &c.

VER. 5.—A MAN'S ORNAMENT,] Or *instrument, apparel, dress*. The Heb. *Cli* is a general word for all instruments, vessels, ornaments, whatsoever; and here for all apparel and furniture whatsoever a man putteth on him, in time of peace or of war: and so the Chald. translateth it *armour or weapons*, which is also forbidden a woman to wear. And this precept concerneth natural honesty and seemliness, which hath perpetual utility, 1 Cor. xi. 4—6, 14. And it is to prevent many evils which may arise if men and women should be clad alike. It is probable also, that the law was given in regard of the abuse among other nations, and particularly among the Egyptians, (with whom Israel had lived:) for human writers testify that the Egyptian women did go abroad and use merchandise, &c., and the men did weave within the houses. *Herodot. in Euterpe*. The Hebs. explain it thus, "a woman may not put on a man's ornament, as to put a mitre or an helmet on her head, or to put on an habergeon, or the like, or to poll her head like a man. Neither may a man put on a woman's ornament, as coloured garments, or golden jewels, in the place where men use not to wear such jewels, but women only: all, according to the custom of the country (wherein they live.) A man that putteth on a woman's attire, and a woman that putteth on a man's, is to be beaten (by the magistrate.)" Maim. treat. of *Idolatry*, chap. xii. sect. 10. The attire of the body spiritually signifieth the ornaments of the mind, Ps. cxxxii. 9, 16; Rev. iii. 18; so men should not change their nature, to become effeminate, as the Egyptians and Ba-

bylonians are threatened to be like women, Is. xix. 16; Jer. l. 37; li. 39. And in the churches women are to be silent, and not speak as men, 1 Cor. xiv. 34. 'I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence,' 1 Tim. ii. 12. ABOMINATION TO JEHOVAH,] Heb. *the abomination of Jehovah*, that is, *abhorred of him*, which the Chald. expoundeth, *an abomination before the Lord*.

VER. 6.—CHANCE TO BE,] That is, if unawares thou meetest with it, or lightest upon it. So the Gr. translateth, "if thou meetest with a bird's nest before thy face." OR ON THE GROUND,] Or in any other place, as on the water or the like; for these are put but for an instance, because usually birds nestle either on trees, or on the ground. So the Hebs. expound it, 'he that findeth a nest upon the waters, or on the back of any living creature, is bound to let the dam go. The young or the eggs are not mentioned, neither the tree or ground, but that the scripture speaketh by an instance. Maim. tom. ii. in *Shechitah*, chap. xiii. sect. 17. THE DAM,] Heb. *the mother*: so after, *sons for young ones*; which names the scripture giveth to all living things; and the Gr. and Chald. keep the Heb. phrase, *mother and children*. The Hebs. understand this precisely of the dam or female only, and say, "a male that is found sitting upon a nest, is free from being sent away, (that is, a man is not bound to let it go.)" Maim. *ibid.* sect. 10. THOU SHALT NOT TAKE,] To wit, and kill, for that is chiefly here intended. "He that taketh the dam with the young, and killeth her, the flesh is lawful to be eaten, but he is to be beaten for killing the dam. And so if she die before he let her go, he is to be beaten: but if he let her go after he hath taken her, he is free." Maim. in *Shechitah*, chap. xiii. sect. 1. Compare herewith the law in Lev. xxii. 28, 'whether it be cow or ewe, ye shall not kill it and her young both in one day.'

VER. 7.—SENDING THOU SHALT SEND,] That is, *in any wise send away* (or *let go*) *the dam*. This showed the strictness of the precept, which also must be done willingly, upon the former penalty. For every prohibi-



thou shalt take unto thee, that it may be well with thee, and thou mayest prolong *thy* days.

<sup>8</sup> When thou buildest a new house, then thou shalt make a battlement for thy roof, that thou put not blood in thine house, if any falling fall from it.

tion, after which cometh a precept affirmative, "a man is bound to perform the precept concerning it; and if he perform it not, he is to be beaten. If one come and snatch the dam out of his hand, and send her away, or if she escape away from under his hand against his will, he is to be beaten; for till he send her away of himself, he performeth not the precept concerning her. If he take the dam and clip her wings, that she cannot fly, and then send her away, he is to be chastised with stripes, and he must keep her by him till her wings be grown, and then send her away. And if she die before, or be lost, he is to be beaten, for he hath not performed the commandment. If he send her away and she come again, he must send her away again, though it be four or five times; for it is said, 'sending thou shalt send her away.' If one say, I will take the dam, and send away the young, he is bound to send away the dam. The sending away of the dam is not in use, save for clean birds," &c. Maim. in Shechitah, chap. xiii. sect. 2—4, 6, 8. "It is unlawful to take the dam with the young, though it be to cleanse a leper with them, which is a thing commanded, (Lev. xiv. 4;) and if he take her he is bound to send her away: for a commandment is not of force to disannul a prohibition and a commandment; but a commandment and a prohibition do disannul a commandment." Ibid. sect. xix. God by this law teacheth us mercy and piety; (as it is noted for barbarous cruelty, when the mother is killed with the children, Hos. x. 14; Gen. xxxii. 11;) therefore when the bird is hatching her eggs or cherishing her young, she may not be killed. And as the Hebs. say, "If she were sitting but upon one young, or one egg, a man was bound to send her away;" howbeit, that if she were taken from the nest by hunting, it was lawful: "the law forbiddeth not save to hunt (or take) her when she cannot fly away for (affection to) her young which she hatcheth; as it is said, 'and the dam sitting upon the young,'" &c. Maim. in Shechitah, chap. xiii. sect. 16, 7. And this law for compassion towards birds, teacheth compassion towards mankind much more; as when he saith, 'thou shalt not muzzle the ox,' Deut. xxv. 4; the apostle sheweth it to be written 'for our sakes,' 1 Cor. ix. 9, 10. So the Hebs. here say, "this is to lead us unto mercy, and to take out of our hearts cruelty

and the like (affections,) not that the intent of the commandment is to show compassion unto birds, &c., but to mankind." R. Menachem on Deut. xxv. 7, fol. 210. PROLONG THY DAYS.] The like blessing is promised to them that honour father and mother, Deut. v. 16; the Hebs. account that one of the great commandments; and this of the bird they count the least of all in Moses' law; and yet such a promise is annexed hereto.

VER. 8.—A NEW HOUSE,] To wit, a dwelling-house; for so the Hebs. explain it, "it is commanded to make a battlement for the for the roof, if it be a dwelling-house; but a barn, or a stable, or the like, a man is not bound concerning them." Maim. treat. of Murder, chap. xi. sect. 1. A BATTLEMENT,] In Gr. a crown: which was to compass the roof of the house round about, to keep men from falling off. For in Israel the houses had flat roofs, on which men walked, 2 Sam. xi. 2; and from thence they called and spake to the people: whereupon Christ speaketh of preaching and proclaiming 'upon the house tops,' Matt. x. 27; Luke xii. 3. "The height of the battlement might not be less than ten hand-breadths, [six of which hand-breadths made a cubit,] and it was to be strong, that a man might lean thereon, and not fall." Maim. treat. of Murder, chap. xi. sect. 3. THAT THOU PUT NOT,] Or, and thou shalt not put blood; which the Gr. translateth, and thou shalt not make manslaughter in thy house; and the Chald. for bloods saith guilt of murder, as the word bloods often signifieth: see Gen. iv. 10. By this it appeareth, that all other occasions of bloodshed were to be prevented in other places as well as on house-tops. Which the Hebs. declare thus; "whether it be the house-top or any other thing, wherein there is danger and likelihood that a man may fall and die; and if a man have a pit or well in his yard, have water in it or not, he is bound to make a fence about it ten hand-breadths high, or to make a cover over it, that no man fall therein and die. And so any stumbling-block whereby there is danger of life, a man is commanded to remove the same, and to beware thereof, and to give warning of the thing very heedfully. Otherwise, if he remove them not, but leave stumbling-blocks that may bring into danger, he breaketh a commandment, and transgresseth this pro-

<sup>9</sup> Thou shalt not sow thy vineyard *with* divers kinds, lest the full-ripe fruit, the seed which thou hast sown, and the revenue of the vineyard be defiled.

hibition, of 'putting bloods.' Maim. treat. of *Murder*, chap. xi. sect. 4.

VER. 9.—**THY VINEYARD,**] Nor any other field, Lev. xix. 19. **DIVERS KINDS,**] Or *mixtures*, as wheat and barley together, or the like. See the annot. on Lev. xix. 19. The Hebs. divide seeds into three sorts. "The first of them is called Tebua, (revenue,) and it comprehendeth the five kinds of grain, wheat, rye, barley, fox-ear-barley, and oats. The second of them is called Ketannith (pulse) and it comprehendeth all seeds which are eaten of men, besides the revenue (aforesaid,) as beans, pease, lentiles, millet, rice, &c., and such like. The third of them are called garden seeds; and they are all other seeds which are not meet for man's meat, but the fruit of the seed is man's meat: as the seed of onions, and of garlic, and of rape, and such like. And flax seed is comprehended under the general of garden seeds. And all the seeds when they are grown up, and all the while the seed is not discerned, are called herbs." Maim. tom. iii. in *Kilajim*, chap. i. sect. 8. Now of this law concerning vineyards they write thus; "nothing is forbidden by the name of divers kinds in the vineyard, but the kinds of the revenue (of corn) and the kinds of herbs only: other kinds of seeds are lawful to be sown in the vineyard; and I need not say other trees. It is unlawful to sow herbs or corn by the vine's sides, or to plant a vine by the sides of herbs or corn. Whether a man plant, or let them grow, when he seeth divers kinds spring up in his vineyard, if he leave them so, it is defiled." Maim. *ibid.* chap. v. sect. 6—8. **THE FULL-RIPE FRUIT,**] Heb. *the fullness* (or *plenty*;) which the Gr. translateth here, *the fruit*: elsewhere *the first-fruits*: see Exod. xxii. 29; and Num. xviii. 27. By the Hebs. "a vineyard while the grapes were unripe, was not defiled; and unripe grapes were lawful for use." Maim. in *Kilajim*, chap. v. sect. 14. **THE SEED,**] The Gr. addeth, *and the seed which thou shalt sow with the fruit of thy vineyard*. Others understand, *the fruit of the seed*. **AND THE REVENUE,**] Or, *income, increase*. The scripture useth this word for the *increase* of corn or flour, and of the vine or winepress, Num. xi. 30. So it may be taken here, for either, or for both of them; for both were defiled. The Hebs. apply this word to the five kinds of grain fore-noted, and unto them also when they are eared, and before they be threshed: as in another place they say, "the

five kinds, namely, wheat, barley, rye, fox-ear-barley, and oats, these five when they are eared, are called Tebua, (revenue) in every place; after that they be threshed and winnowed, they are called Dagan (corn or grain); and when they are ground, and their meal is kneaded and baked, they are called Path (bread.]" Maim. tom. i. treat. of *Blessings*, chap. iii. sect. 1. **BE DEFILED,**] Or, *be sanctified*, as the Heb. word properly and usually signifieth; and so the Gr. translateth, *that it be not sanctified*. Whereby some understand that the fruit should be separated from common use, and made holy to the Lord, and be eaten by the priests. But words oftentimes have contrary significations, as *Barac* to *bless*, is used for *cursing* or *blaspheming*, 1 Kings xxi. 10, 13. *Chesed* is *piety* and *impiety*, Lev. xx. 17. So this word here is by the Chald. paraphrast translated *defiled*; and by the other Hebs. elsewhere so expounded, "the divers kinds (or mixtures) of the vineyard, as any of the sorts of corn, or sorts of herbs that are sown with a vine, whether an Israelite sow them, or an heathen, &c., both of them are unlawful to be eaten, or put to any use (or profit) as it is written, (in Deut. xxii. 9:) 'lest it be defiled,' &c., as if he should say, lest both of them be made abominable and unlawful. And whoso eateth ought of the mixtures of a vineyard, either of the herbs or of the grapes, is to be beaten by the law." Maim. tom. ii. treat. of *Forbidden Meats*, chap. x. sect. 6, 7. The same author in tom. iii. treat. *Kilajim*, chap. v. layeth down also these canons: "he that soweth two kinds of corn or two kinds of herbs, with the seed of the vineyard, he is to be beaten; once for this, 'thou shalt not sow thy field with divers kinds,' (Lev. xix. 19;) and again for this, 'thou shalt not sow thy vineyard with divers kinds,' (Deut. xxii. 9.) A man is not to be beaten for sowing divers kinds in the vineyard, until he sow within the land of Israel, &c. But our doctors have forbidden to sow divers kinds in the vineyard, though out of the land, because the divers kinds in the vineyard are weighty; for if they be sown within the land of Israel, they are unlawful to be used: and seeing they are unlawful for any use within the land, they are unlawful to be sown without the land. It is unlawful to sow herbs or corn by a vine's side, or to plant a vine-tree by herbs or by corn; and if a man do so, though he is not to be beaten, yet both of them are defiled, and not to be

<sup>16</sup> 'Thou shalt not plow with an ox and an ass together. <sup>11</sup> 'Thou shalt not wear linsie-woolsie, wool and flax together.

put to any use, either the herbs, or the corn, or the vine, but they burn them both, as it is written, 'lest the full-ripe fruit, &c., be defiled:' though it be the straw of the corn, or the wood of the vine-tree, they are unlawful for any use, but they burn them; neither may they heat an oven, or a cauldron, or boil anything with them when they burn them." These and sundry like observations they have hereabouts, not altogether without probability: and herein the mixtures of the vineyard exceed the mixtures of the field, which they think might be used and eaten, though it was sin to sow them, as is noted on Lev. xix. 19. This law, with other such like, was typical, and pertained to the rudiments of Moses' law: whereby it seemeth unto me, God taught them the simple and sincere estate of his church. For in mystery, 'the vineyard of the Lord of hosts was the house of Israel, and the men of Judah the plant of his pleasures,' Is. v. 7; and he planted them 'a noble vine, wholly a right (or true) seed; though they turned into degenerate branches of a strange vine unto him,' Jer. ii. 21. Now also the church is a vineyard, Christ himself the vine, and we the branches, John xv. 1, 5; and this vineyard God would not have sown with divers kinds, or mixed with the profane and unbelievers, lest all be defiled, 2 Cor. vi. 14—18; Matt. iii. 7—10; Rev. xxi. 24—27.

VER. 10.—WITH AN OX AND AN ASS,] The *ox* was a clean beast, the *ass* an unclean: the Hebs. understand this law generally; plowing for all work; and the ox and the ass for all clean and unclean beasts together. "Whosoever doth work with two kinds of cattle or beasts together, and the one of them is of a clean kind, and the other of an unclean, lo he is to be beaten in every place, Deut. xxii. 10. Whether he plow, or sow or draw a waggon or a stone with them together, &c., he is to be beaten. And whether it be ox and ass, or any two kinds, whereof one is unclean and the other clean, either of cattle, as a swine and a sheep; or of wild beasts, as a wild ox and an elephant; or beasts with cattle, as a dog with a goat, or the like; for any of these he is by the law to be beaten. If a waggon be drawn with beasts of divers kinds, he that sitteth on the waggon is to be beaten: and if one sit on the waggon, and another guide it, they are both beaten; yea though they be an hundred that guide it, they are all beaten. It is lawful to do work with a man and a beast together: for the law saith, 'with an ox and an ass;'

it saith not, with a man and an ass, or with a man and an ox. A (clean) beast that is become polluted (or unfit) for sacrifice, though it be but one body, yet the scripture maketh it as two bodies, for that it was holy, and was made as holy and as profane mixed together; and this beast is found as a clean beast with an unclean beast mixed in one; as it is said (in Lev. xxvii. 11;) 'if it be an unclean beast, of which they do not offer a sacrifice to the Lord:' we have been taught, that this is not spoken but of beasts disabled for a sacrifice. Therefore he that plougheth with an ox disabled for sacrifice, is to be beaten as for mixed kinds; but this prohibition is come by tradition." Maim. in Killajim, chap. ix. sect. 7—11. This law was also typical and bindeth not us now, according to the letter, but figured out the ministers in the church, as did the ox that treadeth out the corn, which might not be muzzled, Deut. xxv. compared with 1 Cor. ix. 8, 9—11; 1 Tim. v. 17; iv. 18. These in the Lord's plough, (that is, in the ministry of his word, Luke ix. 62;) must not be mixed of clean and unclean, of the servants of Christ and of antichrist, 2 Cor. vi. 14, 15.

VER. 11.—LINSIE-WOLSIE,] In Heb. *Shagnatnez*, expounded in Gr. *Kibdela*, which signifieth things *adulterate* or *impurely mixed*. Moses explaineth it after, saying, *wool and flax together*, unto which only the Hebs. restrain it, as is more largely noted on Lev. xix. 19. This law was also figurative: the garments of the saints are principally Christ himself, as it is written, 'put ye on the Lord Jesus Christ,' Rom. xiii. 14; he hath given unto his church, 'that she should be arrayed in fine linen, clean and bright, which is the righteousness of the saints,' Rev. xix. 8; that we may be found in him, not having our own justice (or righteousness) which is of the law, but that which is 'through the faith of Christ, the righteousness of God by faith,' Phil. iii. 9. There are also other virtues and graces of the Spirit, wherewith the faithful are adorned, which are 'good works,' 1 Tim. ii. 9, 10; 1 Peter iii. 3, 4; but in the case of our justification before God, these may not be mixed together, for 'a man is justified by faith, without the deeds of the law,' Rom. iii. 28; Gal. ii. 16. And as by the letter of this law, in the Heb. account, "one thread of wool in a linen garment, or one linen thread in a woollen garment, made it unlawful," (as is noted on Lev. xix. 19;) though linen or woollen garments were worn severally: so



<sup>12</sup> Fringes shalt thou make unto thee, upon the four skirts of thy vesture which thou coverest *thee* withal.

<sup>13</sup> If a man take a wife, and go in unto her, and hate her, <sup>14</sup> And lay against her occasions of speech, and bring forth upon her an

justification by faith in Christ, and by our own good works, are so opposite, as that they cannot agree together in one man by any manner of mixture, in the case of justification before God; but, 'if it be by grace, then is it no more of works; otherwise grace is no more grace; and if it be of works, then is it no more grace; otherwise work is no more work,' Rom. xi. 6; Gal. iii. 10. WOOL AND FLAX,] That is, *woollen and linen together*; which the Gr. translatheth, *in the same* · the Chald. *wool and flax joined* (or *mixed*) together.

VER. 12.—FRINGES,] In Heb. *Gedilim*, which elsewhere is translated *wreaths*, in 1 Kings vii. 17; and the *wreaths* spoken of in Exod. xxviii. 24; and the *ropes* (or *cords*) in Judg. xvi. 11, 12; are by the Chald. translated *Gedilan*: and the Gr. here expoundeth it *Strepta*, that is, *wreaths* or *cords*: for they were twisted threads or thrums, which hung upon their garments. Moses called them *Tsitsith*, Num. xv. 38; of the locks of hair like which they did hang. These are the same, though called here by another name; and the Chald. translatheth both *Tsitsith* and *Gedilim*, by the word *Craspedin*, which is borrowed of the Gr. *Craspeda*, which name the Holy Spirit giveth to these fringes, in Matt. xxiii. 5; where Christ blameth the Pharisees' hypocrisy for making their phylacteries broad, and (*craspeda*) the fringes of their garments large. The making of these by the Jews, is showed on Num. xv. 38, &c. Here Moses having repeated the mysteries concerning the church, in ver. 9; of the ministry, in ver. 10; and of the doctrine, in ver. 11; addeth to them this law of the fringes, which were signs annexed to the word, and visible tokens, for them to 'look upon, and remember all the commandments of the Lord, and do them, and be holy unto their God,' Num. xv. 39, 40. See more in the annot. on that place.

VER. 13.—TAKE A WIFE,] That is, marry her: for the taking is after the betrothing or espousals, Matt. i. 18, 20. And before marriage, the betrothed persons might not come together, as the equity of this law following sheweth. So by the Hebs.: "the spouse is to be restrained from her husband, by the doctrine of the scribes, all the while she is in her father's house: and he that lieth with his spouse in his father-in-law's house, is to be chastised with stripes." Maim. treat. of

of *Wives*, chap. x. sect. 1. After in the same place he sheweth him the manner of marriage among them, that it was to be with blessings (or thanksgivings) unto God, in an assembly of ten men at the least, and with a dowry bill which the scrivener wrote, and the bridegroom paid for, whereby he endowed his spouse, if she were a virgin, with two hundred dinars [that is, fifty shekels] and if she had been married before, with an hundred dinars, [that is, twenty-five shekels,] and this was called the root (or principal) of the dowry: the dowry might not be less, but more so much as he would, though it were to a talent of gold. After the dowry bill was confirmed by witnesses, the bridegroom went with his spouse into the privy chamber, (or closet, such as is mentioned in Joel ii. 16;) and this was the consummation of the marriage. And whoso married a virgin was to rejoice with her seven days, (as Gen. xxix. 27; Judg. xiv. 10, 12;) and with a widow three days, not doing any work those days, but eating, drinking, and rejoicing. GO IN,] Into the chamber, Judg. xv. 1; and by consequence, lie with her. The Gr. translatheth, *dwel* (or *house*) together with her: which word the apostle useth, 1 Peter iii. 7. HATE HER,] Which ought not to be towards any, least of all towards his wife, whom he ought to love as his own body: 'for no man ever yet hated his own flesh,' Eph. v. 28, 29.

VER. 14.—LAY AGAINST HER,] Or, put upon her. OCCASIONS OF SPEECH,] Or, of words, that is, of evil words: or, *pretences of words*, that is, *pretended words* or *pretended matters*. So the Greek translatheth, *pretended words*; they are such as have a colour and show of truth, to excuse and hide his hatred: as long prayers were a pretence for the covetousness of the Pharisees, Matt. xxiii. 14. But pretence and truth are opposed in Phil. i. 18. So here, and ver. 20. BRING FORTH,] Whether before the parents and friends, or unto the magistrates, accusing her before them. Some think this latter to be meant, and as the Hebs. describe it, when "he cometh unto the court and saith, I married this damsel, and I found her not to have virginity, and when I inquired into the matter, it was made known to me, that she had played the whore under me, after I was betrothed to her, and these are my witnesses that she played the whore before them. And the judges shall hear the words of the wit



evil name, and say, I took this woman, and I came nigh unto her, and I found her not to *have* virginity: <sup>15</sup> Then shall the father of the damsel, and her mother, take and bring forth the virginity of the damsel unto the elders of the city, *in* the gate. <sup>16</sup> And the father of the damsel shall say unto the elders, I gave my daughter unto this man to wife, and he hateth her. <sup>17</sup> And lo, he hath laid *against her* occasions of speech, saying, I found not thy daughter to *have* virginity; and this *is* my daughter's virginity: and they shall spread the cloth before the elders of the city. <sup>18</sup> And the elders of that city shall take the man, and shall chastise him.

<sup>19</sup> And they shall amerce him *in* an hundred *shekels* of silver, and give *them* unto the father of the damsel because he hath brought

nesses, and examine their testimony: if the thing be found true, she is to be stoned." Maim. tom. ii. in Nagnarah bethulah, chap. iii. sect. 6. But by this order of the text, the former seemeth as probable. TO HAVE VIRGINITY,] Heb. *I found not to her virginity*. The Gr. thus, *and coming unto her, I found not her virginity*.

VER. 15.—THE FATHER,] To whom the injury extended, if she were falsely defamed, or if she had played the whore, ver. 21; and to whom the defence of the daughter did most fitly appertain. OF THE DAMSEL,] The word *Nagnarah* (*damsel*) is properly a maid marriageable, which of the Hebs. is reckoned after twelve years of age: before that age she is called a little one or child; and after also, if she have not signs that she is marriageable; [such as are mentioned in Ezek. xvi. 7.] After those signs she is called *Nagnarah* (*a damsel*) till six months complete, and no longer: from that day and forward, she is called *Bogereth*. Maim. treat. of *Wives*, chap. ii. sect. 1, 3. "Both these, *Nagnarah*, (the damsel,) and *Bogereth*, are subject to the punishment here appointed, if they be not found virgins." Maim. in Nagn. bethulah, chap. iii. sect. 7. THE VIRGINITY,] That is, the signs of her virginity in the cloth, ver. 17; and witnesses also, (as the Hebs. say,) that they are so. THE ELDERS,] In Gr. *the senate*: that is, the magistrates. This was the senate of twenty-three judges, for they were to put her to death if she were guilty, ver. 21. "They judge not this judgment but in the court of three and twenty; because there is in the judgment of him that bringeth forth an evil name, the judgment of life and death; for if the thing be found as he saith, then she is killed. But he that forceth a maid, Deut. xxii. 28; and he that enticeth her, Exod. xxii. 16; they judge of them at all times in the court of three." Maim. in Nagnarah

bethulah, chap. iii. sect. 3. THE GATE,] The Chald. addeth, *the gate of the judgment-hall of the place*.

VER. 17.—OCCASIONS,] Or, *pretences*; in Gr. *pretended words* (or *matters*,) as ver. 14. AND THIS IS,] That is, these are the proofs or the signs, in ver. 15; Heb. *these are the virginities*. THE CLOTH,] Wherein the signs were to be seen.

VER. 18.—THE MAN,] The husband of the damsel that is found to have accused his wife falsely. CHASTISE HIM,] In the Chald. *beat him*; which was the next punishment unto death. The Hebs. say, "if the father bring witnesses, which do disprove the witnesses which the husband brought, and it be found that they have witnessed a falsehood, then they are stoned [to death, according to the law, in Deut. xix. 18, 19] and he [the husband] is beaten, and amerced in an hundred shekels. And of this it is said, in ver. 17;) 'these are my daughter's virginities;' these are the witnesses that disprove her husband's witnesses. If her husband again bring other witnesses which do disprove her father's witnesses, then the damsel and her father's witnesses are stoned," ver. 20, 21. Maim. in Nagnar. bethulah, chap. iii. sect. 6.

VER. 19.—AMERCE,] Or, *mulet*; *fine him*. HUNDRED SHEKELS,] The word *shekels* is addeth both in the Gr. and Chald. versions, and usually is to be understood when the Heb. nameth silver only: see the notes on Gen. xx. 16; where also it is showed what a shekel was. An hundred shekels was the double dowry of virgins: see alter in ver. 29. UNTO THE FATHER,] "And if she were fatherless, then he gave them unto herself," saith Maim. in Nagnarah bethulah, chap. iii. sect. 1. A VIRGIN OF ISRAEL,] in Gr. *a virgin, an Israelitess*. Hereupon the Hebs. say, "that if she were an heathen that was become a proselytess, or a bond-

forth an evil name upon a virgin of Israel, and she shall be his to wife; he may not send her away all his days. <sup>20</sup> But if this word be truth, *and* virginity be not found for the damsel. <sup>21</sup> Then they shall bring out the damsel unto the door of her father's house, and the men of her city shall stone her with stones, and she shall die, because she hath done folly in Israel, to commit whoredom in her father's house: and thou shalt put away evil from the midst of thee.

<sup>22</sup> If a man be found lying with a woman married to an husband, then they shall die, even both of them: the man that lieth with the woman, and the woman: and thou shalt put away evil from Israel.

<sup>23</sup> If there be a damsel a virgin betrothed to a man, and a man

woman that had her freedom, &c., he that brought forth an evil name upon her, was free both from the mulct, and from beating." They have also other like exceptions, which seem not approvable; as, that if she were "a girl under years, or an ancient maid, that had past the flower of her age; though such maids for playing the whore after they were betrothed, were to die, yet the man "that brought an evil name upon them," was free from the mulct, and from beating." Maim. in Nagnarah, chap. iii. sect. 2, 8. HE MAY NOT,] Or, *he cannot send her away*, to wit, by a bill of divorce, as other men were permitted to put away their wives, Deut. xxiv. 1. "It is commanded by the law, that the woman upon whom he hath brought an evil name, should abide under him for ever, Deut. xxii. 19; and if he put her away, he transgresseth against a prohibition, 'he may not put her away,' and he is to be compelled to take her again. And if another do first betroth himself to her, or if she die, or if he be a priest, who may not take a divorced woman, (Lev. xxi. 7;) then he is to be beaten for putting her away," Maim. in Nagnarah, chap. iii. sect. 4. As it was a greater sin for a man to defame his wife, than another person; so the punishment is greater: for they that defamed their neighbours were but beaten; but he that defamed his wife was beaten and amerced, and never suffered to put her away, which was permitted to other men, Deut. xxiv. 1, 2.

VER. 20.—BE TRUTH,] So proved by certain evidence, or by witnesses, as before is showed; and agreeable to the law, in Deut. xvii. 4—6. For the Hebs. acknowledge, that those tokens might sometimes be wanting in virgins, and yet they not defiled; and therefore the judges were to examine, whether her progenitors wanted their flowers, or she herself had not had some great sickness, or other like accident, whereby those

signs might fail." Maim. treat. of *Wives*, chap. xi. sect. 12.

VER. 21.—HER FATHER'S HOUSE,] That where the sin was done, there it might be punished. FOLLY,] In Chald. *ignominy*; which was not only evil in her, but a reproach to her father, and scandal to the whole church: see the notes on Gen. xxxiv. 7; where this phrase is first used. WHOREDOM IN HER FATHER'S HOUSE,] And (as the Hebs. think) under her betrothed husband: for otherwise if her fault had been done before she was betrothed, and it were known, she was not to die, Exod. xxii. 16, 17. This which is said (in Deut. xxii. 20,) 'if this word be truth,' she shall be killed, (is) when she hath committed whoredom after the betrothing before witnesses: but before the betrothing, the law hath already said of her, that she is free from any thing; and he that lay with her is bound to make recompense with goods only, whether he had enticed her, or forced her." Maim. in Negn. bethulah, chap. iii. sect. 12. If this punishment were for her whoredom before she was betrothed; it sheweth God's severity against such as deceive their husbands in such sort, and dishonoured their father's house. So a priest's daughter playing the whore, is said to 'profane her father,' Lev. xxi. 8.

VER. 22.—THEY SHALL DIE,] In Gr. *ye shall kill them both*. The manner of their death was either by *stoning*, as may be gathered by John viii. 4, 5; or, as the Hebs. say, by *strangling*: see the annot. on Lev. xx. 10.

VER. 23.—BETROTHED,] Or *espoused*, which was, by mutual promise, in the presence of witnesses, before marriage, Matt. i. 18. It might be done in Israel (as the Hebs. write) three ways; by a piece of money, or by a writing, or by copulation. By a piece of money, though it were but a farthing, or the worth thereof; and the mau said,

find her in the city, and lie with her: <sup>21</sup> Then ye shall bring out both of them unto the gate of that city, and ye shall stone them with stones, and they shall die; the damsel because she cried not out in the city, and the man because he hath humbled his neighbour's wife: and thou shalt put away evil from the midst of thee.

<sup>25</sup> And if in the field a man do find a betrothed damsel, and the man take strong hold on her, and lie with her, then the man that lay with her shall die, he only. <sup>26</sup> But unto the damsel thou shalt not do any thing; *there is* in the damsel no sign of death: for as when a man riseth against his neighbour, and killeth him *in* soul, so *is* this matter. <sup>27</sup> For he found her in the field; the betrothed damsel cried out, and there was none to save her.

<sup>23</sup> If a man find a damsel a virgin, which is not betrothed, and lay hold on her, and lie with her, and they be found: <sup>29</sup> Then the man that lieth with her shall give unto the damsel's father fifty *shekels* of silver, and she shall be his to wife, because he hath humbled her; he may not send her away all his days.

be thou betrothed unto me, or mine espoused wife by this, and he gave it her before witnesses. By bill, and then he wrote, be thou betrothed unto me, or the like, and he gave it her before witnesses; and it must be written with her name in it, and with her knowledge and consent, else it was no betrothing. By copulation, and then he said, lo thou shalt be betrothed unto me by this copulation, and so he was united unto her before two witnesses; and after copulation, she was his betrothed wife. If he lay with her by way of fornication, and not by the name of betrothing; or if it were by themselves without witnesses, it was no betrothing. And he might not lie with her the second time, before they were married. And though the betrothing might be any of these three ways, yet usually it was by a piece of money; and and if they would, they might do it by writing; but betrothing by copulation, was forbidden by the wise men of Israel, and whoso did it, was chastised with rods; howbeit, the betrothing stood in force. And it was required, that they should bless God, before the contract was made; as is showed at large by Maim. treat. of *Wives*, chap. iii. and x.; and Jos. Karo in *Shulehan aruch*, treat. of *Espousals*, chap. 1. IN THE CITY,] Or *town*, or any place of resort of people, where she might cry out and be rescued. The city is named for an instance, because therein are store of people.

VER. 24.—SHE CRIED NOT,] As is presumed, because she was in the city: and so consenting to the sin, she is guilty of death. The Hebs. say, "whosoever is lain within the city, it is certainly presumed that she was

enticed, because she cried not out; unless witnesses do testify that she was forced; as that (the man) drew a sword at her, and said, If thou cry, I will kill thee." Maim. in *Nagnarah bethulah*, chap. i. sect. 2. HUMBLED,] That is, *defiled*, as Gen. xxxiv. 2. NEIGHBOUR'S WIFE,] So she is called after her betrothing, as here, so in Gen. xxix. 21; Matt. i. 20.

VER. 25.—IN THE FIELD,] Or any solitary place, where if she cry she cannot be heard: opposed to the city, in ver. 23. TAKE STRONG HOLD ON HER,] Or, as the Gr. translatheth, *force her*

VER. 26.—THOU SHALT NOT,] In Gr. *ye shall not*, speaking to Israel. ANY THING,] Heb. *a word*. SIN OF DEATH,] That is, *sin worthy of death*. KILLETH HIM IN SOUL,] That is, so as that he taketh away his soul or life. In Gr. *killeth his soul*. THIS MATTER,] Heb. *this word*.

VER. 27.—CRIED OUT,] As is presumed in charity, unless the contrary be proved: as ver. 24. "Whosoever is lain with in the field, it is certainly presumed that she was forced; and they judge her with the judgment of a woman forced, unless witnesses do testify that she lay with him willingly." Maim. in *Nagnarah bethulah*, chap. i. sect. 2. NONE TO SAVE,] Or *no saviour*, that is, as the Gr. and Chald. explaineth, *no helper or deliverer*.

VER. 28.—LAY HOLD ON HER,] The Gr. translatheth, *force her*. Herein this differeth from the law in Exod. xxii. 16, 17; which was for such as consented being enticed.

VER. 29.—TO THE DAMSEL'S FATHER,] Or, to herself if she have no father. Maim.

<sup>30</sup> A man shall not take his father's wife, nor discover his father's skirt.

in Nagn. bethulah, chap. i. sect. 9. SHEKELS,] This word is added in the Chald. and Gr. as before in ver. 19. And fifty shekels, as the Hebs. write, was the least dowry that virgins might have, and is called in Exod. xxii. 17, 'the dowry of virgins; and was the weight of fifty shekels of fine silver.' Maim. in Nagarah, chap. i. sect. 1: and every shekel weighed three hundred and twenty grains of barley, as is noted on Gen. xx. 16; and these fifty shekels were the mullet for lying with her only; and he that forced the maid was bound also (as the Hebs. show) to pay for her shame, and for her pain, and for her blot: and he that enticed a maid, (as in Exod. xxii. 16;) paid but three things, the forfeit of fifty shekels, and for her shame, and for her blot. The forfeit, that is alike for all; whether a man lie with the high priest's daughter, or with a stranger's daughter, or bastards, the forfeit (or mullet) is fifty shekels; but the shame, and the blot, and the pain, are not alike for all, but determined by the judges, according to the age and dignity of the damsel. The enticer payeth not the mullet, unless he do not marry her, (Exod. xxii. 17;) he payeth only for the shame and blot; but he that forceth her, payeth all four out of hand. Maim. in Nagn. bethulah, chap. ii. sect. 1, &c. See also the annot. on Exod. xxi. 19. HUMBLED,] Or, *afflicted*, that is, *defiled* her. And hence the Hebs. gather, that the man was to pay also for her pain, or smart, as is before

noted. NOT SEND HER AWAY,] Not give her a bill of divorce, as other men might, Deut. xxiv. 1. See before on ver. 19. Here the Hebs. say; "if the high priest force a maid, or entice her, he may not marry her, because he is commanded to take a virgin, (Lev. xxi. 13;) and at that time when he taketh this woman, she is not a virgin; and if he do take her, she is to go out again by bill (of divorce.) If (another man) transgress, and send her away, they compel him to take her again, and he is not beaten: but if the divorced woman die, or be betrothed to another, before he take her again; or if it were a priest, that might not take a divorced woman, (Lev. xxi. 7;) such a one is to be beaten, because he transgresseth against a prohibition, [he may not send her away,] and he cannot fulfil the commandment concerning her, 'she shall be his to wife.'" Maim. i. in Nag. chap. i. sect. 6, 7.

VER. 30.—NOT TAKE,] To wife, much less abuse by whoredom or incest, his father's wife: and by this one, all other incestuous marriages and copulations are forbidden; against which the law is given at large in Lev. xviii. See the annot. there. HIS FATHER'S SKIRT,] In Gr. *his father's covering*: so in Deut. xxvii. 20; where a curse is upon him that doth this. It meaneth the *skirt* or *covering* which his father only might uncover, and not he. In Lev. xviii. 7, it is called his 'father's nakedness,' in like sense.

## CHAP. XXIII.

1. *Who may or may not enter into the congregation.* 9. *Uncleanness to be avoided in the host.* 15. *Of the fugitive servant.* 17. *Against filthiness,* 18. *abominable sacrifices,* 19. *and usury.* 20. *Of Vows.* 24. *What liberty a man had in his neighbour's vineyard, or field.*

<sup>1</sup> HE that is wounded in the stones, or hath *his* privy member cut off, shall not enter into the church of Jehovah.

VER. 1.—WOUNDED IN THE STONES,] Or, *wounded in any of his stones*; for the word is singular, and properly signifieth a *bruising* or *crushing*, applied here to the wounding of a man in his secret parts, which might be done either with beating and bruising, or with cutting of the sinews, or whole member, or part thereof. The Gr. translateth it *Thladias*,

which signifieth one that hath his stones broken, or is gelded. This law the Hebs. understand of such only as are wounded or gelded by the hand of man, not such as are so made of God. "If the stones be cut off, or one of them, or if one of them be wounded, &c. the man is not allowable [to enter into the church of the Lord,] Or if the sinews



<sup>2</sup> A bastard shall not enter into the church of Jehovah; even to his tenth generation, he shall not enter into the church of Jehovah.

of the stones, or any of them, be cut or wounded, &c. he is not allowable. Always provided that it be not by the hand of God, but be cut or wounded by man, or by dog, or by thorn, or such like things. For, if he be born with his privy member cut off, or wounded in the stones, or be born without stones, or through fervent sickness these members decay, or the like: lo he is allowable to enter into the church, for all these are by the hand of God. It is unlawful to corrupt (or mar) the members of generation, either in man, or in beast, or in wild beast, or in fowl, either unclean or clean. And whosoever geldeth (or maketh an eunuch) is to be beaten by the law, yea though he geldeth after another hath gelded; as if one cutteth off the privy member, and another cometh and cutteth off the stones, or pulleth them off, and another cometh and cutteth the sinews of the stones, &c. they are all beaten." Maim. tom. 2, in *Issure biab*, chap. xvi. sect. 6—10. PRIVY MEMBER,] Either the yard, or stones, or any one, or part of them: for the Heb. *Shophcah* (which hath the name of shedding the seed) implieth both: though by the Hebs. it is applied to the yard or a part thereof. And so among the Turks at this day they make their eunuchs by cutting off the privities: and the Gr. translath, *him that is cut*, or, *that hath* (his privy member) *cut off*. NOT ENTER,] Or, *not come in into the church* (or *in the congregation*) of the Lord. That is, he shall not be admitted into the commonwealth of Israel, either to minister, or bear office, or to take a wife of them, or the like. As it is said of the priests, 'to come in (or enter) into the house of the Lord,' that is, to minister, 1 Chron. xiv. 29, and to 'go out and come in' before the people, 2 Chron. i. 10, is expounded to judge the people. 1 Kings iii. 9. It is also said of Solomon, he loved many strange women 'of the nations concerning which the Lord had said unto the sons of Israel, ye shall not go in (or enter) to them, neither shall they come in (or enter) unto you,' 1 Kings xi. 1, 2, that is, as the Chald. there expoundeth, *not be mixed*. So Joshua charged Israel, that they should *not go in* (or *enter*; in Chald., *mix* themselves) among the nations, Josh. xxiii. 7, and upon the reading of this law to Israel returned from captivity, 'they separated from them all the mixed multitude,' Neh. xiii. 1—3. And of this here the Hebs. say, "He that is wounded in the stones, or hath a privy member cut off, if he marry with a daughter of Israel, and lie

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with her, he is to be beaten, Deut. xxiii. 1, and it is unlawful for them to marry women proselytes, and bond men that are made free: and though he be a priest that is wounded in the stones, he may take such a woman, because he is not in his holiness, [that is, may not do the priest's office, Lev. xxi. 17, 21,] but he that is so wounded, may not marry her that is a bastard." Maim. in *Issure biab*, chap. xvi. sect. 1, 2. This is to be understood of such, as though they were wounded in some part, yet were able enough for generation. Neither can this be meant of joining to the faith and religion of Israel, or entering into the church in that respect: for that was lawful for all, Exod. xii. 48, 49; Num. xv. 14, 15. Howbeit some such strangers as were joined to the Lord, yet remained after a sort separated from his people, as the complaint of such, and the Lord's comfortable answer unto them, in Is. lvi. 3, 6, 7, sheweth. And so for eunuchs in the same place, ver. 3—5. The Hebs. say, "Servants which are baptized by the name of servitude, and do take upon them the commandments which servants are bound unto, they go out from the generality of heathens, but come not into the generality (or common state) of Israelites. Therefore a bond woman is unlawful (to be married) to one that is free-born, whether she be his own bond woman, or his neighbour's; and whoso goeth into a bond woman, is to be scourged by the doctrine of the scribes. Lo, it is expressed in the law, Exod. xxi. 4,) that a master may give a Canaanitess bond woman to his Heb. servant, and she is lawful for him." Maim. in *Issure biab*, chap. xii. sect. 11. See after on ver. 3.

VER. 2.—A BASTARD,] In Heb. *Mamzer*, which meaneth one born of a stranger, that is not a lawful wife: and so the Gr. translath it here, *Of an whore*: in Zach. ix. 6, the Gr. hath *Allogenes*, an *Alien*, or one of another generation. The Hebs. say, "The bastard (*Mamzer*) spoken of in the law, is he that cometh (or is born) of any of the nakednesses (that is, the incestuous and unlawful copulations, forbidden in Lev. xviii,) except of her that is separated for uncleanness, (Lev. xviii. 19,) for he that is born of her is blotted, but is not a bastard: but whoso goeth into the other nakednesses (or unlawful copulations) whether by force, or willingly, presumptuously or ignorantly, begetteth a bastard. And whether they be males or females, they are for bidden (to enter into the church)

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<sup>3</sup> An Ammonite or a Moabite shall not enter into the church of Jehovah, even *to* their tenth generation, he shall not enter into the church of Jehovah for ever. <sup>4</sup> Because that they met you not with bread and with water, in the way when ye came forth out of Egypt, and that he hired against thee Balaam the son of Beor, from Pethor of Mesopotamia, to curse thee. <sup>5</sup> But Jehovah thy God would not hearken unto Balaam; and Jehovah thy God turned for thee the curse into a blessing, because Jehovah thy God loved thee. <sup>6</sup> Thou shalt not seek their peace, or their good all thy days for ever.

for ever; as it is written, 'Even to the tenth generation,' which is as if he should say, for ever. Whether a bastard man do marry an Israelitess, or an Israelite marry a bastard woman, when they have lain together, they are beaten. It is lawful for him that is a bastard to marry her that is a stranger, and for her that is a bastard to be married to him that is a stranger: but the children of them both are bastards, for that which is born goeth after the blotted person: for it is said, 'Into the congregation of the Lord;' and the congregation of heathens is not called the congregation of the Lord. A stranger that marieth a daughter of Israel, or an Israelite that marieth her that is a stranger, hegetteth an Israelite in every respect, which may not lawfully marry her that is a bastard. Maim. in *Issure biab*, chap. xv. sect. 1, 2, 7, 9. *TO HIS TENTH GENERATION,]* Or, *to the tenth generation, he himself shall not enter*: so in ver. 3, where *the tenth generation*, is expounded, *for ever*; because *ten* is a complete number.

VER. 3.—AN AMMONITE, OR A MOABITE,] For their special unkindness and sin, these people had a special punishment above others, that these men might never be admitted into full communion with the commonwealth of Israel, as other nations might: but this the Hebs. restrain to the men only, not to the women; for Ruth the Moabitess was married unto Boaz, Ruth iv. Their words are; "All heathens whosoever, when they are become proselytes, and have taken upon them all the commandments which are in the law; likewise servants when they are made free, lo they are as Israelites in all respects, Num. xv. 15, and it is lawful for them to come into the church of the Lord, out of hand. And the proselyte or free man may marry a daughter of Israel; and the Israelite may marry her that is a proselyte, or made free; except of four people only, which are Ammon, and Moab, and Edom, and Egypt; for these people, when any of them becometh a proselyte, he is an Israelite in all respects, save in the

case of entering into the congregation. The Ammonite and the Moabite are forbidden for ever, the males, but not the females, Deut. xxiii. 3. We have it as a tradition of Moses from mount Sinai, that the Ammonite is the male, and the Moabite is the male, which is forbidden for ever to marry a daughter of Israel, though it be his son's son to the world's end. But an Ammonitess and a Moabitess are lawful out of hand, as the other people. Maim. in *Issure biab*, chap. xii. sect. 17, 18. But if the women of Moab and Ammon were not converted to the religion of God, it was unlawful to marry with them, as with any other peoples, Neh. xiii. 23—25; Ezra ix. 1, 2. *FOR EVER,]* The Gr. addeth, *and for ever*: so it is an explanation of the former, that *the tenth generation* is put for all generations for ever. So it appeareth, that the Moabites and the Ammonites might never be one body with the commonwealth of Israel, though other peoples might, as Jether an Ishmaelite, 1 Chron. ii. 17, is called an Israelite, 2 Sam. xvii. 25.

VER. 4.—THEY MET YOU NOT,] This sin was common to both nations, the next peculiar to Moab only. So eternal damnation is inflicted upon those that give not meat and drink to God's people in their hunger and thirst, Matt. xxv. 42—46. The contrary example is in Melchizedeck, who met Abraham with bread and wine, as he returned from the slaughter of the kings, Gen. xiv. 18, &c.; Heb. vii. 1. *BE HIRED,]* That is, the Moabite hired. The history hereof is set down at large in Num. xxii. &c.

VER. 6.—NOT SEEK THEIR PEACE,] The like is spoken of the Canaanites, Ezra ix. 11, 12. This is not meant of revenge in malice, which is unlawful Rom. xii. 17, 19, or that they should not procure the salvation of their souls, 1 Tim. ii. 4, but respecteth the matter in hand, and those people in their infidelity; touching whom the Hebs. hold that this is an exception from the former law, in Deut. xx. 10, about offering peace when in lawful war they came to besiege their cities.

Thou shalt not abhor an Edomite, because he is thy brother ; thou shalt not abhor an Egyptian, because thou wast a stranger in his land. <sup>5</sup> The sons which shall be born unto them in the third generation, any of them shall enter into the church of Jehovah.

Ammon and Moab, we send not unto them (proclamation) of peace, Deut. xxiii. 6. Our wise men have said, forasmuch as it is written, 'Proclaim peace unto it,' Deut. xx. 10, if any should think the like for Ammon and Moab, he saith, Thou shalt not seek their peace. And whereas it is written, 'He shall dwell with thee, &c. where it is good for him,' Deut. xxiii. 16, if any should suppose the like for Ammon and Moab, he saith, Thou shalt not seek their peace, 'Or their good.' But though we do not proclaim peace unto them, if they make peace of themselves first, it is accepted. Maim. tom. 4. treat. of *Kings*, chap. vi. sect. 6.

VER. 7.—AN EDMITE,] Or *Idumean*, as the Gr. calleth him; and as in Mark iii. 8. Edom's land is called *Idumea*: the Heb. here writeth it *Adomite*, as also in Ps. lii. 2, it meaneth the posterity of Edom, or Esau, Israel's brother, Gen. xxv. 25—30. THY BROTHER,] The nearest king to Israel of all people on the earth, and therefore often called his brother, Num. xx. 14; Obad. x. 12; Amos i. 11, for which alliance in nature, though they were enemies, (Num. xx. 18, 21,) yet God would have his people to retain loving and natural affection towards them. A STRANGER,] Or *sojourner*: although the Egyptians turned to hate God's people, and to oppress them, Exod. i. &c., yet for the former good which Israel had received in their land, the Lord would have his people to show themselves thankful; that Edom and Egypt should sooner be admitted into the church of the Lord, than Moab or Ammon; though not so soon as other people, which had not wronged Israel.

VER. 8.—THE THIRD GENERATION,] To wit, after they are become proselytes, and have received the faith and religion of Israel, as is before showed. Of these the Hebs. say; "An Egyptian Edomite, whether males or females, the first generation, and the second, are unlawful to enter into Israel, but the third generation may. An Egyptian woman that is with child when she becometh a proselyte, her son is the second (generation.)" Maim. in *Issure biah*, chap. xii. sect. 19, 20. As for other nations, it is before showed, that they receiving the religion of Israel, might enter into the congregation, and be commixed with them; so now when all people are confounded, and it is not known who

are truly Moabites, or Ammonites, or Egyptians, &c. The Hebs. profess that they cannot observe this law; and thus they write: "Whoso becometh a proselyte of the seven people (of the Canaanites) he is not forbidden by the law to enter into the congregation. And it is a known thing, that none of them became proselytes, save the Gibeonites, (Josh. ix.) and Joshua decreed concerning them, that it should be unlawful for them to enter into the congregation, either men or women. But he forbade them not, save so long as there was a sanctuary, (Josh. ix. 23,) And they were called Nethinims, because he gave them for the service of the sanctuary. Then came David and decreed against them that they should not come into the congregation for ever, no not in the time when there is no sanctuary. And so it is expressed in Ezra, 'And of the Nethinims, whom David and the princes had given for the service of the Levites,' (Ezra viii. 20,) lo, thou mayest see they depended not on the sanctuary. And why did he and his council decree this against them? Because he saw the hardness and cruelty that was in them, at the time when they required that seven of the sons of Saul, the chosen of the Lord, should be hanged and killed, and they had no compassion on them, (2 Sam. xxi. 6, 9,) When Sennacherib king of Assyria came up, (2 Kings xviii. 13, 34, 35,) he confounded all the people, and mixed them one with another, and carried them captives out of their places. So these Egyptians, which are now in the land of Egypt, are other men: and so the Edomites that dwell in the field of Edom. And forasmuch as these four nations which he forbidden, are commixed with all nations of the world which are lawful, all are lawful. So that whosoever separateth from them, and becometh a proselyte at this time in any place, be he an Edomite, or an Egyptian, or Ammonite, or Moabite, or Ethiopian, or of any other people, whether they be men or women, it is lawful for them to enter into the church out of hand." Maim. in *Issure biah*, chap. xii. sect. 22—25. Thus the partition wall between Jew and Gentile is, by the Hebs. own grant, in part broken down, but indeed wholly unto us which know Christ; who were in times past 'Aliens from the polity (or commonwealth) of Israel, and strangers from the covenants of promise, &c. but we are now made nigh by the blood of Christ, for he is

<sup>9</sup> When the camp goeth forth against thine enemies, then keep thee from every evil thing. <sup>10</sup> If there be in thee a man that is not clean, by *reason of* an accident *in* the night, then shall he go forth out of the camp, he shall not come in within the camp. <sup>11</sup> But it shall be at the looking forth of the evening, he shall bathe *himself* in water: and when the sun is gone down, he shall come in within the camp.

<sup>12</sup> And thou shalt have a place without the camp, and shalt go forth thither without. <sup>13</sup> And thou shalt have a paddle upon thy weapon; and it shall be when thou sittest down without, then thou shalt dig therewith, and shalt turn back and cover that which cometh from thee. <sup>14</sup> For Jehovah thy God walketh in the midst of thy camp to deliver thee, and to give *up* thine enemies before thee, therefore thy camp shall be holy, that he see not in thee the uncleanness of any thing, and turn away from after thee.

our peace, who hath made both one, and dissolved the middle wall of partition between us,' Eph. ii. 12, 14.

VER. 9.—THE CAMP,] Or *the host*, an army of soldiers; touching whom God giveth laws for their purity: that as the whole camp of Israel was to be purged of all leprous and unclean persons, Num. v. 2, 3, so every camp or army sent forth to war at any time, should also have care of holiness. KEEP THEE,] Or, *beware, take heed*. EVIL THING,] Heb. *evil word*, that is, all uncleanness, either moral, (as John warned the soldiers, Luke iii. 14,) or figurative, as some specials here follow.

VER. 10.—AN ACCIDENT,] To wit, of uncleanness, by the issue of his seed, and so the Gr. translateth it, *an issue*; of which, and the pollution by the same, see Lev. xv. with the annot. OUT OF THE CAMP,] Or, *unto* (a place) *without the camp*, where all unclean persons were to remain, Num. v. 3.

VER. 11.—AT THE LOOKING FORTH OF THE EVENING,] Which the Gr. translateth, *towards evening*; the Chald., *at the time of the evening*: See this phrase in Gen. xxiv. 63; Exod. xiv. 27. BATHE,] In Gr., *wash his body*, as all such unclean persons were to do, Lev. xv. figuring our sanctification from uncleanness, by the death and Spirit of Christ, Heb. x. 22. GONE DOWN,] Heb. *gone in*, that is, when the day of his uncleanness is at an end: for the day ended at sun-setting.

VER. 12.—THOU SHALT HAVE,] Or, *there shall be to thee*, to wit, by public designation. A PLACE,] Heb. *a hand*, that is, as the Gr. hath it, *a place*; in Chald., *a place appointed* (or *prepared*.) So the Hebs. say, "It is unlawful to turn aside within the camp, or in the open field in any place; but it is com-

manded to appoint there a way peculiar for (men) to turn aside therein. Maim. treat. of *Kings*, chap. vi. sect. 14.

VER. 13.—A PADDLE,] An instrument of iron to dig an hole within the earth, wherein to bury their excrements. We derive the name from the Gr. *Pattalos* or *Passalos*, whereby the Heb. *Jathed* is translated here. UPON THY WEAPON,] Or *among thine armour*: in Gr., *upon thy girdle*. THAT WHICH COMETH FROM THEE,] Thine excrements, in Gr. *thy shame* (or *unseemliness*). These by the law are counted unclean, (as almost all the other that come out of man;) and defiled other things which they were used about, Ezek. iv. 12—14, and figured the corruption of nature, Is. iv. 4; Mark vii. 15, 20—23.

VER. 14.—WALKETH,] The Chald. addeth, *his divine presence walketh*. BEFORE THEE,] The Gr. explaineth it, *into thine hands*. So in Deut. ii. 36, and vii. 2, 23, also in 2 Chron. vi. 36. THE UNCLEANNESS,] Or *the nakedness, the discovery of anything* which is unclean: the Gr. translateth it *shame*; the Chald., *transgression*. By this, God taught his people holiness of conversation, that they should keep themselves from their iniquity, as David did, Ps. xviii. 23. FROM AFTER THEE,] That is, from following or accompanying thee, and from keeping thee. The Gr. translateth it, *from thee*; the Chald., *from doing good unto thee*. In like manner, when God said, 'I will be with thee,' Gen. xxxi. 3. Jacob understood it, 'I will do thee good,' Gen. xxxii. 9. And both are expressed in Jer. xxxii. 40, 'I will not turn from after them, to do them good.' And of God's leaving his people in their wars, and the evils following, there is complaint in Ps. xlv. 10, 11, &c.



<sup>15</sup> Thou shalt not deliver up a servant unto his master, which is escaped unto thee from his master. <sup>16</sup> He shall dwell with thee in the midst of thee, in the place which he shall choose, in one of thy gates, where *it is good for him*: thou shalt not vex him.

<sup>17</sup> There shall not be a whore of the daughters of Israel, neither

VER. 15.—NOT DELIVER UP.] Heb. *not shut up (or close)* as Deut. xxxii. 30, meaning, *shut up into the hand*, as is expressed in Ps. xxxi. 9, that is, *delivered*, as the Gr. and Chald. here translate it. A SERVANT.] The Chald. addeth, *a servant of the people*, that is, of the Gentiles, who for the religion of God cometh from his master to the church of Israel. 'This servant that fleeth to the land (of Israel) he is a righteous stranger, [that is, a proselyte come unto the faith and covenant of God,] saith Maim. tom. 4, treat. of *Servants*, chap. viii. sect. 11. IS ESCAPED.] Or *separated*, having rid free, and delivered himself from the bondage of sin. The Gr. translath, *is added (or adjoined) unto thee*. By this law God showed his love in Christ, towards all strangers even in the basest estate, that come unto him in faith; for 'there is neither bond nor free, male or female, but all are one in Christ Jesus,' Gal. iii. 28. It figured the grace of God to us sinners, who 'were the servants of sin, but obeying from the heart the form of doctrine whereto we were delivered, we were made 'free from sin, and were made the servants of righteousness, and servants to God, to have our fruit unto holiness, and the end everlasting life,' Rom. vi. 17, 18, 22. Who after we have escaped the pollutions of the world, through the knowledge of Christ, are not again to be entangled therein, and overcome, 2 Pet. ii. 20; Gal. iv. 7—10. FROM HIS MASTER,] Who, that he might sustain no damage by the loss of his servant, the Hebs. say, "His master was to be spoken unto, to write him a bill of manumission (or discharge from his service, and he again was to write him a bill of debt for his price,) until he was able to pay, and then he paid him. Maim. in *Servants*, chap. viii. sect. 10.

VER. 16.—IN THE MIDST OF THEE,] The Gr. translath, *among you he shall dwell*. By the Hebs. if a man sold his servant to the heathen, he was to be compelled to redeem him again, and to let him go out free. If a man sold his servant out of the land, he was to be set free. Maim. treat. of *Servants*, chap. viii. sect. 1, 6. IN ONE OF THY GATES,] That is, as the Chald. translath, *in one (or any) of thy cities*: which figured the churches of Christ, Ps. xcix. 36, wherein they that are escaped from the servitude of sin, should remain, Acts ii. 47. GOOD FOR HIM,] Or, *good unto him*, that is, *where it*

*liketh him best*; as the Gr. translath, *where it pleaseth him*, and where may be most for his benefit. NOT VEX HIM,] Or, *oppress*; in Gr., *afflict him*. This law was for all strangers, Exod. xxii 21, and forbiddeth all manner of vexation in word or work. The Hebs. say, "the scripture addeth this admonition concerning him, because he is of a more humble spirit than (another) stranger: and whoso vexeth this stranger, transgresseth against three prohibitions; 'Ye shall not vex any man his neighbour,' Lev. xxvii. 17, and, 'A stranger thou shalt not vex,' Exod. xxii. 21, and, 'Thou shalt not vex him,' Deut. xxiii. 16, he transgresseth also against this, 'Neither shalt thou oppress him,' Exod. xxii. 21, 'And he is not to be vexed, no not with words.' Maim. treat. of *Servants*, chap. viii. sect. 11.

VER. 17.—A WHORE,] Or *common whore, fornicatress, Sodomitess*; one that married not, but lived in whoredom. She is called in Heb. *Kedesah*, which ordinarily signifieth *holiness*, but is used here for the contrary, (as before in Deut. xxii. 9,) or it was some filthy religious order among the heathens; whereof see the notes on Gen. xxxviii. 21. The Hebs. describe her to be one "that prostituted herself unto every man." Maim. in *Issure biath*, chap. xviii. sect. 2. And so she differed from the *whore* called in Heb. *Zonah* which had defiled herself, though but once: see the notes on Lev. xxi. 7. Howbeit, the difference is not always to be made; and the next verse here seemeth to show it. Maim. in tom. 2, treat. of *Wives*, chap. i. sect. 4, writeth thus; "Before the law was given, a man met with a woman abroad; and if he and she pleased, he gave her hire and lay with her, at the parting of the way, and he went his way; and this is she which is called *Kedesah* (a common whore.) After the law was given, such common whores were forbidden, Deut. xxiii. 17. Therefore whosoever lieth with a woman by way of fornication, without espousals, he is beaten by the law, for that he hath lain with a whore. But Onkelos the Chald. paraphrast expoundeth this law otherwise thus; "There shall no woman of the daughters of Israel be (a wife) to a man which is a servant: neither shall any man of the sons of Israel take a woman which is a servant (or handmaid.) But that seemeth not to be the meaning of this place. WHOREMONGER,] Or, *fornicator*: one that

shall there be a whoremonger of the sons of Israel, <sup>18</sup> Thou shalt not bring the hire of an whore, or the price of a dog, into the house of Jehovah thy God, for any vow; for even both of them *are* abomination to Jehovah thy God.

<sup>19</sup> Thou shalt not lend upon biting usury unto thy brother, usury

so defileth his body without marriage; a *Sodomite*. Notwithstanding this law, Israel falling from God, had together with their idolatry, 'houses of whoremongers, (or Sodomites) that were in (or by) the house of the Lord,' till king Josiah brake them down,' 2 Kings xxiii. 7. They sacrificed also 'with whores,' Hos. iv. 14, so that both carnal and spiritual whoredom (which is idolatry, Jer. ii. 20,) are here forbidden.

VER. 18.—THE HIRE,] Or, *the reward, wages*; the Heb. word *Ethnan* is usually an *whore's hire*, as may be seen in Ezek. xvi. 31, 33, 34; Hos. ii. 12; ix. 1; Mic. i. 7. AN WHORE,] In Heb. *Zonah*; which seemeth to be the same with *Kedesah*, before mentioned: though it comprehendeth generally all such as are forbidden in Lev. xviii. to any which, or for which, if a man give hire or reward, to lie with her, it might not be brought into the Lord's house. And this, as the Hebs. explain, whether she were "an heathenish whore, or a bond woman, or an Israelitess. He that saith to his neighbour, this thing thou shalt have to let thy bond woman lie with my Heb. servant, lo this is an (whore's) hire. If a man agree with an whore to give her a lamb, (as Gen. xxxviii. 16, 17,) and he doth give her many, though he give a thousand, they are all an whore's hire, and forbidden to come on the altar. If he lie with her, and give her it not, and after the time he give it her, though it be after many years, yet it is an whore's hire. Howbeit they restrain this (though perhaps too much,) to such things only, as might in themselves be brought to the altar, as clean beasts, and fowls, wine, oil, and fine flour, &c. If he give her money, and a sacrifice be bought with it, that sacrifice (they say) was lawful. If he give her wheat, and after it be made flour; olives, and after oil is made of them; grapes and they be turned into wine; these are lawful, for the hire is now altered." Maim. tom. 3, in *Issure mizbeach*, chap. iv. sect. 8, 10, 11—15. This law taught the honour and sanctity due unto God's house and service, when things which were thus made impure and vile, might not be brought unto him: so in Is. lxi. 8, he saith, 'I hate robbery for burnt-offering.' THE PRICE OF A DOG,] In Chald., *the exchange of* (that is, *the thing exchanged for*) a dog. This some do understand of the 'whoremonger or Sodomite forementioned; as the scripture calleth vile

persons dogs,' Matt. vii. 6; Rev. xxii. 15; 2 Pet. ii. 22. But the Hebs. understand it literally; for as the dog was an unclean beast, and most abominable for sacrifice, Is. lxvi. 3, so they write, if "a man said to his neighbour, I will give thee this lamb for that dog; or if he exchange a dog for any beasts or fowls, they were all unlawful to be brought unto the altar. But if the price were altered, as he exchanged a dog for wheat, and turned it into flour; that (flour) was lawful." Maim. in *Issure misbeach*, chap. iv. sect. 16, &c. FOR ANY VOW,] Whether for a sacrifice on the altar, or for the maintenance or reparation of the house, court-yard, or anything about the sanctuary; the thing itself, which was either the hire, or the price of these vile things, might not be brought thither. Under the name of a *vow*, (which men voluntarily took upon themselves, ver. 21—23,) other sacrifices which God commanded, are forbidden to be brought of either of these, that is, of anything which was filthy or vile. BOTH OF THEM,] The one proceeding from the breach of the moral law, the other (taken properly) being against the legal ordinances of divine service, are abomination to the Lord, who requireth his sanctuary to be revered, Lev. xix. 30, and forbiddeth his 'name to be despised, his altar or table to be thought contemptible,' Mal. i. 6—8, or his house to be made 'a den of thieves,' Jer. vii. 11; Matt. xxi. 13.

VER. 19.—NOT LEND UPON BITING USURY,] Heb. *not cause to bite*; which meaneth, as the Gr. and Chald. both interpret it, *not lend upon biting usury* (or *increase*;) for *usury* is *biting* or devouring of a man's substance; he that borroweth on usury is bitten thereby; and he that so lendeth, causeth to bite, or maketh his neighbour to be bitten thereby. It may also imply, thou shalt 'not borrow upon usury,' for that also is unlawful, Jer. xv. 10, and he that so borroweth, causeth himself to be bitten, and thus the Hebs. understand it, as is noted on Exod. xxii. 25. USURY,] Heb. *biting of silver*, that is, usury for silver (or money) which is lent. So after, biting of meat, that is, usury for meat, which is lent. OF ANY THING,] Heb. *of any word*: which though it be often used for *anything*, as the Gr. here also translateth it, yet from hence the Hebs. gather, usury of words also to be unlawful; see the annot. on Exod. xxii. 25. THAT IS LENT

of money, usury of meat, usury of anything that is lent upon usury. <sup>20</sup> Unto a stranger thou mayest lend upon biting usury; but unto thy brother thou shalt not lend upon biting usury, that Jehovah thy God may bless thee in all that thou settest thine hand unto, in the land whither thou *art* going in to possess it.

<sup>21</sup> When thou shalt vow a vow unto Jehovah thy God, thou shalt not delay to pay it; for Jehovah thy God requiring will require it of thee, and it would be sin in thee.

<sup>22</sup> And if thou shalt forbear to vow, it shall not be sin in thee.

UPON USURY,] Heb. *that biteth* (or *may bite*) Under this prohibition, the contrary is commanded, that we should lend unto our poor brother freely, and not take again anything more than was lent, Deut. xv. 7—9; Luke vi. 34, 35; Lev. xxv. 35, 36.

VER. 20.—A STRANGER,] Or *alien*, in the Chald., a *son of the people*, meaning a Gentile, an infidel: for to the strangers which were brethren in the faith, they might not lend upon usury, Lev. xxv. 35—37. MAYEST LEND,] Or *shalt lend upon usury*; Heb. *shalt cause to bite*, to wit, if thou wilt; so it may be taken for a permission, like the bill of divorce. But the Hebs. understand this to be a *commandment*, not a permission only; (Maim. tom. 4, treat. of the *Lender and Borrower*, chap. v. sect. 1.) As if God would by this cut off occasions of familiarity with infidels, lest Israel by much dealing with them, should learn their ways. Howbeit, our Saviour (by the example of God himself,) teacheth us to be loving and bountiful unto all, both good and bad, Matt. v. 44—48; Luke vi. 35, 36. Spiritually this showed the use of the law, which as an hard creditor exacteth more of men than it giveth unto them; and is to be laid, not upon the righteous man, (who by faith is freed from the rigour and curse of the same,) but on the lawless, disobedient and sinners, 1 Tim. i. 9, Rom. vii.

VER. 21.—A VOW,] The law whereof, see in Lev. xxvii. and Num. xxx. And whether it were a thing promised unto God, or to be given to the poor, it was a vow. NOT DELAY,] That is, *not fail*, either altogether, or by deferring the time of payment: see the notes on Exod. xxii. 29. Wherefore if a man have absolutely vowed a thing to the Lord, (seeing no man hath assurance that his life shall continue, James iv. 13, 14,) he must with all speed perform it, lest death prevent him. So the Hebs. say; “He that saith, I will not depart out of the world until I be a Nazarite, lo! he is a Nazarite out of hand, lest he die by and by. And if he defer his Nazariteship, he transgresseth,”

&c. Maim. tom. 3, treat. of *Nazarites*, chap. i. sect. 4. The time and place of paying vowed sacrifices, was at the solemn feasts, and in the sanctuary, Deut. xii. 5—7; xvi. 16, 17. Hereupon the Hebs. say; “Whether they be vows or voluntary gifts, or other things which a man is bound to bring, as valuations, or prices, or tithes, or gifts for the poor, it is commanded by the law, to bring them all at the feast which first cometh, &c. If there fall out a feast and he bringeth them not, he frustrateth a commandment. If the three feasts (of the year) pass over him, and he bring not his offerings which he hath vowed, or voluntarily promised, &c. he transgresseth against this prohibition, ‘Thou shalt not delay to pay it.’” Maim. treat. of *offering the Sacrifices*, chap. xiv. sect. 13. TO PAY IT,] This payment must be made unto God of the best things (as is noted on Gen. iv. 4,) they might not bring any corrupt or blemished thing, Mal. i. 14; Lev. xxii. 21, nor anything filthy or vile, Deut. xxiii. 18. Neither might any part be kept back, of that which was sanctified by vow unto the Lord, Acts v. 1—4, &c. So for alms to the poor, the Hebs. have these rules; “Alms is comprehended in the general of vows: therefore he that saith, Lo! a shilling be upon me for alms, or, This shilling be an alms, he is bound to give it to the poor out of hand; and if he delay, he transgresseth against this precept, Thou shalt not delay to pay it. For lo! it is in his power to give it out of hand, and there are poor present. If there be no poor there, he is to separate it, and lay it up till he find some poor.” Maim. treat. of *gifts to the poor*, chap. i. sect. 1. REQUIRING, &c.] That is, will surely require it, and punish thee if thou pay it not. For so *requiring* implieth, Gen. ix. 5; xlii. 22; Deut. xi. 19. SIN,] And so punishable. For God ‘hath no pleasure in fools; pay therefore that which thou hast vowed,’ Eccl. v. 4.

VER. 22.—SHALT FORBEAR,] Or *cease, refuse*: the Gr. translateth, *If thou wilt not vow*. So before they promised, it was in their own power, as in Ananias’ case, Acts v.



<sup>23</sup> That which is gone out of thy lips thou shalt keep and do, according as thou hast vowed unto Jehovah thy God, a voluntary offering which thou hast spoken with thy mouth.

<sup>24</sup> When thou comest into thy neighbour's vineyard, then thou mayest eat grapes as thy soul (*desireth*) thy fill, but into the vessel thou shalt not put any.

4. Howbeit, when duty bindeth us to show thankfulness unto God for his mercies, we are allowed to vow and to pay, Ps. lxxvi. 12. The Hebs. say, "Although sanctified things, and things devoted and valuations be commanded, and it is meet for a man to exercise himself in these things, for to suppress his concupiscence, and that he be not niggardly, but may fulfil that which is commanded by the prophet, 'Honour the Lord with thy substance,' (Prov. iii. 9.) yet notwithstanding, if he do never sanctify or devote, there is not anything in it; for lo! the law testifieth and saith; But if thou shalt forbear to vow, it shall not be sin in thee." Maim. treat. of *valuations and devote things*, chap. viii. sect. 12. NOT BE SIN.] To wit, not such sin as a man is guilty of, if he vow and do not pay, Eccl. v. 5. For otherwise a man may sin this way also, in negligence and unthankfulness, Luke xvii. 17, 18. In this sense Christ said to the Jews; 'If ye were blind ye should have no sin,' John ix. 41, that is, no such sin as now remaineth on you, for refusing the light. So in John xv. 22, 24; James iv. 17.

VER. 23.—THAT WHICH IS GONE OUT,] That is, thy word, or promise: as, 'all that proceedeth out of the mouth of the Lord,' Deut. viii. 3, is expounded, 'every word of God,' Luke iv. 4. KEEP AND DO,] With heart and hand. But this is meant of lawful vows; for such as are idolatrous and wicked are not to be kept, but repented of, and broken, Jer. xlv. 25—27; Acts xxii. 12, 21. A VOLUNTARY OFFERING,] All vows were voluntary offerings, but all voluntary offerings were not vows: see the difference noted on Lev. vii. 16; Deut. xii. 6. WITH THY MOUTH,] Hereupon Solomon saith, 'Suffer not thy mouth to cause thy flesh to sin; neither say thou before the angel, that it was an unadvised error: wherefore should God be angry at thy voice, and destroy the work of thine hands?' Eccl. v. 6. If a man had spoken it with his heart only unto God, he was bound to pay it, as the Hebs. teach: See the notes on Lev. vii. 16.

VER. 24.—WHEN THOU COMEST,] The Chald. translateth, *when thou art hired*: and of such do the Hebs. understand this law, that labourers hired to work in a vineyard, are to eat of the fruit thereof. Hereunto the

apostle seemeth to have reference, when he saith; 'Who planteth a vineyard, and eateth not of the fruit thereof: or, who feedeth a flock, and eateth not of the milk of the flock?' 1 Cor. ix. 7. Whereby not the owners only, but the labourers also are intended. This and the like law following, seemeth to extend also to such as occasionally travel through vineyards or fields, who may for their refreshing in time of need gather and eat: as our Lord's disciples, going through the sown fields, plucked the ears of corn, and did eat, Matt. xii. 1. VINEYARD,] And by inference, his olive-yard, or any such like. The Hebs. say; "Labourers which do work upon anything that groweth out of the earth, &c. the householder is commanded to let them eat of that which they are working upon, Deut. xxiii. 23, 24, which law we have been taught, that it is not written of anything but concerning the hired (labourer.) And if he did not hire him, how was it permitted him to come into his neighbour's vineyard, or standing corn, without his knowledge? But thus he saith: When thou shalt come, by the owner's leave, to labour, thou shalt eat." Maim. tom. 4, treat. of *hired things*, chap. xii. sect. 1. Howbeit they restrain this law to such things only as grow out of the ground; therefore they add, "He that milketh, or churneth butter, or maketh cheese, eateth not (thereof) because they are things that grow not on the ground;" *ibid.* sect. 4. But "he that reapeth (the corn) and he that thresheth, and he that faineth and purgeth it, he that cutteth down the grapes, and he that treadeth them (in the wine-press,) or doth any such like works, they may eat by the law," *ibid.* sect. viii. EAT GRAPES,] And so if he labour upon the fig-tree, he may eat figs; and all the like: but he may not eat (they say) save of that whereabouts he laboreth: and if he labour both in the grapes and in the wine-fat, "he may both eat of the grapes, and drink of the must (or new wine.) If he work on the fig-tree, he may not eat of grapes: if on grapes, he may not eat of figs. And he that is working upon one vine-tree, may not eat (the fruit) of another vine. Neither may he eat grapes with any other thing; as with bread, or the like. But if he have agreed with the householder, for the quantity that he shall eat, he may eat with



<sup>25</sup> When thou comest into the standing corn of thy neighbour, then thou mayest pluck the ears with thine hand; but thou shalt not move a sickle unto thy neighbour's standing corn.

bread or with salt, or with anything that he pleaseth." Maim. *ibid.* sect. 10, 12. AS THY SOUL,] To wit, *desireth*; or, *according to thy soul*, that is, *thine appetite*. The Gr. joineth it with the word following, thus, *so much as thy soul*, (that is, *thine appetite*) *may be filled with*. So in Ps. lxxviii. 18, they asked meat 'for their soul, that is, for their lust or appetite.' From this the Hebs. gather, that only he himself, not any other of his family may eat. "The labourer that shall say, Give my wife and children that which I should eat; or, lo! I will give a little of this which I have taken, to my wife or my child for to eat, they hearken not unto him: for the law doth not vouchsafe it to any, but to the workman himself. Though he be a Nazarite which worketh in the grapes, [who may not by the law eat any of them, Num. vi. 3,] if he say, Give it my wife and children, they hearken not unto him. A workman that laboureth himself, and his wife, and his children, and his servants, and conditioneth with the householder, that he will not eat of anything that he worketh upon, neither he nor his; then they may not eat, to wit, the greater sort of them; for they have wittingly remitted (of their right.) But the little ones he cannot make agreement that they shall not eat: for they eat not of that which is their father's, or of that which is their master's, but of that which is God's." Maim. *ibid.* sect. 13, 14. NOT PUT,] Heb. *not give* any, either to carry home for himself or for any of his.

VER. 25.—WITH THINE HAND,] To wit,

for to eat, ver. 24, as did Christ's disciples, Matt. xii. 1, upon the warrant of this law, as is probable: howbeit, the Hebs. understand it of the labourers, as before. And the Chald. version here also saith, "When thou art hired into thy neighbour's standing corn, then thou mayest pluck," &c. Which though the meaning be good, (for even the beasts were by God's law to eat of that whereon they laboured, Deut. xxv. 4,) yet the extent hereof seemeth to reach further, even to all such as came in occasionally, and had a desire or need to taste of the fruits. NOT MOVE A SICKLE,] Namely, for to cut down for thine own eating, or for to carry away with thee, as ver. 24. God, whose the earth is, and the plenty thereof, Ps. xxiv. i, and whose the land of Canaan was in special, Lev. xxv. 23, who reserved the first-fruits, tithes, corners, gleanings, &c. for himself, his priests, and the poor of his people, Num. xviii; Deut. xxiv. 19—21, would have the fruits in some sort common for the necessities of all men, especially to those that laboured in them, whether men or beasts; so showing his bounty to all, yet reserving the right and property of the owners, which no man might infringe: that mercy and justice might meet together, and not one man put his sickle into another man's corn, to reap that which another hath sown. The equity of this law reacheth also unto spiritual things, and to God's labourers in his harvest, 2 Cor. x. 14—16; 1 Cor. ix. 7, 9, 10—14; Rom. xv. 20.

CHAP. XXIV.

1. *Of divorce.* 5. *A new married man goeth not to war.* 6, 10. *Of pledges.* 7. *Of man-stealers.* 8. *Of leprosy.* 14. *The hire to be given in due time.* 16. *Of justice.* 19. *The forgotten sheaf is for the poor.* 20. *And the gleanings of the fruits to be left for them.*

<sup>1</sup> WHEN a man hath taken a wife, and been her husband, and it shall be that she find not grace in his eyes, because he hath found

VER. 1.—BEEN HER HUSBAND,] That is, done an husband's duty, lain with her: as the Gr. translateth, *dwelt together with her*. So Deut. xxi. 13. For his marriage is signified VOL. II.

by the former phrase, *taken a wife*, as is noted on Deut. xxii. 13. GRACE,] Or *favour in his eyes*; in Gr., *grace before him*, that, *if he like her not*. MATTER OF

in her matter of nakedness: and he shall write her a bill of divorcement, and give *it* in her hand, and send her away out of his

NAKEDNESS,] Or, *the nakedness of anything*, that is, the discovery of some unclean thing: or, by transplacing the words, *anything of nakedness*, that is, of shame and ignominy; as the Gr. translateth, *a shameful* (or *uncomely*) *thing*. This is thought of some not to be meant of adultery, for which she was to die if it were proved, Deut. xxii. 22, but of some evil thing in her conditions or actions, which displeased her husband. So the phrase was used in Deut. xxiii. 14, for that which was uncleanly and unseemly. AND HE SHALL WRITE,] Understand from the former sentence, *and if he shall write*: for this is not a commandment, but a permission, as our Saviour saith, 'Moses because of the hardness of your hearts, suffered you to put away your wives: but from the beginning it was not so,' Matt. xix. 8. So after in ver. 3, 'And the latter man shall hate her, that is, if he shall hate her;' for all is supposition and permission, until ver. 4, where she is forbidden to her first husband. But the Heb. mistook this for a commandment, Matt. xix. 7, and so do to this day, as is to be seen in their writings, wherein good and bad are mixed together thus; "A man may not take a wife, and have a purpose in him to divorce her, &c. She may not remain under him, and minister unto him, if he be purposed to divorce her. A man may not put away his first wife, except he hath found in her the nakedness of something: and it becomes him not to be hasty to send away his first wife; but the second, if he hate her, let him send her away. A woman that is of evil conditions, and is not modest, as are the honest daughters of Israel, it is commanded to put her away." Maim. tom. 2, treat. of *Divorces*, chap. x. sect. 21, 22. But the Lord, the God of Israel saith, that he hateth putting away, Mal. ii. 16. And, 'What God hath joined together, let no man put asunder, Matt. xix. 6. BILL OF DIVORCEMENT,] Or, *libel* (*book*) of *cutting off*; which the Gr. version (approved by the evangelists, Matt. xix. 7,) calleth, 'a libel of divorcement, or, of departing away,' because by it the woman was cut off from her husband, and departed from him and his house. Of this the Hebs. have many canons; and the form of this bill is in the *Thulmud in Gittin*, chap. ix. and by Maim. in treat. of *Divorces*, chap. iv. sect. 12, set down in these words:

"In such a day of the week, in such or such a day of the month N. in such or such a year from the creation (of the world,) or from the supputation (of Alexander) after the account

which we are wont to count by, here in the place N. I. N. the son of N. of the place N. (or if there be any other name or surname which I have, or my fathers have had, or (which) my place hath, or my father's place have had) have voluntarily, with the willingness of my soul, without constraint, both dismissed, and left, and put away thee, even thee N. the daughter of N. of the city N. (or if thou hast any other name or surname, thou, or thy fathers, or thy place, or thy father's place) which hast been my wife heretofore, but now I dismiss thee, and leave thee, and put thee away, that thou mayest be free, and have power over thine own soul, to go away, to be married to any man whom thou wilt; and that no man be refused of thine hand, for my name, from this day and for ever. And thus thou art lawful for any man; and this is unto thee from me a writing of divorcement, and bill of dismission, and an epistle of putting (thee) away, according to the law of Moses and Israel.

"N. son of N. witness.

"N. son of N. witness.

GIVE IT,] Or, *deliver it into her hand*, and this also before witnesses. The Hebs. observe *ten things*, which they say are requisite by the law, and are the root (or foundation) of the divorce; 1. "That a man put her not away, but of his own will: gathered from these words, If she find not grace in his eyes; but the woman may be put away, whether she be willing or not. 2. That he put her away by a writing, not by any other thing. 3. That the matter of the writing be to divorce her and put her away out of his possession. 4. That the matter of that divorcement be between him and her. 5. That it be written by her name. 6. That there be no action wanting after the writing thereof, save the delivery of it unto her. 7. That he give it unto her. 8. That he give it her before witnesses. 9. That he give it her by the law of divorces. 10. And that it be the husband, or his deputy, that delivereth it unto her." Maim. treat. of *Divorces*, chap. i. sect. 1. Unto these they add also sundry other cautions, as "Where it is said in the law, 'And he shall write her a bill,' &c. Whether he write it with his own hand, or speak to another to write it for him; and whether he deliver it with his own hand, or speak to another to deliver it, (it is all one) it is not said, 'He shall write, but to signify, that she may not be put away but by a writing; and, 'He shall give (to signify) that she may not take it of herself. But it is neces-

house : <sup>2</sup> And she depart out of his house, and go and be another man's : <sup>3</sup> And the latter man hate her, and write her a bill of divorcement, and give *it* in her hand, and send her away out of his house ; or if the latter man die, which took her to him to wife : <sup>4</sup> Her first husband which sent her away, may not return to take her to be unto him to wife, after that she is caused to be defiled,

sary, that the husband speak himself unto the scrivener to write it, and to the witnesses to subscribe it. Every bill that is not written by the name of the man that divorceth, and by the name of the woman divorced, is no bill. Whoso writeth (a bill) to put away his wife, and bethinketh him, and doth not put her away, but untie himself with her after it is written, he may not put her away by that bill at another time when he would put her away. Whereas the law saith, ' And give it in her hand ;' the scripture meaneth no more, but that it come unto her ; and whether it be in her hand, or in her bosom, or to her deputy (or attorney) whose hand she hath made as her hand, it is all one. But it is necessary that he made her attorney before two witnesses, and that there be two witnesses to testify, that the bill came to the hand of her attorney. The husband cannot make an attorney to receive the bill for his wife, but he may make one to carry it to his wife. If the attorney have received the bill, and before it cometh to the woman's hand, the husband changeth his mind, and saith unto him, the bill which I sent by thee, be of none effect ; or if he say before unto his wife, the bill which I have sent unto thee, be of none effect ; or if he send another messenger to make it of none effect ; or if he say unto others, the bill which I have sent to my wife be of none effect, lo ! it is of none effect, though it come (after) to his wife's hand. But if (he speak it) after it be come to her hand, or to the hand of her attorney, which was to receive it for her, he cannot make it of none effect. He that divorceth upon condition, if the condition be confirmed she is divorced ; if not, she is not divorced. As if he say, Lo ! here is thy bill, upon condition that thou give me 200 pence within these thirty days ; if she give them with his consent within thirty days, she is divorced ; if after thirty days, she is not divorced. If she give them to him by force, so that he is not willing to receive them, the bill is of none effect, till she give them with his consent," &c. Maim. treat. of *Divorces*, chap. ii. sect. 1, 5 ; chap. iii. sect. 1, 5 ; chap. vi. sect. 1, 3, 16 ; chap. viii. sect. 1, 21.

VER. 2.—BE ANOTHER MAN'S,] Or, *be to another man* : either by full marriage, or by espousals only ; for a betrothed woman is a

man's wife, Deut. xxii. 23, 24. So the Hebs. say ; " He that putteth away his wife, and she is betrothed to another, although she be not married to him, she is unlawful for the first (husband.) And if the first do return and marry her, he is to be beaten, and to be compelled to put her out, Deut. xxiv. 4." Maim. in *Divorces*, chap. xi. sect. 12. She might also become another man's by fornication, though she married not, Jer. iii. 1, yet the phrase often implieth the state of marriage, Rom. vii. 3, 4, unto which sense the Hebs. restrain it here.

VER. 3.—AND THE LATTER,] Understand from the last clause, " And if the latter man hate, and if he write her a bill," &c. for these are but suppositions, and bare permissions, not commandments which God would have done, as is before noted.

VER. 4.—MAY NOT RETURN,] Or, *cannot*, it is not lawful for him to take her again : and this is the law which God commandeth, whereby he sheweth a dislike of the former divorcements ; as after he plainly confirmeth by the prophet, Mal. ii. 16. For, ' Whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery, [and if he marry another, he committeth adultery,] and whosoever shall marry her that is divorced, committeth adultery,' Matt. v. 32 ; xix. 9. SHE IS CAUSED TO BE DEFILED,] Or, *is caused to defile herself*. The Gr. and Chald. translate, *she is defiled* : but the Heb. word *Huttamaah* is of such a composition, as implieth both the defiling of herself, and the cause thereof by her husband, who put away first. It was therefore an error in the Jews, to take this for a commandment of God, which he tolerated only for the hardness of their hearts ; and showed the woman to be defiled by her second marriage, after her first unjust divorce. NOT CAUSE THE LAND TO SIN,] Or, *not suffer the land to sin* : which may be understood, that by their example others should not be occasioned to do the like ; or, that by the magistrate's neglect of punishing this evil, others be not emboldened. Or rather, that the land be not in sin, that is, punishable for this sin, which extendeth not only to the persons that do it, but to all the people that suffer it ; as there be examples of the like in other cases, as Josh. vii. ; xxii. 17, 20. Therefore the

for that *is* abomination before Jehovah; and thou shalt not cause the land to sin, which Jehovah thy God giveth unto thee *for* an inheritance.

<sup>5</sup> When a man hath taken a new wife, he shall not go out in the army, neither shall anything pass upon him: he shall be free in his house one year, and rejoice with his wife which he hath taken.

<sup>6</sup> (*A man*) shall not take to pledge the nether mill-stone, or the upper mill-stone; for he taketh to pledge the soul.

prophet alleging this law, saith, that 'the land should be greatly polluted,' Jer. iii. 1. and so the Gr. version here instead of "sin saith, and ye shall not defile the land." This law is figuratively applied in the practice of it unto God and his church, unto whom he was an husband, Jer. xxxi. 32, and unto whom in time he 'did give a bill of divorcement, but for her adultery,' Jer. iii. 8, not upon displeasure, without her due merit, as the Israelites often did to their wives, (for such a 'bill of divorce they could not show) but for her transgressions she was put away,' Is. 1. 1. And though by this law, a woman put away, and becoming another man's, might not return to her first husband again, yet God (who is above his law) offereth his church, after her many adulteries, to return again unto him by repentance and faith, Jer. iii. 1; Hos. ii. 2, 19; iii. 1, 5. The apostle also applieth this allegory to the church's estate under the law, and under the gospel of Christ, Rom. vii. 1—3, &c.

VER. 5.—[IN THE ARMY,] *Unto the war*, as the Gr. translateth. In Deut. xx. a law was given for such as were betrothed and not married, had planted vineyards, or built houses, and not eaten of, or dwelt in them; the Hebs. understand those two also in this law, saying, "He that hath builded a house, and dedicated it, and he that married his betrothed wife, or his brother's wife, (Deut. xxv. 6,) and he that hath made his vineyard common, these go not out to war till the year be ended." Maim. tom. 4, treat. of *Kings*, chap. vii. sect. 10. ANYTHING,] Or, ought of anything, that is, of any charge or business concerning wars, or the like. Therefore whereas such as had not married their spouses, nor dedicated their houses, nor made common their vineyards, when they were sent back from the army, were to provide victuals, and prepare the ways for the army, as is noted on Deut. xx. 7, they were all this first year free from these and other the like charges, as the Hebs. say, "These go not out to the war neither are they charged with anything in the world, Deut. xxiv. 5, by word of mouth we have been taught, that he shall be free a year, both for the house that he

hath dedicated, and for the wife that he hath married, and for the vineyard whose fruit he hath begun to eat of. All the year long he neither provideth victuals, nor prepareth the way, nor watcheth on the walls, nor giveth to the tributes of the city, neither may anything in the world pass upon him." Maim. treat. of *Kings*, chap. vii. sect. 10, 11. PASS UPON HIM,] That is, as the Gr. explaineth it, *be laid upon him*. FREE,] That is, exempted from all public labours and charges. In the wars that king Asa made with 'Baasha, none was free,' 1 Kings xv. 22, where may be understood, none save such as God's law did exempt: or, not they neither, because of the great necessity of help. REJOICE WITH HIS WIFE,] By this law God showed how much he approved of holy wedlock, (as by the former he showed his hatred of unjust divorces) when to encourage the newly married, against the cumbrances which that estate bringeth with it, and to settle their love each to other, he exempted those men from all wars, cares, and expenses, that they might the more comfortably provide for their own estate.

VER. 6.—[A MAN] SHALL NOT TAKE,] Heb. *He shall not take*: this is to be understood of any man: therefore the Gr. and Chald. change the person, to make the sense plainer. *Thou shalt not take*, speaking to every man, as after Moses also speaketh in ver. 17. NETHER MILLSTONE,] Elsewhere this word *Rechajim* signifieth both millstones, or the mill in general, Exod. xi. 5. Here, by reason the upper millstone is after mentioned, the nether stone is specially meant. And under these particulars, all other of like necessary use for man's life are forbidden to be taken to pledge. The Hebs. say, "He that lendeth to his neighbour, &c. may not take to pledge vessels (or instruments) wherewith they make ready (meat) for the life; as millstones, or the wooden mill, or pots which they boil meat in, or butcher's knives, or the like things, Deut. xxiv. 6, and if he take such to pledge, he must be forced to restore; and if the pawn be lost, or burnt before he do restore it, he is to be beaten." Maim. tom. 4, treat. of the *Lender and Borrower*. chap.



If a man be taken stealing a soul of his brethren, of the sons of Israel, and maketh gain to himself by him, and selleth him; then that thief shall die, and thou shalt put away evil from the midst of thee.

<sup>8</sup> Take thou heed in the plague of leprosy, to observe diligently and to do according to all that the priests the Levites shall teach you; as I commanded them ye shall observe to do. <sup>9</sup> Remember

iii. sect. 2. THE UPPER MILLSTONE,] Called *Recheb a Charret*, because of the running thereof upon the nether stone. From hence they say, "He that taketh to pledge many instruments which are for food, &c. is guilty for every instrument (or vessel) by itself, though they be two instruments wherewith they do one work, [as the nether millstone and the upper] he is guilty for them by the name of two instruments, and for them twain he is to be twice beaten." Maim. *ibid.* chap. iii. sect. 3. See after in ver. 11, 12, 17. THE SOUL,] That is, *the life of the soul (or body)* meaning the instruments of his livelihood: and as Thargum Jerusalem expounds it, *the necessities of the soul (or life.)* The Chald. paraphraseth thus, "For by them is made (ready) meat for every soul." Thus the millstones are named but for an instance, forbidding all other of like sort.

VER. 7.—A SOUL,] That is, any person, man, woman, or child. OF ISRAEL,] This the Hebs. take as a limitation to Israel, and the pros-lytes thereof: and for stealing infidels, they hold he was but to make restitution. Maim. tom. 4, treat. of *Theft*, chap. ii. sect. 1; chap. ix. sect. 6. MAKETH GAIN,] Or, *serveth himself*; the Gr. translath, *and bringing him under his power, selleth him.* See this word used in Deut. xxi. 14. AND SELLETH HIM,] The Heb. join this to the former, without which they think the thief was not to die. "A thief is not guilty of death, until he steal an Israelite, and get him into his power, and serveth himself of him, and selleth him to others, Deut. xxiv. 7. If he steal him, and serve himself with him, and do not sell him, or do sell him before he hath served himself by him, he is free (from death.)" Maim. treat. of *Theft*, chap. ix. sect. 2, 3. Others think that if he either served himself with him, or sold him, he was to die: and this may well be the meaning of the law; for *and* often signifieth or as is noted on Gen. xiii. 8; xix. 12. SHALL DIE,] As the Hebs. say, he was to be *strangled to death.*" Maim. *ibid.* chap. ix. sect. 1.

VER. 8.—PLAGUE OF LEPROSY,] Which might be on men's bodies, or on garments, or in houses. The law of all these is given at large, in Lev. xiii. and xiv. chaps. ALL

THAT THE PRIESTS,] The Gr. translath, *all the law that the priests the Levites shall show unto you.* This is a warning to Israel, that if any man had the leprosy, or a sore like the leprosy, he should not dissemble or hide it, or pluck off, or cut away the signs thereof, or labour by medicines to cure it, or do anything thereto, but as the priest directed him according to the law; because this plague was usually by the hand of God for men's sins, and did pollute both the person himself, and all that touched him; so that for the discerning and curing of this plague, they should seek unto God, by the means which he appointed. Therefore from this law, the Hebs. teach; "He that plucketh off the signs of uncleanness, either all or some of them, or feareth the living (raw) flesh, all, or some of it, or cutteth all the sore out of his flesh, or out of a garment, or house, either before he come to the priest, or while he is shut up, or after, &c. he transgresseth against this prohibition, 'Take thou heed in the plague of leprosy,' &c. (Deut. xxv. 5)." Maim. tom. 3, treat. of *Leprosy*, chap. x. sect. 1. See the annots. on Lev. xiii. AS I COMMANDED THEM,] If then the priest spake or did otherwise than God prescribed, it was not to stand. "A priest that pronounceth him unclean that is clean, or him clean that is unclean, he doth nothing at all, for it is written (in Lev. xiii. ver. 14, 15) he is unclean, and the priest shall pronounce him unclean," &c. Maim. in *Leprosy*, chap. ix. sect. 3.

VER. 9.—UNTO MARY,] In Heb. *Mirjam*, in Gr. *Mariam*; she was the sister of Moses and Aaron, a prophetess in Israel, who for speaking against Moses, was smitten of God with leprosy, Num. xii. whose example is for a warning to all, that they should not sin as she did, lest God plague them also: and that the justice of the law should be executed upon all lepers, without respect of persons. So all other examples in scripture are examples unto us, 1 Cor. x. 6—11, and so Christ saith, 'Remember Lot's wife,' Luke xvii. 32.

VER. 10.—WHEN THOU LENDEST,] Or, *when thou shalt exact of thy neighbour the exaction of anything*, that is, any debt:

what Jehovah thy God did unto Mary, in the way, after ye were come forth out of Egypt.

<sup>10</sup> When thou lendest thy neighbour the loan of anything, thou shalt not go in into his house, to fetch his pawn. <sup>11</sup> Thou shalt stand without, and the man to whom thou dost lend, shall bring forth unto thee the pawn without. <sup>12</sup> And if he be a poor man, thou shalt not lie down with his pawn. <sup>13</sup> Restoring thou shalt restore the pawn unto him when the sun goeth down, that he may lie down in his raiment and bless thee, and unto thee it shall be justice before Jehovah thy God.

<sup>14</sup> Thou shalt not fraudulently oppress an hired *servant that is* poor and needy, of thy brethren, or of thy stranger which *is* in thy land, within thy gates. <sup>15</sup> In his day thou shalt give his hire, and the sun shall not go down upon it, for he *is* poor, and unto it

which if it were with rigour, or of a poor man that had not to pay, was unlawful. See the notes on Exod. xxii. 25. The Gr. translatheth, *If there be a debt in thy neighbour*, (that is, if he be indebted to thee) *what debt soever*. See the notes on Deut. xv. 2. *THOU SHALT NOT GO IN*,] This is spoken to the creditor, and (as the Hebs. say) to the messenger of the magistrate sent to take a pawn. "He that lendeth to his neighbour poor or rich, may not take a pawn of him, but by the Synedrion, [that is, by authority of the magistrate:] and though it be the messenger of the Synedrion that cometh for a pawn, he may not come into his house and take his pawn, but must stand without, and the borrower is to bring out a pawn unto him, Deut. xxiv. 10. If it be so, what (difference) is there between the creditor, and the messenger of the Synedrion? The messenger of the court, he may take the pawn out of the hand of the borrower by force, and give it the lender: but the creditor may not take the pawn, till the borrower give it him with consent. If the creditor transgress, and go into the borrower's house for his pawn, or snatcheth a pawn out of his hand by force, he is not to be beaten, because the act is broken off, for he must restore the pawn, Deut. xxiv. 13. If he keep not this commandment to restore it, as if the pawn be lost or burnt, he is to be beaten, and to restore the price of the pawn." Maim. tom. 4, treat. of the *Lender and Borrower*, chap. iii. sect. 4.

VER. 12.—*NOT LIE DOWN*,] To sleep; not go to bed. For breach of this law, the Lord reproveth Israel: "They lay themselves down upon clothes laid to pledge, by every altar," Amos ii. 8. But hereby not only the use of the poor man's pawn, but the keeping of it is forbidden; "with his pawn, that is, and his

pawn by thee" (or in thy custody.) Maim. in *Lender and Borrower*, chap. iii. sect. 5.

VER. 13.—*WHEN THE SUN*,] Or, as the Gr. translatheth, *about the going down of the sun*: in Exod. xxii. 26, it is said, "before the sun goeth down;" see the annot. there, where is showed, that every pawn is to be restored when the poor man hath need of it, by night or by day. If the pawn must thus be restored when he hath need, what booteth it to take the pawn? The Hebs. answer, that by this means "the debt is not released in the seventh year, (which the law biddeth, Deut. xv. 1—3) and if the borrower die, his movables are not made his children's, but payment is made by the pawn after his death." Maim. *ibid.* chap. iii. sect. 5. *JUSTICE*,] In Gr., *alms*, a work of mercy, which God will reward: as on the contrary in ver. 15, he saith, "it be in thee a sin," that is, an iniquity which God will punish.

VER. 14.—*NOT FRAUDULENTLY OPPRESS*,] Or, *not defraud*: the Gr. translatheth, *Thou shalt not fraudulently keep back the hire of the poor*, &c. which word the apostle useth in like case, saying, "Behold the hire of the labourers, &c. which is by you fraudulently kept back, crieth," &c. James v. 4, and among the other weighty laws, our Saviour nameth this for one, in Mark x. 19. See also Lev. xix. 13. *THY GATES*,] That is, as the Gr. and Chald. translate, *thy cities*.

VER. 15.—*IN HIS DAY*,] In Gr., *The same day*. *Day*, is used for all time. *HIS HIRE*,] Or, *his wages*, whether for his own labour, or for his beasts, or other things. So the Hebs. explain it, "Whether it be the hire of man, or the hire of beasts, or the hire of instruments, he is bound to give it in his time; and if he keep it after the time, he transgresseth against a prohibition." Maim.

he lifteth up his soul, that he cry not against thee unto Jehovah, and it be in thee a sin.

<sup>16</sup> The father shall not be put to death for the children, and the children shall not be put to death for the fathers: they shall be put to death *every* man in his *own* sin. <sup>17</sup> Thou shalt not wrest the judgment of the stranger, *nor* of the fatherless: thou shalt not take to pledge the garment of the widow. <sup>18</sup> But thou shalt remember

tom. 4, treat. of Hiring, chap. xi. sect. 1. NOT GO DOWN UPON IT,] In Lev. xix. 13, it is said, 'it shall not abide all night with thee;' which two the Hebs. unfold thus; "What is the time (or day) of him that is hired? He that is hired for a day, (his hire) is due all that night; and of him it is said (in Lev. xix. 13,) it shall not abide all night with thee until the morning: and he that is hired for a night, it is due all the day; and of him it is said, 'In his day thou shalt give his hire,' (Deut. xxiv. 15). And he that is hired for hours of the day, it is due all the day; if for hours of the night, it is due all the night. He that is hired for a week, or for a month, or for a year, or for seven, if (the term) go out by day, it is due all that day; if it go out by night, it is due all that night. Maim. ib., chap. xi. sect. 2. LIFTETH UP HIS SOUL,] That is, hopeth for and desireth it for the maintenance of his life. So the Gr. here translateth, *he hath hope*; and in Jer. xxii. 27; xlv. 14, the lifting up of the soul signifieth a desire: and the *soul* is often put for *life*. Hereupon the Hebs. say; "Whosoever withholdeth the hireling's wages, is as if he took away his soul (or life) from him; for it is written, Unto it he lifteth up his soul: and he transgresseth against four prohibitions, and one commandment; against, Thou shalt not fraudulently oppress; and against, Thou shalt not rob; and against, The hireling's work (or wage) shall not abide all night with thee; and against, The sun shall not go down upon it; and, In his day thou shalt give his hire." Maim. treat. of *Hiring*, chap. xi. sect. 2. A SIN,] That is, a great iniquity which God will punish: for though he cry not, yet is it a sin; but the cry of the poor hasteth God's judgment; as on the contrary, the blessing of the poor procureth a good reward from the Lord, ver. 13. According to this phrase it said, 'The wicked thought of foolishness (that is, of the fool) is sin,' Prov. xxiv. 9. that is, damnable, and to be punished of God. So in James iv. 17; John xv. 22, 24; ix. 41. And in 1 Kings i. 21, 'I and my son Solomon shall be sinners,' that is, punished as malefactors. Accordingly God threateneth to 'come near to them in judgment, and to be a swift witness against those that fraudu-

lently oppress the hireling in his wages,' Mal. iii. 5.

VER. 16.—FOR THE CHILDREN,] Heb. *for the sons*. This law concerneth the magistrates, who should not kill the children for the parents, or parents for the children, no not in case of treason, as king 'Amaziah slew his servants which had slain the king his father, but the sons of them that slew him, he put not to death, according to this law of Moses,' 2 Kings xiv. 5, 6; 2 Chron. xxv. 4. And God himself professeth so to deal, saying, 'The son shall not bear the iniquity (that is, the punishment) of the father, neither shall the father bear the iniquity of the son, &c. the wickedness of the wicked shall be upon him,' Ezek. xviii. 20. The Chald. paraphrast here translateth, *by the mouth of the sons*; and so after, *by the mouth of the fathers*; meaning that they should not die by their testimony. And so the Hebs. gather from this law, saying, "Near kinsfolk are not fit to be witnesses by the law, as it is written, 'The fathers shall not be put to death for the sons,' &c. We have been taught, that in this general prohibition is comprised, that the fathers be not put to death by the mouth of the sons, nor the sons by the mouth of the fathers; and the same right is for other near of kin." Maim. tom. 4, treat. of *Witnesses*, chap. xiii. sect. 1. But the first interpretation is most proper and certain. NOT BE PUT TO DEATH,] So it is also alleged in 2 Kings xiv. 6, but in 2 Chron. xxv. 4, it is, 'they shall not die.' The one openeth the other; and 'to die,' is often used for, 'to be put to death,' as Num. xxxv. 12, 30; Deut. xvii. 12; xviii. 20; xxii. 22, 25. IN HIS SIN,] And *for his sin*; for so the Heb. *in* often noteth the cause: see Deut. ix. 4.

VER. 17.—NOT WREST,] Or, *not pervert, decline, or turn aside*. This is forbidden in all judgment generally, Exod. xxiii. 2, Deut. xvi. 19, specially concerning the poor, Exod. xxiii. 6, more specially here concerning 'the stranger and fatherless:' against such as thus wrest judgment, the Lord will come near to judgment, and be a swift witness against them, Mal. iii. 5. The Hebs. say, "Whosoever wresteth the judgment of any one of Israel, transgresseth against one pro-



that thou wast a servant in Egypt, and Jehovah thy God redeemed thee thence, therefore I command thee to do this thing.

<sup>19</sup> When thou reapest thine harvest in thy field, and hast forgot a sheaf in the field, thou shalt not return to take it; it shall be for the stranger, for the fatherless, and for the widow, that Jehovah

hibition, viz. 'Ye shall not do unrighteousness in judgment,' Lev. xix. 15. And if it be of a stranger, he transgresseth against two prohibitions, Deut. xiv. 17, and if it be of the fatherless, he transgresseth against three prohibitions, Deut. xxiv. 17." Maim. in *Sanhedrin*, chap. xx. sect. 12. NOR OF THE FATHERLESS.] The word *nor*, or *and*, is supplied also by the Gr. version, and so is often to be understood, as *two three eunuchs*, 2 Kings ix. 32, for two or three; so to-morrow, the third day, for, or the third day, 1 Sam. xx. 12, 'Like a crane, a swallow,' that is, 'or a swallow,' Is. xxxviii. 14, and sundry like the like. The Holy Spirit sometimes supplieth the defect, as is noted on Exod. xxii. 30. In the Gr. here is added, *and of the widow*; so in Deut. xxvii. 19, 'Cursed be he that wresteth the judgment of the stranger, fatherless, and widow; and all the people shall say, Amen.' GARNMENT OF THE WIDOW,] Or any other thing of hers that she hath need of; the garment is named but for an instance; as in Job xxiv. 3, there is mentioned 'the widow's ox.' The Hebs. have this general canon; "A widow, whether she be poor or rich, they may take no pawn of her, neither at the time when they lend unto her, nor at any other time, neither by the commandment of the Synedrion, Deut. xxiv. 17, and if any take her pledge, they force him to restore it. If the pawn be lost or burnt before he restore it, he is to be beaten." Maim. treat. of the *Lender and Borrower*, chap. iii. sect. 1.

VER. 19.—REAPEST THINE HARVEST,] This is an addition to the law in Lev. xix. 3; there, a corner of the field, and the gleanings, were commanded to be left for the poor; and here the forgotten sheaf. These three were due to the poor out of every corn field in Israel. And the Hebs. say, this law of the forgotten sheaf extended also to the vineyard, and other fruit trees, where whatsoever was forgotten, might not be taken again by the owner; see the annot. on Lev. xix. 10. HAST FORGOT,] This the Hebs. understand as spoken both to the owner, and to his labourers; that it is not a "forgotten sheaf" till all have forgotten it. But so as that they all be in the field; for if the owner be in the city, and speaketh of the sheaf in the field, which he thinketh his workmen will forget, and they do forget it, this (notwith-

standing his remembrance of it) is a forgotten sheaf. Two sheafs asunder one from another are (counted as) forgotten; but three, (or more) are not. So for other things; as two vines, or other trees, standing asunder one from another, are as forgotten, but not more. A tree that is forgotten among the trees, though it have many pecks of fruit upon it, yet is counted as forgotten. Finally, among many other like cautions, they say; "What is forgotten among the sheaves? All that he cannot stretch out his hand and take it;" [that is, if it be further than he can reach from the place where he standeth.] Maim. tom. 3, in *Mattanoth gnanijim*, chap. v. "And as it is for the sheaves, so for the standing corn; if a man forget some of the standing corn, and reap it not, it is for the poor." Maim. *ibid.*, chap. 1. sect. 6. FOR THE STRANGER,] In Gr., *the proselyte*, one joined to the church of Israel; to such these gifts peculiarly belonged, and to other poor; see the annot. on Lev. xix. 10. And as forgetting often signifieth a neglect, or passing over of a thing, so in this case; and a man might purposely pass over a sheaf and leave it as forgotten, for the poor, as Boaz did for the stranger Ruth, saying to his harvest-men, 'Let fall some of the sheaves for her; and let it lie that she may gather it up,' Ruth ii. 16. Or, if a man did it not purposely but unawares, yet was he to consider herein the providence of God, which caused him to forget or pass over a sheaf, for the poor's sake; for as the ostrich is said to 'forget her eggs which she leaveth in the earth, because God hath deprived her of wisdom,' &c. Job xxxix. 15, 17, so in this case of the sheaf, that the poor also might have occasion to mind the providence and love of God towards them, in this relief. IN ALL THE WORK,] Or, *in every work*; the Gr. saith, *in all the works*. This promise of blessing is to encourage them in well doing, for which they should not lose their reward; for that which is done unto the poor Christian, is done unto Christ himself, Matt. xxv. 40, and, 'He that is gracious unto the poor, lendeth unto the Lord; and that which he hath given will he pay him again,' Prov. xix. 17. So Boaz for his kindness unto Ruth, (whom afterwards he took to wife) had a son of her (as a blessing of God) Obed, the grandfather of David the king, Ruth iv.



thy God may bless thee in all the work of thine hands. <sup>20</sup> When thou beatest thine olive-tree, thou shalt not go over the boughs after thee; it shall be for the stranger, for the fatherless, and for the widow. <sup>21</sup> When thou gatherest the grapes of thy vineyard, thou shalt not gather the single grapes after thee; it shall be for the stranger, for the fatherless, and for the widow. <sup>22</sup> And thou shalt remember that thou wast a servant in the land of Egypt, therefore I command thee to do this thing.

VER. 20.—BEATEST,] That is, as the Gr. translath, *gatherest the olives*. The same is to be understood of all other trees of fruit which they gathered. NOT GO OVER THE BOUGHS,] In Gr., *thou shalt not return to gather the (olives) after thee*: in Chald., *thou shalt not take away after thee*. It is the same law for trees, which was before for corn, that what was forgotten or past over at first, should not after be gathered, but left for the poor. “As that which is forgotten in the revenues of the field, and the like, so that which is forgotten in all trees (is for the poor) as Deut. xxiv. 20, ‘When thou beatest thine olive tree,’ &c. And the same law is for other trees. So there are two gifts for the poor

from the trees, that which is forgotten and the corner, Lev. xix.” Maim. in Mattanoth gnanijim, chap. i. sect. 6, 7.

VER. 21.—NOT GATHER THE SINGLE GRAPES,] Or, *not glean*, and properly the grapes which grow not in clusters, as is noted on Lev. xix. 10, which law is here repeated: and by saying, ‘after thee,’ he seemeth to teach the same for the vine, which he taught for the corn and other trees, that all forgotten grapes should be for the poor. So the Hebs. observe, that there are “four gifts for the poor in the vineyard; the grapes that are broken off, and the single grapes, and the corner, and that which is forgotten.” Maim. in Mattanoth gnam., chap. i. sect. 7.

## CHAP. XXV.

1. *God commandeth just judgment towards all.* 2. *To beat such as deserve it, but not with more than forty stripes.* 4. *Not to muzzle the ox when he treadeth out the corn.* 5. *Of raising seed unto a brother deceased without issue.* 7. *What was to be done unto the man that would not raise up seed unto his brother.* 11. *The immodest woman must have her hand cut off.* 13. *Against unjust weights and measures.* 17. *The memory of Amalek, for cruelty to Israel, is to be blotted out from under heaven.*

<sup>1</sup> If there be a controversy between men, and they come near unto judgment, and they judge them; then they shall justify the just, and condemn for wicked the wicked. <sup>2</sup> And it shall be, if the

VER. 1.—A CONTROVERSY,] *A plea, or strife*; in Gr. *a contradiction*. AND THEY,] Or, *that they* (the judges) *may judge them*. And this law concerneth all courts, the highest of seventy-one judges, the court of twenty-three, and the court of three; the lowest of which judged inferior causes and money matters, and had authority to beat malefactors, but not to put to death, JUSTIFY,] That is, *pronounce just*, and so absolve or acquit in judgment. CONDEMN FOR WICKED,] Or, *pronounce wicked*, and so condemn in judgment; as the Gr. translath it, *condemn*. This is contrary to the former, and

so the apostle opposeth them, saying, ‘It is God that justifieth, who is he that condemneth?’ Rom. viii. 33, 34. This law is perpetual, the transgression whereof is a great sin; for, ‘he that justifieth the wicked, and he that condemneth the just, even they both are an abomination to the Lord,’ Prov. xvii. 15.

VER. 2.—WORTHY TO BE BEATEN,] Heb. *a son of beating*, which the Gr. translath, *worthy of stripes*; and the Chald. *a son guilty of*, or *worthy to be beaten*. So ‘the son (or child) of hell,’ Matt. xxiii. 15; is one worthy of hell-fire; the ‘son of death,’ in 1

wicked *be* worthy to be beaten; that the judge shall cause him to lie down, and to be beaten before his face, according to his wickedness, by

Sam. xx. 31; is one that was worthy of death, and therefore should be killed: and in the gospel, 'if the son of peace be there, (in the house,)' Luke x. 6; which another evangelist explaineth thus, 'If the house be worthy,' Matt. x. 13. Now who they were that deserved beating, are by the Hebs. showed thus, "he that transgresseth against a prohibition, whereby the contrary commandment to be done, is broken off, and they warned him of it, and said unto him, Do not this thing, for if thou doest it, and keepest not that which is commanded concerning it, thou shalt be beaten, and he transgresseth and keepeth not the commandment, lo, he is to be beaten." Maim. in *Sanhedrin*, chap. xvi. sect. 4. More particularly, "these are to be beaten, whosoever transgresseth against a prohibition, for which he deserveth to be cut off, but is not to be put to death by the Synedrion, as he that eateth fat, or blood, or leaven at the passover. Likewise, whosoever transgresseth against a prohibition for which they are guilty of death by the hand of God: as he that eateth of fruits, before the first-fruits, tithes, &c., be paid; and a priest that is unclean, and eateth of the heave-offering which is clean. Likewise, whoso transgresseth against a prohibition, wherein there is an act (or work:) as he that boileth a kid in his mother's milk, [which the Hebs. understand of eating flesh with milk;] or that weareth linsey woolsey. But a prohibition wherein is no act, as to walk as a tale-bearer, to revenge or bear grudge, or receive a false report, &c., for such he is not beaten, [nor for any other wherein there is an act, some few excepted.] Every prohibition, for which they are to be put to death by the magistrate, as adultery, working on the sabbath, &c., they are not beaten therefore. So every prohibition, for which they are to make satisfaction, as robbery, theft, &c., they are not beaten for it. And every prohibition, whereby the (contrary) commandment is broken off, as, 'thou shalt not take the dam with the young,' (Deut. xxii. 6;) 'thou shalt not wholly rid the corner of thy field,' (Lev. xix. 9;) &c., they are not beaten for it, unless they keep not the commanded thing concerning them, [that is, unless they omit the letting of the dam go, Deut. xxii. 7; and the leaving of the corner for the poor, Lev. xix. 10;] And for a prohibition (implied) in the generals, they are not beaten: but all other prohibitions which are in the law, they are to be beaten for doing them. What is that prohibition (comprised) in the

generals? It is one prohibition which generally compriseth many things, as, ye shall not eat with the blood, (Lev. xix. 26.) And so when it is said, do not such a thing, and such a thing, forasmuch as there is not a particular prohibition set before every one of them he is not to be beaten for every one of them, unless they be divided in other prohibitions, or said by word of mouth that they are divided. As where it is said, Eat not of it raw or sodden, (Exod. xii. 9;) he is not beaten (for eating of it raw and sodden) twice, but once. Of the first-fruits he saith, 'ye shall not eat bread, and parched corn, and green ears,' (Lev. xxiii. 14;) a man for eating these three is to be beaten thrice; by word of mouth we have been taught, that these are divided (or several.) It is said (in Deut. xviii. 10,) let there not be found in thee any that maketh his son or his daughter to pass through the fire; a diviner of divinations, an observer of times: although all these things be comprehended generally in one prohibition, yet are they divided in other prohibitions, as (in Lev. xix. 26;) ye shall not observe fortunes, and ye shall not observe times: to teach, that every one of these is a prohibition by itself several; and so all other of like sort." Maim. in *Sanhedrin*, chap. xviii. sect. 1—3. Finally, they say, "all prohibitions, for which cutting off is due, but not death by the magistrate, for which men are to be beaten, are one and twenty. All for which death is due by the hand of God, which are prohibitions wherein an act is, for which men are to be beaten, are eighteen. All prohibitions in the law, for which there is neither cutting off due, nor death by the magistrate, for which men are to be beaten, are an hundred sixty and eight. So there are found in all which are to be beaten, two hundred and seven." Maim. *ibid.* chap. xix. All which are there particularly related, but would be too long here to repeat. THE JUDGE,] That is, *the judges*, as the Gr. translatheth: for one judge sat not alone to judge controversies. Neither was any man to be beaten without witnesses of his crime. "No man is to be beaten but by witnesses and evidence, and they are to examine the witnesses by inquiry and diligent search, even as they do in judgments of life and death." Maim. in *Sanhedrin*, chap. xvi. sect. 4. CAUSE HIM TO LIE DOWN,] Or, *to be laid down*, and bound fast: the manner is said to be thus; "both his hands are fast bound unto a post, this way and that way, and the minister of the congregation [the executioner]

a number. <sup>3</sup> Forty (*stripes*) he may smite him; he shall not add *more*, lest *if* he add to smite him above these with many stripes, then thy brother be vile in thine eyes.

taketh hold on his garments, if they rend they rend, or if they seam-rend they seam-rend, until he make bare down to his heart, for he is not to beat him upon his clothes. And he that is beaten neither standeth nor sitteth, but boweth down." Maim. in *Sanhedrin*, chap. xvi. sect. 8, 10. TO BE BEATEN,] Or *smitten*; in Gr. *scourged*. The Hebs. say, "there was a stone laid behind him, on which the minister that did beat him stood, who had in his hand a scourge of a bull's hide, doubled to two, and two to four; and two scourges (or thongs) of an ass's hide, that slid up and down in it: and the breadth of the scourge was an hand-breadth, and the length so as it might reach to the fore-part of his belly; and the handle of the scourge was an hand-breadth long. He that did beat him, lifted up the scourge with both his hands, and smote him with one hand, with all his might," &c. Maim. in *Sanhedrin*, chap. xvi. sect. 8. BEFORE HIS FACE,] The Gr. translateth, *before them*, meaning the judges, who were to see him beaten. And they say, that "the greatest of the judges read all the while that he was in beating, (that in Deut. xxviii. 58, &c,) 'If thou wilt not observe to do all the words of this law, &c., then the Lord will make thy plagues wonderful, &c. And the second of the judges counted, (the number of the strokes) and the third said unto the minister, Smite: all the while that he smote, he did smite at his bidding." Maim. *ibid.* chap. xvi. sect. 11. ACCORDING TO HIS WICKEDNESS,] Or, as the Chald. interpreteth it, *according to the sufficiency (the proportion) of his sin*: but the Gr. saith, *according to his impiety*. So that the judges might moderate his blows, according to the nature of his trespass, and the man's ability to bear the stripes; but they might not exceed the number set here of God. "They may not add more than forty, though he be as strong and lusty as Samson: but they may abate from him that is weak, &c. If they have judged him to have forty stripes, and after that they have begun to beat him, they see him to be weak, and say, He cannot bear more than these nine or twelve stripes which he hath received, then he is free. If they adjudged him to receive twelve, and after that he is beaten, they see him strong and able to bear more, he is free notwithstanding, and may not be beaten with more than they adjudged him. Whoso deserveth many beatings, for many transgres-

sions that he hath done, or for one that deserveth many, if they adjudge him one measure (or judgment) he is beaten and discharged; if not, they beat him, and he healeth himself, and then they beat him again. Whoso is beaten by the magistrates for a sin which deserveth cutting off, and is beaten the second time for the same sin: as he that eateth fat, (Lev. vii. 25,) and is beaten for it, and eateth fat the second time, and is beaten for it; if he eat it the third time, they beat him not, but put him into little-ease, a narrow place as high as himself, wherein he cannot lie down; and they give him the bread of distress, and water of affliction, till his bowels be shrunk, and he be sick: and afterward they feed him with barley till his belly burst." Maim. in *Sanhedrin*, chap. xvii. sect. 1, 2, 3, and chap. xviii. sect. 4. BY A NUMBER,] That is, by a certain number, determined by the judges.

VER. 3.—FORTY STRIPES,] This number *forty* the scripture useth sundry times in cases of humiliation, affliction, and punishment: as Moses twice humbled himself in fasting and prayer forty days and forty nights, Deut. ix. 9, 18, Elias fasted forty days, 1 Kings xix. 8, and our Saviour, Matt. iv. 2. Forty years Israel was afflicted in the wilderness for their sins, Num. xiv. 33, 34, and forty years Egypt was desolate for treacherous dealing with Israel, Ezek. xxix. 11—13. Forty days every woman was in purification from her uncleanness for a man child that she bare, and twice forty days for a woman-child, Lev. xii. 4, 5. Forty days and forty nights it rained at Noah's flood, Gen. vii. 12. Forty days did Ezekiel bear the iniquity of the house of Judah, Ezek. iv. 6. 'Jonas preached, Yet forty days and Nineveh shall be overthrown,' Jon. iii. 4. Forty years' space the Canaanites had to repent, after Israel came out of Egypt, and wandered so many years in the wilderness, Num. xiv. 33. And thrice forty years the old world had Noah preaching unto them repentance, Gen. vi. 3. It was forty days ere Christ ascended into heaven, after his resurrection, Acts. i. 3—9. And forty years' space of repentance he gave unto the Jews, from the time that they killed him, before he destroyed their city and temple, by the Romans. By the Hebs. this law is expounded thus, "How many stripes do they beat (an offender) with? with forty lacking one: as it is written, (Deut. xxv. 2, 3,) by number forty, that is, the num-



<sup>4</sup> Thou shalt not muzzle the ox, when he treadeth out *the corn*.

<sup>5</sup> If brethren dwell together, and one of them die, and have no

ber which is next to forty. Thalmud Bab. in *Maccoth*, chap. iii. This their understanding is very ancient, for so they practised in the apostles' days; as Paul testifieth, 'Of the Jews five times received I forty (stripes) save one,' 2 Cor. xi. 24. But their reason which they give is not solid: as when they say, "If it had been written, 'Forty in number,' I would say it were full forty: but being written, in number forty, it meaneth the number which reckoneth forty next after it, that is, thirty-nine. By this exposition they confound the verses, and take away the distinction. I think rather this custom was taken up, by reason of the manner of their beating fore spoken of, which was with a scourge that had three cords, so that every stroke was counted for three stripes, and then they could not give even forty, but either thirty-nine, or forty-two, which was above the number set of God. And hereof they write thus; "When they judge (or condemn) a sinner to so many (stripes) as he can bear, they judge not but by strokes that are fit to be trebled, [that is, to give three stripes at one stroke by reason of the three cords.] If they judge that he can bear twenty, they do not say he shall be beaten with one and twenty; to the end that they may treble (the stripes) but they give him eighteen." Maim. in *Sanhedrin*, chap. xvii. sect. 2. Thus he that was able to bear twenty stripes, had but eighteen; the executioner smote him but six times, for if he had smitten him the seventh, they were counted one and twenty stripes, which was above the number adjudged: so he that was adjudged to forty was smitten thirteen times, which being counted one for three, make thirty-nine. And so R. Bechaias writing hereof, saith; "The strokes are trebled (that is, every one is three) and three times thirteen are nine and thirty. HE MAY SMITE,] In Gr., *they may scourge*, (or *shall scourge*) implying all the judges with the executioner: so after, *and they shall not add*. NOT ADD,] Not exceed the number set of God. The Hebs. say, If he that is beaten, "die under the hand of the executioner, he is free; but if he add one stripe more to the measure, and he die, then the executioner is banished for it. If he die not, yet he transgresseth against this prohibition: and so for all other that smite their neighbours. For if when the law giveth leave to smite, the Scripture commandeth not to smite a man (more than the appointed measure for his wickedness, much more any other man. Therefore whoso smiteth his

neighbour, though he smite a servant with a stroke, for which there is not due a farthing recompence, he is to be beaten: but if there be recompence to be made for it by money, no man payeth, and is beaten also." Maim. in *Sanhedrin*, chap. xvi. sect. 12. WITH MANY STRIPES,] Or, with any more stripes: Heb. *with much smiting*. THY BROTHER BE VILE,] Or, *be contemptible*. By this God teacheth to hate and despise the sin, not the sinner, who is by this chastisement to be amended: as the power which the Lord hath given, is 'to edification, and not to destruction,' 2 Cor. xiii. 10. This 'vileness or ignominy is opposed to glory or honour,' Is. xvi. 14. The Gr. translateth it, *Aschemonesi*, that is, *be ignominious*, or *behave himself unseemly*: which word Paul useth when he saith, 'Love doth not behave itself unseemly,' or is not ignominious, or contumelious, 1 Cor. xiii. 5. From this the Hebs. teach, that "whosoever hath sinned and is beaten, he returneth to his dignity, because it is said, 'Then thy brother be vile in thine eyes; after he is beaten, lo he is thy brother.' And all that deserve cutting off, when they are beaten, are free from cutting off. The high priest when he sinneth, is beaten by three, as all other of the people, and returneth to his highness (or dignity:) but the chief of the session, when he sinneth, they beat him, and he returneth not to his first estate; yea, he returneth not to be as one of the rest of the Synedrion, for they ascend in holiness, and descend not." Maim. in *Sanhedrin*, chap. xvii. sect. 7—9.

VER. 4.—THE OX,] Or the ass, or any other beast: the *ox* is named but for an instance. And if the beast may not be *muzzled*, that is, have his *mouth tied up* (as the Chald. translateth) but is to eat that wherein he worketh, how much more men. Hereupon the apostle saith, 'Doth God take care for oxen?' or saith he it altogether for our sakes? For our sakes no doubt this is written, that he that ploweth should plow in hope; and he that thresheth in hope, should be partaker of his hope,' 1 Cor. ix. 9, 10. See also the notes on Deut. xxii. 10. WHEN HE TREADETH,] Or, *in his treading* or *threshing*; which the Gr. (followed also by the apostle) translateth, *treading* or *threshing*. They used in Israel to thresh their corn, not only with flails as we do, but with the feet of beasts they trod it out, Hos. x. 11, and sometimes with cart-wheels, as Is. xxviii. 27, 28. So they were wont in other nations, as the Romans did beat out their corn with staves, or



son, the wife of the dead shall not be *to one* without, to a man *that* is a stranger, her husband's brother shall go in unto her, and take her to him to wife, and do the duty of an husband's brother unto

tread it out with cattle. Columel. de rust. lib. 2, cap. 21. Spiritually this signified the labour of the ministers of the word, preparing the bread of life for the soul, as the apostle sheweth, saying, 'Let the elders that rule well, be counted worthy of double honour, especially they who labour in the word and doctrine: for the Scripture saith, 'Thou shalt not muzzle the ox that treadeth out the corn,' 1 Tim. v. 17, 18, and to this the proverb agreeth, 'Where no oxen are, the crib is clean (or empty),' Prov. xiv. 4. Touching this law, the Hebs. write thus: "A beast is to eat all the while that it worketh in things that grow out of the ground, whether they be yet upon the ground, or pulled up: he is also to eat of the burdens that are upon his back, &c. whosoever restraineth a beast from eating, in the time of his working, he is to be beaten, Deut. xxv. 4, whether it be an ox, or other kind of beast, unclean or clean, and whether he tread out the corn, or do any other work in that which groweth out of the ground; and it is not said, the ox when he treadeth, but for an instance. And whether he muzzle him at the time of his work, or before the time, and then doth work with him; yea, though he muzzle him by voice, [that is, frayeth him by his voice from eating] he is to be beaten. If he hire a beast, and muzzle him, and treadeth out corn with him, he is both beaten, and payeth to the owner thereof four kabs for a bullock, and three kabs for an ass. [A kab was a measure that held as much as twenty-four eggs.] If an Israelite tread out corn with the bullock of an heathen, (and muzzle it) he transgresseth against this law, 'Thou shalt not muzzle:' but if an heathen tread with an Israelite's bullock, he transgresseth not: ['for what things soever the law saith, it saith to them that are under the law, Rom. iii. 19.] If he muzzle him not, but put a prick in his mouth, that he cannot eat, or cause a lion to lie thereby [to fray him from eating] or layeth the (bullock's) calf without [to keep her from eating] or that the beast is athirst, and he giveth it no drink, or spread a skin upon the corn that he may not eat; all these and other the like are unlawful, though he is not beaten [for doing them,]" &c. Maim. tom. 4, treat. of *Hired things*, chap. xiii. sect. 1—3.

VER. 5.—[F BRETHREN DWELL TOGETHER.] This law is first to be understood of natural and next brethren (the Hebs. restrain it to Israelites, and brethren by the father's

side only;) and secondly, if there be no brethren, the next kinsman (for all kinsmen are in the Scripture phrase *brethren*) is to do the duty here required, as the example of Boaz and Ruth sheweth, Ruth iii. iv. And their dwelling together seemeth to denote their single state of life, whilst they abode in their father's house; as there is an example of Er, Onan, and Selah, in Judah's family, where before Moses' time this law was practised, Gen. xxxviii. 7, &c. ONE OF THEM DIE,] *One* is often used for *the first*, as in Gen. i. 5; viii. 5. So some understand this law to be for the first-born of the brethren only: others take it generally for any one of them; and thus the Hebs. take it in the largest sense. "It is commanded by the law, that a man should take the wife of his brother by the father's side, whether of such as be married or betrothed, if he die without seed, Deut. xxv. 5. Brethren by the mother's side (only) are not counted for brethren, in the case of inheritance, or of taking the brother's wife, and putting off (the shoe) but are as if they were none: for there is no brotherhood but by the father's side. Strangers that are become proselytes, and servants which have their freedom, have no brotherhood at all, but are as strangers one to another," &c. Maim. tom. 2, in *Jibbum*, (or treat. of taking the *Brother's wife*,) chap. i. sect. 1, 7, 8. So in the gospel this case is propounded to our Saviour in general terms, Moses said, 'if any (man) die,' Matt. xxii. 24, or 'if any (man's) brother die,' Mark xii. 19, Luke xx. 28, that it seemeth even then, this was not thought to intend the first-born only. HAVE NO SON,] Heb., *no son to him*, that is, *no child*: for *son*, the Gr. translath *seed* which comprehendeth *son* or *daughter*: so in the gospel it is translated, 'having no children,' Matt. xxii. 24, or, 'he die childless,' Luke xx. 28, and in Matt. xxii. 25, it is said, 'having no seed.' Thus the Hebs. expound it, "That which is said in the law, 'And have no son;' whether it be son or daughter, or seed of son, or seed of daughter, &c. if he have seed by that wife, or by another, he freeth his wife from unloosing the shoe, or marrying his brother: yea, though he have a seed which is a bastard, &c. But if he have a son by a bond-woman, or by an alien, he freeth not his wife: for the seed that cometh of a bond-woman, are servants, Exod. xxi. 4, and they which come of infidels are infidels, and are as none; for of the heathen

her. <sup>6</sup> And it shall be, *that* the first-born which she beareth, shall stand up in the name of his brother, which *is* dead, that his name be not blotted out of Israel. <sup>7</sup> And if the man like not to take his brother's wife, then let his brother's wife go up to the gate, unto the elders and say, My husband's brother refuseth to raise up unto his brother a name in Israel; he is not willing to do the duty of an

he saith, 'He will turn away thy son from after me,' Deut. vii. 4, he turneth him away from being counted of the church. And though his son by the bond-woman be made free, or his son by the alien be become a proselyte, yet are they as other strangers, and freed (servants) and do not discharge his wife, &c. Whoso dieth, and leaveth his wife with child, if she have an untimely birth after his death, she is to marry her husband's brother: but if she bring it forth, and the child cometh out alive into the air of the world, although it die in the hour that it is born, lo his mother is discharged from pulling off the shoe, or marrying her husband's brother." Maim. in *Jibbum*, chap. i. sect. 3—5. A STRANGER,] That is, of another family in Israel, as the Gr. translatheth it, *a man not near*, that is, not near of kin. The Hebs. say, "If she be married to another, and he lie with her before she be married to her husband's brother, or have pulled off his shoe, he and she are to be beaten, and she is to go out by (bill of divorce.)" Maim. in *Jibbum*, chap. ii. sect. 18. HER HUSBAND'S BROTHER,] Or next nearest kinsman, as in Ruth's case, Ruth iii. Here they say, "Whoso dieth and leaveth many brethren, it is commanded that the eldest marry his brother's wife, or pull off his shoe. If the eldest will not, they turn to all the other brethren: if they will not, they turn again to the eldest and say, Upon thee the commandment (lieth) either to put off (the shoe) or to marry thy brother's wife: and they cannot compel the husband's brother to marry her, but they may compel him to pull off (the shoe). If the eldest brother be gone into another country, his younger brother may not say, the commandment lieth upon my elder brother, wait for him till he come: but they say to this, that he may now marry, or pull off (the shoe)." Maim. in *Jibbum*, chap. ii. sect. 6—9. GO IN UNTO HER,] Into the chamber, as Judges xv. 1, that is, to take her to wife. The Hebs. think this might not be done "till they had waited ninety days" after her husband's death, which was to see whether she was with child or not: and such was the custom for all other women that were widows; they married not till after three months." Maim. in *Jibbum*, chap. i. sect. 19. 'This seemeth necessary in this case, for if she were with child, and brought it forth alive, it

was not lawful for her brother-in-law to have her, Lev. xviii. 16.

VER. 6.—STAND UP IN THE NAME OF HIS BROTHER,] That is, he counted and called the seed of the dead man, not of the living: and for this cause Onan sinned in not performing this duty, because 'he knew that the seed should not be his,' Gen. xxxviii. 9. Thus Obed, whom Boaz begat of Ruth, is said to be the 'son of Naomi,' Ruth iv. 17. And as he did this for his dead brother, so by the Hebs. "Whoso married his brother's wife, he was the heir of all his brother's goods." Maim. tom. 4, treat. of *Inheritances*, chap. iii. sect. 7. HIS NAME BE NOT BLOTTED OUT,] Or, *not wiped out*; for that was an heavy judgment in Israel, Deut. ix. 14; xxix. 20; Ps. cix. 13. Therefore to comfort the godly eunuchs, the Lord promiseth to give them 'a name better than of sons and of daughters,' Is. lvi. 5. And this sheweth the reason of this law, that God would have brethren show mercy one to another, both 'to the living, and to the dead,' as Ruth ii. 20, that widows should not be left comfortless, and that families should not be cut off from their inheritances in Canaan, (which were figures of a better and heavenly heritage, as is showed on Gen. xii. 5,) but that 'the name of the dead might be raised up upon their inheritances,' Ruth iv. 5, 10. And as Christ himself came according to the flesh, after this manner of kindness showed by Boaz to his grandfather; so unto him, and his church, may the truth of this shadow and legal ordinance be applied. For the church of Israel was his wife, Hosea ii. who bare him no children by the law, Rom. vii. 10, 11. But the apostles (his brethren, John xx. 17,) by the immortal seed of the gospel, begat children unto him, both of the Jews and Gentiles, 1 Cor. iv. 15; Gal. iv. 19; 1 Pet. i. 23, not that they should be called by any man's name, 1 Cor. i. 12, 13, but to carry the name of Christ, whose name shall be for ever, and continued as long as the sun; in whom all nations shall bless themselves: and blessed be the name of his glory for ever, Ps. lxxii. 17, 19.

VER. 7.—LIKE NOT,] Or *be not willing, have no delight or pleasure*: so in ver. 8. Though God would have brethren perform the foresaid duty, yet if their affections were contrary, he forced them not hereunto, lest

husband's brother unto me. <sup>8</sup> And the elders of his city shall call him and speak unto him: and *if* he stand and say, I like not to take her, <sup>9</sup> Then shall his brother's wife come near unto him in the eyes of the elders, and she shall pull off his shoe from off his foot, and shall spit in his face: and she shall answer and say, So shall it be done unto the man which will not build up his brother's

worse evils should grow in families, through want of love, which is the bond of perfectness. But what if the woman herself were not willing? For this God giveth no express law: but by the Hebs. opinion, if she were fit to marry him, and would not, she was judged 'as a woman rebellious against her husband, and was put away without a dowry, which all other widows had. If her husband's brethren were many, and the eldest required her, and she were not willing thereto, but would have another brother, they hearkened not unto her, for the commandment is, that the eldest should have his brother's wife.' Maim. in *Jibbum*, chap. ii. sect. 10. To THE GATE,] Where the judges used to sit: so the Chald. explaineth it, *to the gate of the judgment-hall (court) before the elders*: see Ruth iv. 1, 2, &c.

VER. 8.—AND SPEAK UNTO HIM,] "The brother's wife goeth after her husband's brother, in the place where he is, and cometh to the judges: and they call him, and give him counsel, such as is meet for him and her. If it be good to marry, they counsel him to marry her: and if it be good to put off the shoe, as if she be very young, and he an old man, or she an old woman, and he a young man, they counsel him to put off (the shoe). And it is needful that the judges appoint a certain place to sit in, and afterward she pulleth off his shoe there before them," &c. Maim. in *Jibbum*, chap. iv. sect. 1, 2.

VER. 9.—PULL OFF HIS SHOE,] It is said Ruth iv. 7, that "this was the manner in former time in Israel, concerning redeeming, and concerning changing, for to confirm all things; a man pulled off his shoe, and gave it to his neighbour, and this was a testimony in Israel." So in that case it was a sign, that the brother gave over his right in the woman, and resigned her to any other. Sometime it is a sign of ignominy, Is. xx. 2, 4, that also is implied here, as the words following manifest. The manner of performing this rite, is said to be thus; "They brought him a shoe of leather, which had an heel, &c. and he put it on his right foot, and tied the latchet thereof upon his foot, and stood he and she in the Synedriion (or court). And he setting his foot upon the ground, and she sitting down, stretched out her hand in the court, and loosed the latchet of his shoe, and pulled

the shoe off his foot, and cast it on the ground. After this she stood up, and spitted on the ground before his face, with spittle that might be seen of the judges, and it was necessary that the judges should see the spittle that came out of her mouth. And afterwards she said, 'Thus shall it be done to the man which will not build up his brother's house; and his name shall be called in Israel, the house of him that hath his shoe pulled off;' all in the holy tongue. And all that sat there answered after her, 'He that hath his shoe pulled off,' three times." Maim. in *Jibbum*, chap. iv. sect. 6—8. Spiritually this signified, that such as would not beget children unto Christ, it should be declared of them, that their feet are not shod 'with the preparation (or stability) of the gospel of peace,' mentioned in Eph. vi. 15. SPIT IN HIS FACE,] Or *in his sight*, as this phrase is interpreted, Deut. iv. 37, or 'before him,' as Deut. xi. 25. The Hebs. expound it of spitting on the ground before him, as is before noted. And this spitting was a sign of shame and ignominy, as Num. xii. 14; Is. 50. 6. BUILD UP HIS BROTHER'S HOUSE,] That is, beget seed for his brother: as Rachel and Leah are said to 'build the house of Israel,' by bearing children, Ruth iv. 11. See the annots. on Gen. xvi. 2. THE HOUSE OF HIM,] So there was a note of infamy not upon himself only, but his house, his posterity after him: whereby God showed how much he disliked this his unkindness. And concerning that nearest kinsman, which refused to marry Ruth, 'lest he should mar his own inheritance,' Ruth iv. 6, we may observe how neither he nor his hath any name or memorial in the book of God, though there seemed to be just occasion to have named him, Ruth iv. 1, &c. whereas Boaz who did the duty, hath not only his genealogy rehearsed, Ruth iv. 18—22, but is in the roll of the kindred of our Lord Jesus Christ, who came of him according to the flesh, Matt. i. 1—5. After all these rites were performed, the Hebs. do record, that the judges gave unto the woman a bill subscribed with their names, wherein they testified to all men, that such a man and such a woman had on such a day and year appeared before them, and done all the things forementioned, according to the law of Moses and Israel: which bill was a



house. <sup>10</sup> And his name shall be called in Israel, The house of him that hath his shoe pulled off.

<sup>11</sup> When men strive together, a man and his brother, and the wife of the one draweth near for to deliver her husband out of the hand of him that smiteth him, and putteth forth her hand, and taketh hold by his secrets, <sup>12</sup> Then thou shalt cut off her hand, thine eye shall not spare.

<sup>13</sup> Thou shalt not have in thy bag a stone and a stone, a great and a small. <sup>14</sup> Thou shalt not have in thine house an ephah and an ephah, a great and a small. <sup>15</sup> A perfect stone and a just shalt thou have, a perfect ephah and a just shalt thou have, that thy days may be lengthened in the land which Jehovah thy God giveth

testimonial of her full discharge from this man, after which she was free to be married to any other." Maim. in *Jibbum*, chap. iv. sect. 29, 30.

VER. 11.—WHEN MEN STRIVE,] Or *fight*, as it were flying one upon another. AND HIS BROTHER,] That is, *his neighbour*; brother is taken here in a large sense, as in Exod. ii. 11, and in many other places. TO DELIVER HER HUSBAND,] This though it was lawful for her to do, and a fruit of her love; yet God forbiddeth it to be done by any unlawful or immodest manner: for we may not do evil that good may come, Rom. iii. 8. PUTTETH FORTH HER HAND,] This noteth a purposed act: for if she had done this unawares, the penalty following was not to be inflicted upon her. So the Hebs. conclude in the general for all men, "He that bringeth shame (on his neighbour) is not guilty (of punishment) for the shame, unless he do it purposely, as it is written, 'And she putteth forth her hand:' but he that doth shame to his neighbour without intent, is free." Maim. tom. 4, in *Chobel*, (or treat. of him that doth hurt and damage,) chap. i. sect. 10. BY HIS SECRETS,] Or *privities*; which in the Heb. have their name of shame, "the shameful parts." From hence the Jews have a general law, that men are to make satisfaction for all manner of shame that they bring upon their neighbour, as is noted on Exod. xxi. 19. Their saying is, "He that hurteth his neighbour, is bound to make him satisfaction for five things, viz. the damage, and the pain, and his healing, and his resting, and the shame; and these five things are recompensed out of the best of his goods, &c. He is bound to pay for the shame by itself, Deut. xxv. 11, 12, under which law is generally comprehended he that bringeth shame (upon his neighbour)." Maim. in *Chobel*, chap. i. sect. 1, 8.

VER. 12.—CUT OFF HER HAND,] The in-

strument wherewith she sinned: by it teaching to cut off and abstain from such actions. And this severe punishment God appointeth for her immodest carriage.

VER. 13.—A STONE AND A STONE,] That is, as the Gr. and Chald. translate, *a weight and a weight*; meaning divers weights, wherewith to deceive in buying and selling, called 'the bag of deceitful weights,' Mic. vi. 11. In Israel they used to have their weights of stone, or the like: see the annot. on Lev. xix. 36. So 'an heart and an heart,' meaneth a double deceitful heart, 1 Chron. xii. 33. This law forbiddeth not only all unrighteousness in buying, selling, and exchanging; but all injustice in judgment, Matt. vii. 1, 2, as God, blaming the judges, saith, 'You weigh the violent wrong of your hands in the earth,' Ps. lviii. 3. The like evil is to be avoided in handling the word of God, that it be not 'deceitfully,' 2 Cor. iv. 2. So for measuring the ordinances of God in his church, by the reed and line which he hath given therefore, Ezek. xl. 3, 5; xliii. 10; Rev. xi. 1, called 'a golden reed,' Rev. xxi. 15.

VER. 14.—IN THINE HOUSE,] Though a man do not weigh or measure with such, yet it is unlawful "to have a light weight, or scant measure in his house or shop, (as the Hebs. teach from this place) for another may come, who knoweth not that it lacketh weight, and may weigh with it." Maim. treat. of *Theft*, chap. vii. sect. 3. EPHAH,] Or *bushel*: in Gr. and Chald., *a measure and a measure*, that is, a double measure. The ephah is named instead of all other: what it was, see on Lev. xix. 36, and Exod. xvi. 36. So in Prov. xx. 10. 'A stone and a stone, an ephah and an ephah, are an abomination to Jehovah, even both of them.' See also Prov. xi. 1; xx. 23.

VER. 15.—A PERFECT STONE,] In Gr., *A true weight*: so after, *a true measure*.



unto thee. <sup>16</sup> For *he* is an abomination to Jehovah thy God, whosoever doth these *things*, whosoever doth unrighteousness.

<sup>17</sup> Remember that which Amalek did unto thee by the way when ye were come forth out of Egypt. <sup>18</sup> How he met thee by the way, and smote the hindmost of thee, all that *were* feeble behind thee, and thou *wast* faint and weary; and he feared not God. <sup>19</sup> Therefore it shall be, when Jehovah thy God hath given rest unto thee, from all thine enemies round about, in the land which Jehovah thy God giveth unto thee *for* an inheritance to possess it, thou shalt blot out the remembrance of Amalek from under the heavens: thou shalt not forget it.

Hence Solomon saith, 'A perfect stone is the Lord's delight,' Prov. xi. 1. AND A JUST,] Heb. 'and (a stone of) justice: so an ephah of justice, that is, most just and exact: contrary to them that made the ephah small, and the shekel great,' Amos viii. 5. So in Ezek. xiv. 10, it is said, 'Balances of justice, and an ephah of justice, and a bath of justice, shall ye have.' God here commandeth justice and equity in all things, corporal and spiritual, as our Saviour teacheth us, saying, 'Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven: Give, and it shall be given unto you, good measure, pressed down, and shaken together, and running over,' &c. Luke vi. 37, 38. And Job applying this to his state of life, saith, 'Let him weigh me in balances of justice, that God may know mine integrity,' Job xxxi. 6. And every man is willing to 'ponder (or weigh) the path of his feet,' Prov. iv. 26, that is, (as the apostle expoundeth it) to 'make straight paths for his feet,' Heb. xii. 13. MAY BE LENGTHENED,] Or *prolonged*; or, *that they may lengthen thy days*; of which phrase see Exod. xx. 12. As 'a just weight and balance are the Lord's,' Prov. xvi. 11, and 'his delight,' Prov. xi. 1, so he rewardeth with blessing and long life, the keeping of this law, than which there is none more necessary in human society.

VER. 16.—AN ABOMINATION,] That is, *most abominable*; yea, not only the person that doth these, but even the weights and measures themselves are said to be an abomination, Prov. xi. 1; xx. 23, and the rather for that this injury is done under a show of justice, and done especially to the poorer sort, which buy by retail, whose wrong God especially regardeth. UNRIGHTEOUSNESS,] Or *injurious evil*: which general word is here added, to imply all other wrongs and deceits, which abound among men, whereby they oppress and defraud one another: but 'the Lord is the avenger of all such,' 1 Thess. iv. 6, and he 'hath sworn by the excellency of Ja-

cob, Surely I will never forget any of their works,' Amos viii. 5, 7.

VER. 17.—REMEMBER,] Heb. *To remember*, of which phrase see the notes on Exod. xiii. 3. AMALEK,] That is, *the Amalekites*, which were the children of Esau, Jacob's brother: of whose wickedness see Exod. xvii. 8, &c.

VER. 18.—HE MET THEE,] By way of enmity, not of amity; therefore the Gr. translateth, *he resisted thee*; when it had been his duty to have met them with bread and water, for their refreshing, Deut. xxiii. 4. In 1 Sam. xv. 2, it is said, 'he laid (wait) for in Israel in the way.' SMOTE THE HINDMOST,] Heb., *cut off the tail*; a stratagem of war, lawful against God's enemies, as Josh. x. 19, but wicked against his people. The Gr. translateth, *Cut off thy hindmost troop*; in Chald., *he killed*. FEEBLE,] In Gr., *wearied*; in Chald., *lingering*: which fact was cruelty in Amalek; for the faint and feeble ought to be comforted and refreshed, Matt. xi. 28; 1 Thess. v. 14; and such were gathered in the rearward, as Israel marched, Num. x. 25. Though this might be a just correction from God, for such as fainted in their travel, wherein they should have been encouraged. See the notes on Exod. xvii. 8. FEARED NOT GOD,] The Chald. saith, *he feared not the glory of the Lord*: for his glory conducted them in a pillar of cloud and fire, Exod. xiii. 21, and God by signs and wonders, great plagues and terribleness, had brought Israel out of Egypt, which made all people afraid, Exod. xv. 14, &c. yet Amalek feared not. As 'by the fear of the Lord, men depart from evil,' Prov. xvi. 6, so the want of his fear is the cause why men rush into all evil, Ps. xxxvi. 1, 2, &c.

VER. 19.—GIVEN REST UNTO THEE FROM ALL,] Under which is implied, *a subduing of all the enemies*; for so these phrases do explain one another, 2 Sam. vii. 11, with 1 Chron. xvii. 10. And here God deferreth vengeance till after many years: so showing

forbearance towards the wicked, which should lead them to repentance, Rom. ii. 4, and compassion towards his people, whom he would not exercise with all waters at once, lest they should be discomfited. See Exod. xiii. 17. **BLOT OUT,**] Or, *wipe out* the remembrance, that there should no name or memorial of them remain: a sign of great wrath, as Deut. ix. 14; xxix. 20. This judgment God executed by Saul the first king of Israel, whom he sent to destroy utterly these Amalekites, 'both man and woman, infant and suckling, ox and sheep, camel and ass,' 1 Sam. xv. 2, 3. But he failed in the performance of it: therefore God stirred up the Simeonites (in king Hezekiah's days) 'and they smote the rest of the Amalekites, that

were escaped,' 1 Chron. iv. 42, 43, yet Haman of Agag the Amalekite remained, who plotted the death of all the Jews: but he and his ten sons were killed; and Amalek's memory is perished, Hos. iii., &c. And under this, the like judgment on antichrist was figured: see the annot. on Exod. xvii. **SHALT NOT FORGET,**] That is, Take heed thou forget it not: by *forgetting* he implieth also neglect of performing this judgment. Therefore Saul who performed it not thoroughly, but spared the king, and the best of the cattle, (though for sacrifice unto the Lord) was rejected of God, as having sinned greatly, 1 Sam. xv. 9, 21, 23, and for it he was slain, 1 Chron. x. 13, and, an Amalekite had an hand in his death, 2 Sam. i. 8—10.

## CHAP. XXVI.

1. *The profession of him that offereth the basket of first-fruits.* 12. *The confession of him that hath given his third year's tithes.* 16. *The covenant between God and the people.*

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<sup>1</sup> AND it shall be when thou art come into the land which Jehovah thy God giveth unto thee *for* an inheritance, and thou possessest it, and dwellest therein; <sup>2</sup> That thou shalt take of the first

ד ד ד Here beginneth the fiftieth lecture of the law: see Gen. vi. 9

VER. 1.—**WHEN THOU ART COME,**] Or, *When thou shalt be come.* **POSSESSEST IT,**] "He sheweth that they were not bound to (bring) the first-fruits, till the land were subdued, and parted among them," saith Sol. Jarchi on this place.

VER. 2.—**OF THE FIRST,**] Or, *of the beginning*; which the Gr. translateth, *of the first-fruit of the fruits of thy land*; meaning, of those which were first ripe, them they were to honour God with in the first place, and to show their thankfulness for his blessings, that so they might be sanctified, and increased unto them, Prov. iii. 9, 10. These first-fruits were to be separated before all other, as is noted on Num. xviii. 13. And Sol. Jarchi scanneth the words thus; "Of the first, and not all the first: for all fruits were not bound to give the first-fruits, but the seven sorts only, for which the land of Israel is commended (in Deut. viii. 8,) the like is said by others of them; "They bring no first-fruits save of the seven kinds spoken of in commendation of the land, (Deut. viii.,)

and they are wheat, and barley, and grapes, and figs, and pomegranates, and olives, and dates: and if one bring any besides these seven sorts they are not sanctified. They bring not of the dates that grow on mountains, nor of the fruits that grow in valleys, nor of olives which are not of the chiefest; but of the dates that grow in valleys, and of the fruits that grow on mountains, because they are of the choicest (or best.) They bring no first-fruits of liquors, save of olives and of grapes only; for it is said, 'Of the fruit of the land,' and not of the liquor: and if one bring of the liquors, they receive them not of him. They that dwell near to Jerusalem, bring figs and grapes that are moist, and they that dwell far off bring them dried." Maim. tom. 3, in *Biccurim*, chap. ii. sect. 2—4. The first-fruits have no measure set by the law, but by the words of our wisemen, he must separate one of sixty. And he that will make all his field first-fruits, may so do. If he have separated his first-fruits, and returneth, and addeth more unto them, that which he addeth is as the first-fruits." Ib. sect. 17, 18. **GIVETH,**] Or, *is giving unto thee*; the Gr. addeth, *by lot, or for inheri-*

of all the fruit of the earth, which thou shalt bring of thy land, which Jehovah thy God giveth unto thee, and shalt put it in a basket, and shalt go unto a place which Jehovah thy God shall choose

*tance*: this was the land of Canaan, the seat of God's church, and figure of a better inheritance by Christ: the first-fruits whereof (which are the graces, or 'the first-fruits of the Spirit,' Rom. viii. 23,) are to be brought unto the Lord, that they may be accepted in Christ. Yea, we ourselves, whom he hath begotten 'with the word of truth, that we should be a kind of first-fruits of his creatures,' (James i. 18,) are to present our bodies unto him, and our reasonable service, Rom. xii. 1. The Hebs. say, "If one bring first-fruits from without the land, they are no first-fruits." Maim. in *Biccurim*, chap. ii. sect. 1. IN A BASKET,] So the Gr. and Chald. translate the word *Tene*, used only here, and in Deut. xxviii. 5, 17. The Hebs. understand it generally of any vessel, and hold it necessary (from this place) "that the first-fruits be brought in a vessel; also they teach, that every sort of fruit should be brought in a vessel by itself; but if he brought them in one vessel, it would serve. And they might not bring them mixed all together, but the barley underneath, and the wheat above it, and the olives above that, and the dates above them, and the pomegranates above them, and the figs uppermost in the vessel. And there should be something put between every several kind, as clothes, or rushes, or leaves, or the like; and they laid about the figs, clusters of grapes outward. If he brought them in a vessel of metal, the priest took the first-fruits, and restored the vessel to the owner: but if he brought them in a vessel of osiers, or of rushes, or the like, then both the first-fruits and baskets were the priest's." Maim. tom. 3, in *Biccurim*, (or *treatise of First-fruits*), chap. iii. sect. 7, 8. AND SHALL GO,] Namely, at the feast of harvest, or pentecost, which was seven weeks after the passover, as may be gathered by Exod. xxxiv. 22, and Deut. xvi. 9, 10, then the people went up together, and carried off their first-fruits with them. The Hebs. say, "They brought no first-fruits before the pentecost, as it is written, 'And the feast of harvest of the first-fruits of thy labours,' (Exod. xxiii. 16,) and if any brought them (before,) they received them not of him, but he left them there until the solemn feast came." Maim. in *Biccurim*, chap. ii. sect. 6. HIS NAME TO DWELL,] The Chald. saith, *his divine presence to dwell*; the Gr., *his name to be called upon there*: meaning the tabernacle or temple, called elsewhere, 'the house of Jehovah,

Exod. xxiii. 19. This in ages following was at Shiloh and then at Jerusalem, whither the people used to repair with great solemnity; and at the performance of this service, they are said to do thus: "When they carried up the first-fruits, all the cities that were in a station (or county) gathered together to the (chief) city of the station, to the end they might not go up alone; for it is said, 'In the multitude of people is the king's honour,' (Prov. xiv. 28.) 'And they came and lodged all night in the streets of the city, and went not into the houses for fear of pollution.' And in the morning the governor said, Arise, and let us go up to Zion the city of the Lord our God. And before them went a bull which had his horns covered with gold, and an olive garland on his head, to signify the first-fruits of the seven kinds (of fruits.) And a pipe struck up before them, until they came near to Jerusalem; and all the way as they went, they sang, I rejoiced in them that said unto me, 'We will go into the house of the Lord,' &c. (Ps. cxii.) "When they were come nigh to Jerusalem, they sent messengers before them, to signify it to the men of Jerusalem, &c. Then the captains and governors went out of Jerusalem to meet them: if many men came, there went out many; and if but few, few. And when they all were come within Jerusalem gates, they began to sing, 'Our feet have been standing in thy gates, O Jerusalem,' (Ps. cxiii.) All the chief artificers that were in Jerusalem stood before them, and saluted them, 'Welcome, brethren, the men of such a place.' And they went in the midst of Jerusalem, and the pipes striking up before them, till they came near to the mount of the house (of God:) when they were come thither, they took every man his basket on his shoulder, and said, 'Hallelujah, praise God in his sanctuary,' &c. (Ps. cl.) and they went thus and sung till they came to the court-yard; when they were come thither, the Levites sang (the xxx. Ps. 'I will exalt thee, O Lord, for thou hast drawn up me," &c. *Talmud Bab.* in *Biccurim*, chap. iii. sect. 2—4, and Maim. in *Biccurim*, chap. iv. sect. 16. Unto this, and other like manner of solemn assembling, the prophet hath reference, when he saith, 'Ye shall have a song as in the night when an holy solemnity is kept; and gladness of heart, as when one goeth with a pipe, to come into the mountains of Jehovah, to the rock of Israel,' Is. xxx. 29.



to cause his name to dwell there. <sup>3</sup> And thou shalt come unto the priest, which shall be in those days, and shalt say unto him, I profess *this* day unto Jehovah thy God, that I am come into the land which Jehovah swore unto our fathers for to give unto us. <sup>4</sup> And the priest shall take the basket out of thine hand, and shall set it down before the altar of Jehovah thy God. <sup>5</sup> And thou shalt an-

VER. 3.—UNTO THE PRIEST,] God's public minister, and the figure of Christ, of whom it is written, "By him let us offer the sacrifice of praise to God continually, that is, the fruit of the lips, confessing to his name," Heb. xiii. 15. WHICH SHALL BE,] That is, which shall minister in his course in those days; for the priests ministered by turns: see 1 Chron. xxiv. I PROFESS,] Or, *I declare, I show openly before the Lord.* And because of this presenting themselves and their first-fruits to him, the Hebs. say, "That when they brought their first-fruits, they brought in their hand turtle doves and young pigeons; some they hang upon the baskets, and they were for burnt-offerings and some in their hand, which they gave unto the priests." Maim. in *Biccurim*, chap. iii. sect. 9.

VER. 4.—BEFORE THE ALTAR,] That there it might be sanctified by Christ, figured by the altar, Matt. xxiii. 19; Heb. xiii. 10, &c. and so made acceptable to God.

VER. 5.—SHALT ANSWER,] That is, *shalt speak, or pronounce*: These words were to be spoken by every man that brought the first-fruits, except he were not a man, or not the owner of the land, or the like: for such exceptions they do put. "He that brought the first-fruits, might if he would give them to his servant, or to his neighbour, all the way, till he came at the mount of the house (of God.) When he came to the mount of the house, he himself was to take the basket on his own shoulder, yea, though he were the king, the greatest in Israel: and when he came at the court-yard he professed, while the basket was upon his shoulder, 'I profess this day unto the Lord thy God,' &c. Then he let down the basket from his shoulder, and the priest put his hand under it and waved it, and he said, 'A Syrian ready to perish was my father,' &c. and he left it by the altar's side, at the south-west horn (of the altar) on the south side of the horn, and bowed himself down, and went out. But the confession is not alike for all: some are bound to bring first-fruits, and yet make no confession over them; as the woman, and he that is of neither sex, and he that is of both sexes, male and female; because they cannot say, 'Which the Lord hath given unto me.' Likewise tutors (or guardians) and servants and mes-

sengers; for they cannot say, 'Which the Lord hath given unto me.' The proselyte bringeth and professeth, as it is said to Abraham, 'A father of a multitude of nations have I given thee to be,' (Gen. xvii. 5.) Behold he is the father of all the whole world, which are gathered under the wings of the divine majesty. And to Abraham was the oath at first, that his sons should inherit the land. Likewise the priests and Levites do bring (first-fruits) and profess, because they have cities and suburbs. He that separateth his first-fruits, and selleth his field, bringeth them, but professeth not: for he cannot say, 'Which the Lord hath given me,' because the land is not his. And he that bought it, is not bound to separate other first-fruits of that sort, because he that sold it hath separated them already; and if he do separate any, he may bring them, but not make profession; but of another sort he may separate, bring, and profess. He that separateth first-fruits, and they are lost before they come at the mount of (God's) house, and he separate other for them, he bringeth the second, but professeth not, because he cannot say, 'The first of the fruit of the land,' (Deut. xxvi. 10,) for they are not the first, &c. He that bringeth first-fruits of one kind, and maketh profession, and cometh again and bringeth first fruits of another kind, he maketh no profession over them; for it is said, 'I profess this day;' one time in the year doth he make profession, and not twice. He that bringeth first-fruits after the feast, until the dedication, although he separated them before the feast, bringeth them, but maketh no profession, because it is said (in ver. 11.) 'And thou shalt rejoice in all the good;' so there is no professing, but at the time of rejoicing, from the (beginning of the) feast of weeks, until the end of the feast." Maim. in *Biccurim*, chap. iii. sect. 12. &c. and chap. iv. sect. 1, &c. In that which is said of the *proselyte* (or *stranger*.) Maim. differeth from his fellows; for in *Thalmud Bab.* in *Biccurim*, chap. i. sect. 4, it is said, "The proselyte bringeth, but professeth not, because he cannot say, 'Which thou hast sworn to our fathers to give unto us; but if his mother were an Israelitess, he bringeth and professeth.' But the former well agreeth with the mystery of the gospel; for as it is



swer and say before Jehovah thy God, A Syrian (ready to perish) *was* my father, and he went down into Egypt, and sojourned there with a few men, and became there a nation great, mighty, and many. <sup>6</sup> And the Egyptians evil intreated us, and afflicted us, and laid upon us hard servitude. <sup>7</sup> And we cried out unto Jehovah the God of our fathers, and Jehovah heard our voice, and saw our affliction, and our labour, and our oppression. <sup>8</sup> And Jehovah brought us forth out of Egypt, with a strong hand, and with an out-stretched arm, and with great terribleness, and with signs and with

prophesied in Ezek. xlvii. 22. 'Ye shall divide (the land) by lot, for an inheritance to you, and to the strangers that sojourn among you, which shall beget children among you, and they shall be unto you as born in the country,' &c. So when Christ came, Zachens the chief publican became 'the son of Abraham,' Luke xix. 9, and in Christ 'there is neither Jew nor Greek, but all are one in him, and Abraham's seed and heirs, according to the promise,' Gal. iii. 28, 29. And in him is this service in the mystery of it fulfilled, when we at our pentecost, that is, when we receive the first-fruits of God's Spirit, (Acts ii; Rom. viii. 23,) do honour him with our persons, our substance, and with the first-fruits of all our increase, Prov. iii. 9, offering the sacrifice of praise unto God continually, the fruit of our lips confessing to his name, Heb. xiii. 15. For as the first of all fruits were holy, so the church is holy unto the Lord, of all people in the earth, Rev. xiv. 4; James i. 18, as it is written, 'Israel is holiness unto Jehovah, the first-fruits of his revenue,' Jer. ii. 3. And as these first-fruits were brought unto the sanctuary in a basket, so the good Israelites whom God would accept for his, are likened to 'a basket of good figs set before the temple of the Lord, even like the figs that are first ripe, and them God promiseth to acknowledge, and to set his eyes upon them for good, and that they shall be his people, and he will be their God,' &c. Jer. xxiv. 1, 2, 5—7. A SYRIAN READY TO PERISH,] Heb. *An Aramite perishing*, or, *of perdition*; that is, ready to perish through poverty, affliction, and misery, as in Prov. xxxi. 6, 7. 'Give strong drink unto him that is ready to perish,' &c. Let him drink and forget his poverty, and remember his misery no more.' An Aramite is after the Gr. called a *Syrian*, as is noted on Gen. x. 22, and this Syrian here spoken of was Jacob, who dwelt in Syria with Laban the Syrian, twenty years in hard service, Gen. xxviii. 5; xxxi. 38; xl. 41, 42; Hos. xii. 12, and therefore though he was naturally an Hebrew, yet for his misery is called a Syrian; as contrary-

wise Jather, who by nature was an Ishmaelite, 1 Chron. ii. 17, is for his faith and state of grace called an Israelite, 2 Sam. xvii. 25. And thus God said to the Jews that dwelt in Canaan; 'Thy nativity is of the land of Canaan; thy father was an Amorite, and thy mother a Chethite,' Ezek. xvi. 3. Others understand it here of Laban, translating, 'A Syrian was destroying my father, (or working his perdition;)' and to this the Chald. agreeth, saying, "Laban the Syrian sought to destroy, (or undo) my father, and the vulgar Lat., *A Syrian persecuted my father*. The Gr. differeth from both, translating, *My father left Syria*. By this speech they were taught to acknowledge their first estate and original to have been most miserable; and so we ought all to confess, Eph. ii. 2, 3. A FEW MEN,] In Chald., *a small people*: they went down but with 'seventy souls,' Gen. xli. 27.

VER. 6.—EVIL INTREATED,] *Did evil*, or *vexed*: and this is a commemoration of their second main affliction, whereof see Exod. i, &c. and it was a figure of our bondage under sin and satan, which we being delivered from, are to mention with thankfulness, Rom. vi. 17, 18; Tit. iii. 3. HARD SERVITUDE,] In Gr., *hard works*: they made them serve 'with rigour, that their lives were bitter unto them,' Exod. i. 14, God would not have us forget our former miseries, though we be come out of them: he sundry times commandeth this; 'Thou shalt remember that thou wast a servant in Egypt,' Deut. xvi. 12. 'Remember that ye having been in times past heathens, &c. were without Christ, being aliens from the commonwealth of Israel,' Eph. ii. 11, 12.

VER. 7.—WE CRIED OUT,] In Chald., *we prayed*: see Exod. ii. 23—25. HEARD OUR VOICE,] In Chald., *accepted our prayer*. SAW,] In Chald., *it was revealed* (or *manifested*) *before him*: see Exod. iii. 7. OUR LABOUR,] Or *our molestation*.

VER. 8.—OUT-STRETCHED,] In Gr. and Chald., *an high arm*: see Exod. vii., &c. TERRIBLENESS,] Or *terror*: this the Gr. and

wonders. <sup>9</sup> And he hath brought us into this place, and hath given unto us this land, a land flowing with milk and honey. <sup>10</sup> And now, behold, I have brought the first-fruit of the land, which thou, Jehovah, hast given unto me; and thou shalt set it down before Jehovah thy God, and shalt bow down thyself before Jehovah thy God. <sup>11</sup> And thou shalt rejoice in all the good which Jehovah thy God hath given unto thee, and unto thine house, thou, and the Levite, and the stranger that is the midst of thee.

<sup>12</sup> When thou hast made an end of tithing all the tithe of thy revenue, in the third year, the year of tithe, and hast given it unto the Levite, to the stranger, to the fatherless, and to the widow, that they may eat within thy gates, and be filled. <sup>13</sup> Then thou shalt

Chald. translate *visions*, and so in Deut. iv. 34.

VER. 9.—MILK AND HONEY,] Under which two, all other earthly blessings and heavenly also, in figure, are implied; and hereby they acknowledge the truth of God's promises made unto their fathers; whereof see the notes on Exod. iii. 8. So after in ver. 15.

VER. 10.—THE FRUIT,] In Gr., *the first-fruits of the fruits*. As we ourselves are the Lord's first-fruits, Rev. xiv. 4, and have received the first-fruits of his 'Spirit,' Rom. viii. 23, so we then do give the first-fruits unto him, when in Christ (the true sanctuary) we acknowledge, that we and ours are his, and have this grace not of ourselves, or for our own merits, but of his goodness and liberality, 2 Cor. iii. 5; Eph. ii. 8, 9, 10; Tit. iii. 3—6. SET IT DOWN,] Or "leave it for the priests, which did after eat it. The first-fruits were given to the men of the charge [the priests that ministered] and they divided them among them, as the [other] holy things of the sanctuary." Maim. in *Biccurim*, chap. iii. sect. 1. It figured, that we should consecrate ourselves and ours for ever unto the Lord, Rom. xii. 1; vi. 19, 22.

VER. 11.—SHALT REJOICE,] As they were bound to do at all other feasts, Deut. xvi. 11, 15. So that after this homage, the people abode in the holy city all that night feasting, and the next day they might depart, and not before. Hereupon the Hebs. note seven things, which they that brought first-fruits were bound unto; "the coming to the place; and the vessel (or basket;) the profession to be made; and the oblation, (or sacrifice;) and the song, and the waving of it by the priest; and the tarrying all night. When he hath brought his first-fruits to the sanctuary, and made profession, and offered his peace-offerings, he may not go out of Jerusalem that day, to return to his own place, but must

tarry there all night, and return on the morrow to his own city; as it is written, (in Deut. xvi. 7.) and thou shalt turn in the morning, and go unto thy tents. All the turnings which thou shalt turn out of the sanctuary after thou art come thither, shall not be but in the morning." Maim. in *Biccurim*, chap. iii. sect. 14. IN ALL THE GOOD,] Or, as the Gr. translateth, *for all the good things*: the chiefest whereof are the first-fruits of the Spirit, wherewith God sanctifieth his people; as when Christ teacheth that 'Our Father which is in heaven will give good things to them that ask him,' Matt. vii. 11, another evangelist expoundeth it, he will 'give the Holy Spirit to them that ask him,' Luke xi. 13. For this Spirit and graces of God which we have received, we ought to rejoice before him continually, Ps. c.; Luke x. 20; Phil. iii. 1; 1 Pet. i. 8; 1 Thess. v. 16.

VER. 12.—OF THY REVENUE,] Which the Gr. expoundeth, *of the fruits of thy land*. See the notes on Deut. xiv. 22. THE YEAR OF TITHE,] That is, the year when the second tithe was to be given to the poor, which was the third and the sixth year of every seven years, whereof the law was given before in Deut. xiv. 28. The Gr. translateth, *the second tithe thou shalt give to the Levite*, &c. Of this the Hebs. say, "We are commanded to confess before the Lord, after that we have brought forth all the gifts which be of the seed of the land, and this is called the confession of the tithe. And we make not this confession, but after the year wherein we have separated the tithes of the poor, Deut. xxvi. 12." Maim. tom. 3, in *Maasar sheni*, or treat. of the *Second Tithe*, chap. xi. sect. 1, 2. WITHIN THY GATES,] That is, as the Gr. and Chald. expound it, *thy cities*: see Dent. xiv. 28, 29.

VER. 13.—THEN,] Hebr. *And thou shalt say*. The time is recorded by the Hebs., to

say before Jehovah thy God, I have put away the holy thing out of mine house, and also have given it unto the Levite, and to the stranger, to the fatherless, and to the widow, according to all thy commandment, which thou hast commanded me: I have not trans-

be "at the Minchah [the oblation] in the last good day of the passover of the fourth (year) and of the seventh; as it is said, 'When thou hast made an end of tithing:' at the feast wherein all the tithes are ended. And the passover of the fourth year cometh not, but all the fruits of the third (year) are tithed, whether they be the fruits of the tree, or fruits of the land." Maim. in *Maaser sheni*, chap. xii. sect. 3. The reason hereof was, the passover was kept in Abib (or March) Dan. xvi. 1, and "the first of Tisri (that is, September) was the beginning of the year for the tithe of corn seeds, and herbs; and the fifteenth of Shebet (which we call January) was the beginning of the year for the tithes of the fruits of trees," as Maim. sheweth in *Maaser sheni*, chap. xi. sect. 2, so by Mareh following, the tithes of the third year (which they had 'laid up within their gates,' Deut. xiv. 28,) might all be bestowed, and the passover was the next feast that ensued, when all men were bound to appear before the Lord, Deut. xvi. 16. SAY BEFORE JEHOVAH,] That by this solemn confession, they might testify their voluntary obedience to his laws with a clear conscience, and so crave and expect his further blessing. The Hebs. say, "This confession might be uttered in any language that a man spake; and every one spake for himself; and if many would confess jointly in one, they might. And it is commanded to be done in the sanctuary 'Before the Lord;' and if they confessed in any place, they were discharged." Maim. in *Maaser sheni*, chap. xi. sect. 5, 6. PUT AWAY THE HOLY THING,] In Chald., *the holy thing of the tithe*: Heb. *the holiness*; meaning, *things of holiness*; as the Gr. translateth, *I have purged the holy things out of my house*: so that this confession respected not the tithe of the poor only, but all other holy things, which they were bound to give unto God, or his ministers, or the poor. And 'putting away,' signifieth the removing and utter taking away, so that nothing remaineth. So the Hebs. say, A man "confesseth not until there be not any of the gifts remaining with him; as it is said, I have put away the (holy thing out of mine) house: 'And in the evening of the last good day (of the passover) was the putting away, and on the morrow was the confession.' Thus he did: if there remained with him any heave-offering of the tithe, he gave it to the priest: if any of the

first tithe, he gave it to the Levites: if any of the poor's tithe, he gave it to the poor. If there remained with him any of the fruits of the second tithe of confession, or of that which was of the fourth year's plantation (Lev. xix. 24,) or any money of their redemption, he put them away, and cast them into the sea, or burnt them. If any first-fruits remained with him, he put them away in every place; whereby is meant, that he burned and put away that which remained with him of the fruits which he could not eat all of them before the good day came, &c. He cannot confess till he have brought out all the gifts; as it is said, 'I have put away the holy thing,' that is, the second tithe, and the fourth year's plantation, called 'holy,' Lev. xix. 24, 'Out of my house,' that is, the cake (Num. xv. 20,) which is the priest's gift in the house, 'I have given it to the Levite,' this is the first tithe, (Num. xviii. 21.) 'And also I have given it,' which implieth generally, that the other gift was before, namely, the great heave-offering (of first-fruits,) and the heave-offering of the tithe: 'To the stranger, to the fatherless, &c. this is the tithe of the poor, and the gleanings, and the forgotten (sheaf) and the corner,' (Deut. xxiv. 19; Lev. xix. 9, 10,) although the gleanings, the forgotten, and the corner, do not hinder the making of confession. And he must separate the gifts in order, and afterward make confession, as it is written, 'According to all thy commandment,' &c. Lo, if the second tithe were given before the first, he might not make confession. If his untithed fruits were burnt, he might not make confession, because he hath not separated the gifts, nor given them to whom they were due. He that had nothing but the second tithe only, made confession, for the ground of the confession is in the tithe. And so if he had nothing but first-fruits only, he made confession, as it is said, 'I have put away the holy thing,' &c. Maim. in *Maaser sheni*, chap. xi. sect. 7, &c. THY COMMANDMENT,] In Gr., *commandments*: and the word *according*, implieth the order of doing all things, as before is noted. NOT TRANSGRESSED,] By doing any things amiss, as giving bad for good; and as the Hebs. expound it, *one kind for another, or old for new, or new for old*, or the like. Of transgression, see the notes on Deut. xvii. 2. FORGOTTEN,] This the Hebs. apply to forgetting to bless God for it, and to mention hi



gressed thy commandments, neither have I forgotten. <sup>14</sup> I have not eaten thereof in my mourning, neither have I put away *ought* thereof for the unclean, neither have I given *ought* thereof for the dead: I have hearkened to the voice of Jehovah my God; I have done according to all that thou hast commanded me. <sup>15</sup> Look down from the habitation of thine holiness from the heavens, and bless thy people Israel, and the land which thou hast given unto us, as thou swarest unto our fathers, a land that floweth with milk and honey.

<sup>16</sup> This day Jehovah thy God hath commanded thee to do these statutes and judgments, and thou shalt keep and do them with all

name upon it. Maim. *ibid.*, chap. xi. sect. 15. But it is more general, implying the neglect of any precept, concerning the things here spoken of: for in spiritual duties unto God, all men are faulty, Ps. xix. 12; Eccl. vii. 20.

VER. 14.—[IN MY MOURNING,] Or, *in my sorrow*: By this it appeareth, that this law and confession extended further than to the third year's tithe, which was all given to the poor, Deut. xxiv. 28, 29, and might not be eaten by the owner of the land: and reached to the first and second year's tithes, which the owners were to eat before the Lord, Deut. xiv. 22, 23, but might not eat of it in their mourning, upon pain of being beaten by the magistrate, as Maim. sheweth in *Maaser sheni*, chap. iii. sect. 5, where he further saith (in sect. 6, 7.) "Who is this mourner? He that bewaileth any of his kindred, whom he is bound by the law to mourn for. And in the day of death he is bound to mourn by the law, (Lev. x. 19.) If he be kept unburied many days, he is a mourner all those days till he be buried, by the doctrine of the scribes. And not the second tithe only, but all the holy things, every one, if he eat of them in mourning, by the law he is to be beaten; if in his mourning, by the scribes' doctrine, he is to be scourged." Compare herewith the saying of the prophet, 'Their sacrifices shall be unto them as the bread of mourners; all that eat thereof shall be polluted,' Hos. ix. 4. PUT AWAY,] The word before used in ver. 13, but otherwise turned here in the Gr. *I have not taken fruit thereof*: which Gr. word is used in Josh. v. 12, for *eating fruit*: and so the Hebs. expound this here of eating; "He that eateth the second tithe in uncleanness, is to be beaten; for it is said, I have not put away thereof for the unclean: whether the tithe be unclean, and the eater clean; or the tithe clean, and the eater unclean; and he that eateth it in Jerusalem before it be redeemed. The uncircumcised is as the unclean; and if he eat that second tithe, he is

to be beaten by the law," &c. Maim. in *Maaser sheni*, chap. iii. sect. 1, 4. FOR THE UNCLEAN,] So the Gr. translateth it; meaning for any unclean person to eat of it; or for any unclean use. Heb. *in unclean*, whereby may be meant, *in uncleanness*. FOR THE DEAD,] Or, *to the dead*: whereby may be understood, to any idol, or for any idolatrous use; as idolaters are said to eat 'sacrifices of the dead,' Ps. cvi. 28, or to be eaten at any dead man's funeral, whereby the holy thing might be polluted; as Hos. ix. 4, for at funerals they used to eat and drink, Ezek. xxiv. 17. Jer. xvi. 7. The Hebs. expound it thus; "that he hath not received (or bought) therewith coffin or shrouds (for the burial of the dead) nor given thereof to other mourners." Maim. in *Maaser sheni*, chap. xi. sect. 15. Further they say, "The second tithe is given to eat and to drink, Deut. xiv. 23, and anointing is as drinking. And it is unlawful for a man to bring it out for his other needs; as to receive therewith vessels, or garments, or servants; as it is written, 'I have not given thereof for the dead; as if he should say I have not brought it out for anything which keepeth not alive the body,' &c. *ib.* chap. iii. sect. 10.

VER. 15.—[THE HABITATION OF THY HOLINESS,] That is, *thy holy habitation*; as the Gr. translateth it, *thine holy house*. By this prayer they submitted themselves unto the trial and judgment of God, for their upright keeping of these his laws (as Ps. xxvi. 1—3,) and having clear consciences, they had boldness, before God, to crave and expect his blessing: for he that is, 'a doer of the work (of God) this man shall be blessed in his deed,' James i. 25.

VER. 16.—[THIS DAY,] Moses concluding his exposition of the laws, with a warning of obedience teacheth the children that they are alike interested in God's covenant, as were their fathers; and so their posterity: for what was spoken and done unto them, concerneth us also, Hos. xii. 4; Ps. lxxvi. 6, 7. Thy



thine heart, and with all thy soul. <sup>17</sup> Thou hast avouched Jehovah *this* day to be unto thee for a God, and to walk in his ways, and to keep his statutes, and his commandments, and his judgments, and to hearken unto his voice. <sup>18</sup> And Jehovah hath avouched thee *this* day, to be unto him for a people of peculiar treasure, as he hath spoken unto thee, and to keep all his commandments. <sup>19</sup> And to give thee *to be* high above all nations which he hath made in praise, and in name, and in beautiful glory; and that thou mayest be an holy people unto Jehovah thy God, as he hath spoken.

GOD,] The first argument of obedience, from the person of God, and his grace towards them, who hath sovereign authority thereby to command.

VER. 17.—HAST AVOUCHED,] Or, *hast made to say*, that is, to promise; in Gr., *hast chosen*. A second reason of obedience, because of the mutual covenant between God and his people: see Exod. xix. 3, 4, 8, which covenant was not with the fathers only, (Deut. v. 2, 3,) but being now renewed with their children, and in them with all their posterity, served both to confirm their faith, and to increase their obedience and sanctification. UNTO THEE FOR A GOD,] Or, as the Gr. translateth, *thy God*: what this meaneth is showed on Exod. xx. 2, 3. HIS WAYS,] Which he commandeth to walk in; and they imply both doctrines of faith, and precepts of manners, (as is noted on Gen. vi. 12; xviii. 19,) and an imitation of him, as beloved children, Eph. v. 1, 2; Matt. v. 48. STATUTES,] The ordinances of worship and service which he taught: see the notes on Deut. iv. 1. COMMANDMENTS,] The moral law given in Exod. xx. JUDGMENTS,] The judicial laws, whereof see Exod. xxi. 1, &c. So all whatsoever are in God's law, are comprehended under these heads. HEARKEN UNTO,] Or, *obey his voice*, if any special thing be commanded unto any, as when God sent Saul to root out Amalek, 1 Sam. xv. 1, 2, 19, 20, 22.

VER. 18.—HATH AVOUCHED THEE,] Or, *made thee to say*, that is, to promise, or give thy word: in Gr., *hast chosen thee*. PECULIAR TREASURE,] In the Gr. *a peculiar people*; in Chald., *a beloved people*: see the notes on Exod. xix. 5. TO KEEP,] That is, *that thou shouldest keep*; which as it is a part of the covenant on God's behalf, so is it the work of his grace in all his people, as he hath said, 'I will put my law in their inward parts, and write it in their hearts,' Jer. xxxi. 33.

VER. 19.—GIVE THEE TO BE HIGH,] Or

*make thee (set thee) high*: of which see the notes on Deut. xxviii. 1. And this is the third argument to persuade obedience, in respect of the high excellency which God's people begin to obtain by him in this life, and shall fully possess in the end. See Col. iii. 1—4; James i. 9. IN PRAISE,] Or *for praise*; to be praised even of the enemy, for my mercies upon thee, as Zeph. iii. 19, 20. So he is said to 'make Jerusalem (his church) a praise in the earth,' Is. lxii. 7, for 'he exalteth the horn of his people, the praise of all his saints,' Ps. cxlviii. 14. IN NAME,] Or *for name*, that is, *fame or renown*; this is a continuance and increase of the former praise, called therefore 'an everlasting name that shall not be cut off,' Is. lvi. 5, and 'a name that shall remain,' Is. lxvi. 22. And it was by a settled continuance of the state of his church; as on the contrary by scattering them, he is said, 'to blot out the name of Israel from under heaven,' 2 Kings xiv. 27. BEAUTIFUL GLORY,] Which consisteth in outward blessings wherewith God adorneth his church, as with 'garments of beautiful glory,' Is. lii. 1, opposed unto 'ashes,' Is. lxi. 3, and is the continuance of his heavenly ordinances and kingdom among them, Is. lxiv. 11; Ezek. xvi. 12. And all these three degrees of grace the church enjoyeth by being united unto God; as it is written, 'As the girdle cleaveth to the loins of a man, so have I caused to cleave unto me the whole house of Israel, and the whole house of Judah, saith Jehovah: that they might be unto me for a people, and for a name, and for a praise, and for a beautiful glory,' Jer. xiii. 11. See also Jer. xxxiii. 9. AN HOLY PEOPLE,] This is the chiefest end of all our obedience, the glory of God, and our own salvation; which is accomplished by our sanctification, as the apostle saith, 'Being now made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life,' Rom. vi. 22.

## CHAP. XXVII.

1. *The people are commanded to write the law upon the stones, when they are come into the land of Canaan.* 5. *To build an altar of whole stones.* 11. *The tribes divided on Gerizzim and Ebal.* 14. *The curses pronounced on mount Ebal.*

<sup>1</sup> AND Moses, and the elders of Israel, commanded the people, saying: Keep all the commandments which I command you *this* day. <sup>2</sup> And it shall be in the day when you shall have passed over Jordan, unto the land which Jehovah thy God giveth unto thee, that thou shalt set thee up great stones, and plaster them with plaster.

<sup>3</sup> And thou shall write upon them all the words of this law, when thou art passed over, that thou mayest go in unto the land which Jehovah thy God giveth unto thee, a land that floweth with milk and honey, as Jehovah the God of thy fathers hath spoken. <sup>4</sup> And it shall be when ye are passed over Jordan, ye shall set up these

VER. 1.—THE ELDERS OF ISRAEL,] In Gr., *the senate of the sons of Israel*: compare ver. 9. Here Moses giveth order for the confirmation of all the laws before repeated, by outward signs once to be performed by Israel, when they should be come into Canaan. The end whereof was to teach them salvation by Christ, and that they should not expect it by the works of the law, for that leaveth them under the curse, ver. 26, Gal. iii. 10. ALL THE COMMANDMENT,] That is, *commandments*, as the Gr. translateth it; or, *every commandment*. See ver. 10.

VER. 2.—THE DAY,] That is, *the time*, the first opportunity. For this rite was fulfilled not the first day that Israel went into Canaan, but after, as Josh. viii. 30, &c. So 'day is used for time,' Luke xix. 42. SET UP,] Or, *erect*, to wit, *stones* for pillars, as in Exod. xxiv. 4, to signify the tribes of Israel; who being brought of God into his good land, were by this extraordinary rite to profess their homage and obedience unto him, otherwise to undergo the curses of his law. Which their consciences accusing them of, they might be led unto Christ, for redemption from the curse. WITH PLASTER,] Or *with lime, whitening*, that the words of the law might be written thereon; a memorial of God's benefits unto them. The word *plaster* is used to signify hypocrisy, as Paul called Ananias 'a plastered (or whited) wall,' Acts xxiii. 3, and the pharisees are likened to 'whited (or plastered) sepulchres, which ap-

pear beautiful outward,' &c. Matt. xxiii. 27. And that seemeth also to be intended here; that all such as seek life by the works of the law (which Israel after did, Rom. ix. 31, 32,) have their hearts within hard and stony, (Ezek. xxxvi. 26,) though outwardly they appear of another nature and colour, and have the profession of the law upon them, wherein they glory, Rom. ii. 17, 23. Therefore afterward blessings and cursings are mentioned, ver. 12, 13, but Moses rehearseth none but curses, as being the due of all such hypocrites. And from the last verse of this chapter, Paul proveth, that 'as many that are of the works of the law, are under the curse,' Gal. iii. 10.

VER. 3.—ALL THE WORDS,] Either the ten commandments, called the 'ten words,' Exod. xxxiv. 28, which are the sum of all law: or, all the words following in this chapter. See the notes on ver. 8. THAT THOU MAYEST GO IN,] And consequently possess and enjoy the land, which figured heaven: for the law promiseth life to them that do it, Rom. x. 5, though unto man it is impossible. Or, it may be read, 'for that thou art come in:' as being a reason of this service, and of their duty to keep the law. And so the Gr. translateth, *When as thou art come in*.

VER. 4.—EBAL,] Or, *Gebal*; as the Gr. writeth it, *Gaibal*: and here the other mount *Gerizzim*, (ver. 12,) is also understood; but because the curses only, are after expressed, and they were on mount Ebal, therefore it is

stones which I command you *this* day in mount Ebal, and thou shalt plaster them with plaster. <sup>5</sup> And thou shalt build there an altar unto Jehovah thy God, an altar of stones, thou shalt not lift up *any* iron upon them.

<sup>6</sup> Of whole stones shalt thou build the altar of Jehovah thy God, and thou shalt offer thereon burnt-offerings unto Jehovah thy God. <sup>7</sup> And thou shalt sacrifice peace-offerings, and shalt eat there, and rejoice before Jehovah thy God. <sup>8</sup> And thou shalt write upon the stones all the words of this law very plainly. <sup>9</sup> And Moses, and the priest the Levites spake unto all Israel, saying, Take heed, and hear, O Israel, this day thou art become the people of Jehovah thy God. <sup>10</sup> Therefore thou shalt obey the voice of Jehovah thy God, and do his commandments and his statutes, which I command thee *this* day.

named. Of this mount, see ver. 12, 13. WITH PLASTER,] Or, *with lime*, as ver. 2.

VER. 5.—AN ALTAR,] To signify God, the other party in the covenant, as was at mount Sinai, Exod. xxiv. 4, and to teach by it, and the sacrifices offered thereon, that there could be no salvation but by Christ, and his sacrifice for remission of sins. IRON,] That is, *any iron* tool, to hew or polish them, but they should be as they were natural; to signify the perfection that should be in Christ's human nature, whereby he was acceptable to God, though before men he seemed altogether deformed, Is. lii. 14; liii. 2, he was 'the stone cut out without hands,' Dan. ii. 34, 35. And no man might lift up an iron tool upon these stones, to teach that man's wisdom is foolishness with God: see the notes on Exod. xx. 25, where the axe of man, 'polluteth' the altar of God.

VER. 6.—OF WHOLE STONES,] And not of *hewn*, Exod. xx. 25. Of such 'whole or entire stones did Joshua build it,' Josh. viii. 31. BURNT-OFFERINGS,] To obtain of God by Christ forgiveness of sins; and sanctification of life: see the annot. on Lev. i.

VER. 7.—PEACE-OFFERINGS,] To show their hope of peace and prosperity by Christ; and their thankfulness for his graces: see Lev. iii. EAT THERE,] Keeping holy banquet: for the flesh of the peace-offerings were eaten by the owners and priests, Lev. vii. 15, &c. This taught them the spiritual joy which they should have in Christ, for his deliverance of them from the curse of the law; and his flesh we do eat unto life eternal, Gal. iii. 13; John vi. 51.

VER. 8.—VERY PLAINLY,] Or, *plainly* and *well* (or *fairly*) Heb. *making them plain, doing them well*. Hereby is meant a large and fair writing, easy to be read of all, as in

Hab. ii. 2. That all sorts of people might have the knowledge of God's law, and learn to do the same. And by this it appeareth, that 'all the words commanded to be written, (or the copy of the law, which Jesus wrote, Josh. viii. 32,) were not the whole book of Deuteronomy, much less all Moses' books, as some have thought; for what stones would suffice for such a work? With these whited stones, on whose outside the law was written, we may compare that 'white stone,' (in Rev. ii. 17,) which Christ giveth to all his, 'and in the stone a new name written, which no man knoweth saving he that receiveth it:' those being to show the work of the law outwardly; this, the work of Christ's grace and Spirit inwardly. Compare also 2 Cor. iii. 2, 3.

VER. 9.—TAKE HEED AND HEAR,] Or, *Attend* (*hearken*) and *hear*, as the Chald. expoundeth it; but the Gr. saith, *Be silent and hear*. ART BECOME THE PEOPLE,] Or, *art made for a people to Jehovah*, by renewing of the covenant, declared so to be; and therefore bound to obey his commandments: as it is said, 'For all people will walk, every one in the name of his God: and we will walk in the name of Jehovah our God, for ever and ever,' Mic. iv. 5.

VER. 10.—THEREFORE THOU SHALT,] Heb. *And thou shalt obey*; the Chald. saith, *shall receive the word of the Lord*. By *obeying* (or *hearkening unto*), is meant the due observing or keeping of the things spoken: as, 'our fathers have not hearkened unto the words of this book,' 2 Kings xxii. 13, is explained, 'our fathers have not kept,' 2 Chron. xxxiv. 21. COMMANDMENTS,] Or, *commandment*, meaning every one in particular, and all in general: for the offending 'in one point, maketh us guilty of all,' James ii. 10. See the like in Deut. v. 10.



<sup>11</sup> And Moses commanded the people in that day, saying: <sup>12</sup> These shall stand to bless the people upon mount Gerizzim, when ye are passed over Jordan: Simeon, and Levi, and Judah, and Issachar, and Joseph, and Benjamin. <sup>13</sup> And these shall stand for the curse on mount Ebal: Reuben, Gad, and Aser, and Zabulon, Dan and Naphtali. <sup>14</sup> And the Levites shall answer, and say unto all the men of Israel *with* an high voice.

<sup>15</sup> Cursed *be* the man that maketh a graven or a molten *image*, an

VER. 12.—GERIZZIM,] Called in Gr. *Garizein*; of it, and the other mount, Ebal, Moses said before, they were ‘over against Gilgal, beside the oaks of Moreh,’ Deut. xi. 30. AND BENJAMIN,] These six here named were the worthiest tribes, all born of Jacob’s wives the free women, and none of the handmaids’ children: God showing hereby the strength and nobleness of the blessings (above the curses;) and that they belong to such children of the free women, as Paul teacheth us in an allegory, Gal. iv. 22—31. Howbeit, though Moses appointeth these to bless, yet he expresseth not the blessings: by such silence leading his prudent reader to look for them by another, which is Christ, John vii. 17; Acts iii. 26. For silence in the holy story often implieth great mysteries, as the apostle (in Heb. vii.) teacheth from the narration of Melchizedek, in Gen. xiv.

VER. 13.—FOR THE CURSE,] That is, to pronounce it. In speaking of the blessings, he nameth, ‘the people,’ ver. 12, but now for the curse, he mentioneth not ‘the people,’ but implieth them only, as if he were loth to name them for such misery. EBAL,] In Gr., *Gaibal*: this is reported to be near mount Gerizzim, but northward; and Gerizzim towards the south, (which is the right side of the world, Ps. lxxxix. 13,) if so they were, it foreshowed the blessings which should be pronounced to those which at the last day shall stand ‘on the right hand,’ and the curses upon those ‘on the left,’ Matt. xxv. 33, 34, 41. The manner of performing this law is recorded by the Hebs. thus; ‘Six tribes went up towards the top of mount Gerizzim, and six tribes went up towards the top of mount Ebal; and the priest and Levites and the ark stood beneath in the midst. The priests were round about the ark, and the Levites about the priest, and all Israel on this side and on that, as it is written. And all Israel, and their elders, and officers, and their judges, stood on this side the ark, and on that side, before the priests the Levites, which bare the ark of the covenant of the Lord; as well the stranger, as he that was born among them; half of them over against

mount Gerizzim, and half of them over against mount Ebal, (Josh. viii. 33.) They turned their faces towards Gerizzim and pronounced the blessing, ‘Blessed be the man that maketh no graven or molten (image,) and those (on the one side) and those (on the other) answered, Amen.’ They turned their faces towards mount Ebal, and pronounced the curse, ‘Cursed be the man that maketh a graven or a molten (image,)’ &c. and those (on the one side) and those (on the other) answered, Amen; till they had finished the blessings and the curses. And afterwards they brought stones and built an altar,” &c. Thalmud. Bab. in *Sotah*, chap. vii. REUBEN,] He was the eldest of all Jacob’s sons by Leah the free-woman, Gen. xxix. 32, yet as for defiling his father’s bed he lost his dignity, Gen. xlix. 3, 4, so here he is taken from his brethren, to be among the handmaids’ sons, and set on the mount for the curses, one of which was this, ‘Cursed be he that lieth with his father’s wife,’ &c. ver. 20, so the memory of his sin remained to his posterity in special manner. GAD AND ASER,] The sons of *Zilpah*, Leah’s handmaid, Gen. xxx. 10—13. ZABULON,] The sixth and youngest of all Leah’s sons, Gen. xxx. 20, and because there were to be six tribes on this mount, two must be taken of the free women’s sons: and God took none of Rachel’s, but the eldest and youngest of Leah’s. DAN AND NAPHTALI,] The two sons of ‘Bilhah Rachel’s handmaid,’ Gen. xxx. 4—8.

VER. 14.—THE LEVITES,] That is, some of the priests the Levites, Josh. viii. 33; their office was to teach Jacob God’s ‘judgments, and Israel his law,’ Deut. xxxiii. 10, and as the solemn blessing was by the Levites usually, Deut. x. 8, so here the curses were by them pronounced to the people. SHALL ANSWER,] That is, *speaking*, or *pronouncing*. *Answering* is often used for the beginning of a speech, as in Job iii. 2. TO ALL THE MEN,] Or, *to every man*: the Gr. saith, *to all Israel*.

VER. 15.—CURSED,] It was commanded that the ‘blessing should be put upon mount Gerizzim,’ Deut. xi. 29, and so in the ful-



abomination unto Jehovah, the work of the hand of the craftsman, and putteth it in a secret *place* : and all the people shall answer and say, Amen.

<sup>16</sup> Cursed *be* he that setteth light by his father, or his mother : and all the people shall say, Amen.

<sup>17</sup> Cursed *be* he that removeth his neighbour's limit : and all the people shall say, Amen.

<sup>18</sup> Cursed *be* he that maketh the blind to err in way : and all the people shall say, Amen.

<sup>19</sup> Cursed *be* he that wresteth the judgment of the stranger, fatherless, and widow : and all the people shall say, Amen.

<sup>20</sup> Cursed *be* he that lieth with his father's wife, because he uncovereth his father's skirt : and all the people shall say, Amen.

filling of this precept, Joshua read as well the 'blessings as the curses,' Josh. viii. 34. But the chief end of this ordinance was to teach, that so many as are of the works of the law, are under the curse, as is opened in Gal. iii. 10. The manner is rehearsed before out of the Thalmud, and the like is in the Jerusalem Targum upon this place, saying, "They turned their faces towards mount Gerizzim, and opened their mouth with blessing: Blessed be the man that maketh not any image, or figure, or any similitude which is hateful and abominable before the Lord, the work of the hands of the son of man, and putteth it not in a secret place. They turned their faces towards mount Ebal, and said, Cursed be the man which maketh an image, or a figure, or any similitude, which is hateful and abominable before the Lord, the work of the hands of the son of man, and putteth it in a secret place: and all the people, these (on the one side) and these (on the other side) answered and said, Amen." Cursing is both in words and deeds, and implieth both the withholding of all good things, and the inflicting of all evil, especially of eternal damnation and torment, Matt. xxv. 41. See the annot. on Gen. iii. 14; iv. 11. THE MAN,] That is, every one, as Paul expoundeth the last of these curses, Gal. iii. 10, teaching us to understand the like of all. GRAVEN,] The Chald., and Targum Jerusalem, interpret it *Tselm, an image* : under *graven and molten* images, all other like human inventions are implied, as is noted on Exod. xx. 4. And the like is to be understood for the transgression of any other commandment of the first table. AN ABOMINATION TO,] Or, *the abomination of Jehovah*, that is, *which he greatly abhorreth*. Hereupon images and idols are often called 'abominations,' 2 Kings xxiii. 13; Is. xlv. 19; Ezek. vii. 20. THE GRAFTS-

MAN,] Or *artificer*, implying all devices of the most wise and prudent, which make idols 'according to their own understanding,' Hos. xiii. 2. For *artificers* were employed in the work of God's sanctuary, 1 Chron. xxix. 5, but when they leave the word of God, and follow their own inventions, their work is cursed and condemned, Jer. x. 3, 9; Is. xl. 18, 20; Hos. viii. 6. A SECRET PLACE,] So that not open idolatry only, but the most secret is execrable, though it be even in 'the heart:' see Ezek. viii. 12: Ps. xlv. 20, 21, AMEN,] Or, *So be it*, as the Gr. translateth it. A confirmation of the curse with their own mouths, desiring that it might be, and believing that it should be: see Num. v. 22. The Hebs. say of blessing, "Whosoever answereth Amen after him that blesseth, he is as he that blesseth." Maim. in Misneh treat. of *Blessings*, chap. i. sect. 11. The same is to be thought of saying *Amen* after all these curses.

VER. 16.—SETTETH LIGHT BY,] Or, as the Gr. hath, *dishonoureth* : see the annots. on Exod. xx. 12.

VER. 17.—LIMIT,] Or, *land-mark, border* : against which the law was before given, in Deut. xix. 14.

VER. 18.—BLIND TO ERR,] Or, *to go astray*. They that see, ought to be 'eyes to the blind,' Job xxix. 15, and are forbidden to 'put a stumbling-block' before them, Lev. xix. 14, much more to seduce them from the right way: for they that are proud, and err from God's commandments, are 'cursed,' Ps. cxix. 21, how much more if they cause others to err? 'He that causeth the righteous to go astray in an evil way, shall fall himself into his own pit,' Prov. xxviii. 10.

VER. 19.—WRESTETH,] Or, *perverteth, turneth aside* : See the law concerning this, in Deut. xxiv. 17.

VER. 20.—FATHER'S WIFE,] Of this, and

<sup>21</sup> Cursed *be* he that lieth with any beast: and all the people shall say, Amen.

<sup>22</sup> Cursed *be* he that lieth with his sister, the daughter of his father or the daughter of his mother, and all the people shall say, Amen.

<sup>23</sup> Cursed *be* he that lieth with his mother-in-law: and all the people shall say, Amen.

<sup>24</sup> Cursed *be* he that smiteth his neighbour in secret: and all the people shall say, Amen.

<sup>25</sup> Cursed *be* he that taketh a reward to smite a soul, the blood of an innocent: and all the people shall say, Amen.

<sup>26</sup> Cursed *be* he that confirmeth not the words of this law to do them: and all the people shall say, Amen.

the rest that follow, see Lev. xviii. Because men give themselves over to divers noisome lusts of the flesh, God causeth divers curses to be pronounced against this sin, the more to deter men from following the same in any sort.

VER. 24.—SMITETH,] This word is used sometimes for *slaying* or killing, as Deut. i. 4; xiii. 15, sometimes for wounding only, Zach. xiii. 6, or chastising, Deut. xxviii. 27, 28, sometimes for smiting 'with the fist of wickedness,' Is. lviii. 4, or 'with the tongue,' Jer. xviii. 18. In SECRET,] The Gr. expoundeth it, *by guile*.

VER. 25.—A REWARD,] *A bribe, or gift*: as the Gr. translateth it, *gifts*: and this is the magistrates' sin, Deut. xvi. 19, and was found in Israel, as Mic. iii. 11. 'The heads thereof judge for bribes.' To SMITE,] In Chald., *to kill a soul*, that is, *a person*. THE BLOOD OF AN INNOCENT,] Or, as the Gr. expoundeth it, *of innocent blood*; which is an effect of bribery, as in Ezek. xxii. 12. 'In thee have they taken bribes, to shed blood.'

VER. 26.—CURSED BE HE,] The Gr. translateth, *Cursed be every man*: and so the apostle allegeth it, Gal. iii. 10, where he giveth this doctrine, 'So many as are of the works of the law, are under the curse: that while men do the law outwardly, yet are they cursed by the law, as being privily transgressors: for 'the law is spiritual, but men are carnal, sold under sin,' Rom. vii. 9—14.

CONFIRMETH NOT,] Or, *stablisheth not*: which the Gr., and our apostle in Gal. iii. 10, expound 'continueth not.' For 'when the just man turneth away from his justices, and committeth iniquity, &c. all his justice that he hath done shall not be mentioned; in his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall he die,' Ezek. xviii. 24. See the annot. on Lev. xxvi. 15. THE WORDS,] In Gr. *all the words*: see the like in Lev. xxv. 18; Exod. xxv. 40; Deut. xix. 15. And so the apostle citeth this place in Gal. iii. 10, 'continueth not in all things written in the book of the law.' TO DO THEM,] This is an exposition of the former word *confirmeth*, and sometime the one is put for the other; as, 'to confirm the words of this covenant,' 2 Kings xxiii. 3, for which another prophet saith, 'to do the words,' 2 Chron. xxxiv. 31. 'For not the hearers of the law are just before God, but the doers of the law shall be justified,' Rom. ii. 13. And forasmuch as 'there is not a just man upon earth, that doeth good and sinneth not,' Eccl. vii. 20, 'therefore by the deeds of the law there shall no flesh be justified in his sight,' Rom. iii. 20, that the apostle rightly gathereth, 'as many as are of the works of the law, are under the curse,' Gal. iii. 10. Therefore the use of the law was to be 'a schoolmaster unto Christ, who hath redeemed us from the curse of the law, being made a curse for us,' Gal. iii. 24. 13.

## CHAP. XXVIII.

1. *If upon condition of observing and doing all God's commandments, he promiseth many blessings earthly and heavenly. 15. But for disobedience, he threateneth manifold curses, plagues, and miseries.*

<sup>1</sup> AND it shall be, if hearkening thou shalt hearken unto the voice of Jehovah thy God, to observe to do all his commandments, which I command thee *this* day, that Jehovah thy God will give thee *to be* high above all the nations of the earth. <sup>2</sup> And all these blessings shall come upon thee, and overtake thee, if thou shalt hearken unto the voice of Jehovah thy God. <sup>3</sup> Blessed *shalt* thou *be* in the city, and blessed *shalt* thou *be* in the field. <sup>4</sup> Blessed *shall* *be* the fruit of thy womb, and the fruit of thy ground, and the fruit of thy cattle, the increase of thy kine, and the flocks of thy sheep.

Blessed *shall be* thy basket and thy dough-trough. <sup>6</sup> Blessed *shalt* thou *be* when thou comest in, and blessed *shalt* thou *be* when thou goest out. <sup>7</sup> Jehovah will give thine enemies that rise up against thee *to be* smitten before thy face; they shall come out against thee

VER. 1.—HEARKENING THOU SHALT HEARKEN,] That is, *shalt continually and diligently hearken to* (or *obey*) *the voice*; which the Chald. translateth, *shalt receive the word of the Lord*. As in the former chapter the law was confirmed by blessings and curses pronounced by the people; so here it is confirmed in like sort, but more largely, by God himself: that Israel might be kept in due obedience, and finding in themselves the impossibility of doing the law, they might have recourse unto Christ by faith. TO OBSERVE TO DO,] In Gr., *to observe* (or *keep*) *and to do*. GIVE THEE TO BE HIGH,] That is, '*set and establish thee high*': as *giving*, 1 Chron. xvii. 22, is expounded, '*stablishing*,' 2 Sam. vii. 24. And '*highness* meaneth heavenly dignity given of God, by the high (or heavenly) calling, whereof they were made partakers, Phil. iii. 14; Heb. iii. 1, whereby they were to seek and mind 'the things that are above,' Col. iii. 1, 2, and have their 'conversation in heaven,' Phil. iii. 20. For, 'the way of life is above to the wise, that he may depart from hell beneath,' Prov. xv. 24. See also Dent. xxvi. 19.

VER. 2.—OVERTAKE THEE,] Or *take hold on thee*: The Gr. translateth, *find thee*. It meaneth *obtaining* of all blessings, and effectual *applying* of them, for their good and comfort. The like is said of their curses, in ver. 15, 45, and generally of God's 'words and statutes, of which the prophet telleth the Jews, that they overtook (or took hold) of their fathers, when they were punished for transgressing them, Zech. i. 6.

VER. 3.—BLESSED THOU,] The first blessing is upon the person, who must be acceptable to God, before any of his works are accepted, Gen. iv. 4, and the person being blessed, all things prosper about him. What '*blessing*' is, see the annot. on Gen. i. 22; ii. 3; xii. 2. CITY,] By this, and *the field*, all places, and all estates of life are meant.

VER. 4.—FRUIT OF THY WOMB,] Or, *of thy belly*: the Chald. saith, *the child of thy bowels*. The second blessing is upon a man's possessions, of all sorts for increase, which was at the first by God's blessing the creatures, Gen. i. 22, 28, and so continueth, as it is written, 'And he blesseth them, and they are multiplied greatly,' Ps. cvii. 39. So Ps. cxxviii. 1, 3. THY GROUND,] Or *land*, the fruits whereof were also figures of heavenly blessings: see Lev. xxvi. 4. INCREASE,] Or *young*: in Gr., *herds*: see Deut. vii. 13.

VER. 5.—BASKET,] Whereinto fruits are put when they are gathered, Dent. xxvi. 2. DOUGH-TROUGH,] Or *dough*, or *store*: see Exod. xviii. 3; xii. 34. These two are named instead of all places and vessels, wherein the fruits and commodities which God sendeth, are kept for use and store. Therefore the Gr. for *basket*, translateth *barns*, (as Luke xii. 18,) and for the '*dough-trough*,' remainders, or store that is left. So in ver. 17. And this is the third degree of blessing upon the commodities which men reap of their possessions.

VER. 6.—COMEST IN,] By *coming in*, and *going out*, the scripture meaneth all employment and administration in any business, or office, as in government of a kingdom, 2 Chron. i. 10, of the church, Acts i. 21, of a family, Gen. xxxix. 11; Ps. civ. 23, and generally of all other affairs, as 2 Sam. iii. 25; Acts ix. 28. So this fourth blessing concerneth the whole administration and conversation of the saints.

VER. 7.—SMITTEN,] That is, as the Gr. and Chald. expound it, *crushed*, and *broken*; see an example of this in David's enemies, 2 Sam. xxii. 38—43. And the fifth blessing concerneth the safety of God's people, and their victories over their enemies, of whom the chief is satan himself, and him will 'the God of peace crush under the feet of his people,' Rom. xvi. 20. FLEE,] A sign of dis-

one way, and fly before thee seven ways. <sup>8</sup> Jehovah will command the blessing *to be* with thee, in thy store-houses, and in all that thou settest thine hand unto, and he will bless thee in the land which Jehovah thy God giveth unto thee. <sup>9</sup> Jehovah will stablish thee unto *himself* for an holy people, as he hath sworn unto thee, if thou shalt keep the commandments of Jehovah thy God, and walk in his ways.

<sup>10</sup> And all people of the earth shall see, that the name of Jehovah is called upon thee, and they shall be afraid of thee. <sup>11</sup> And Jehovah will make thee plenteous in good *things*, in the fruit of thy womb, and in the fruit of thy cattle, and in the fruit of thy ground, in the land which Jehovah sware unto thy fathers, to give unto thee.

<sup>12</sup> Jehovah will open unto thee his good treasure, the heavens, to give thee rain of thy land in his season, and to bless all the work of thine hand: and thou shalt lend unto many nations and thou shalt not borrow.

<sup>13</sup> And Jehovah will give thee *to be* the head, and not the tail, and thou shalt be above only, and shalt not be beneath, if thou

comfiture and destruction: therefore when one prophet saith, 'Wilt thou flee before thine enemies?' 2 Sam. xxiv. 13, another explaineth it, 'to be destroyed before thine enemies,' 1 Chron. xxi. 12. SEVEN WAYS,] That is, *many ways*: so signifying a full conquest over them, for *seven* is a complete number, often used for *many*, as is noted on Gen. ii. 2; xxxiii. 3; Lev. iv. 6. It signifieth also their dispersion, every man his way, whereas they came out jointly together, all 'one way.'

VER. 8.—WILL COMMAND,] That is, will powerfully send, and effectually procure the blessing. Of this phrase, see Lev. xxv. 21. The contrary hereunto is, he 'will send upon thee,' ver. 20. THE BLESSING,] Whereunto is opposed 'the curse, vexation, and rebuke,' ver. 20. STORE-HOUSES,] Or *barns*; in Chald., *treasures*: so in Prov. iii. 10. THAT THOU SETTEST THY HAND UNTO,] Heb. *the setting to of thy hand*: whereof see Deut. xii. 7. Thus this sixth promise implieth a general blessing upon all that the godly hath or doth.

VER. 9.—STARLISH THEE,] Set thee up firm and sure. This seventh blessing properly concerneth spiritual things and heavenly, for the sanctification of the church, and establishment thereof in that grace, by reason of the covenant and oath of God, whereof he never repenteth, Ps. cx. 4. 'For the gifts and calling of God are without repentance,' Rom. xi. 29.

VER. 10.—IS CALLED UPON THEE,] That is, *thou art called by his name*: as before Moses said, 'Ye are the sons of Jehovah your God,' Deut. xiv. 1. Of this phrase, see the annot. on Gen. xlviii. 16. Here God enlargeth his former blessings, in causing

them to be known and acknowledged of all other peoples. AFRAID OF THEE,] As was fore-promised, Deut. xi. 25, and had come to pass unto Israel, Deut. ii. 25, and unto Abraham, Is. xli. 5, and other particular persons, as 'Saul was afraid of David, because the Lord was with him,' 1 Sam. xviii. 12, 15, 29.

VER. 11.—MAKE THEE PLENTEOUS,] Or, *make thee to excel*; in Gr., *multiply thee*. IN GOOD,] Or, *for good things*. An enlargement of the blessing promised in ver. 4, which all should see by the abundance of good things from beneath.

VER. 12.—TREASURE,] Or, *treasury, store-house*, which he expoundeth after to be rain from heaven, for so the scripture elsewhere mentioneth, 'treasures of the snow, and treasures of the hail, and of the wind,' Job xxxviii. 22; Ps. cxxxv. 7, and these were blessings from above, which caused the increase of those good things promised in ver. 4, 5. IN HIS SEASON,] That is, *in due season*; meaning the first and latter rain, mentioned in Deut. xi. 14. See the notes on Lev. xxvi. 4. SHALT LEND,] That is, shalt have such plenty, as that thou shalt lend unto many nations; a sign both of wealth, liberality, and sovereignty; for, 'the borrower is servant to the man that lendeth,' Prov. xxii. 7, therefore the Gr. giveth here a double interpretation; 'thou shalt lend unto many nations, and thou shalt not borrow; and shalt rule over many nations, and they shall not rule over thee:' which words are borrowed here from Deut. xv. 6.

VER. 13.—THE HEAD,] A figure or parable, meaning *chief* in authority and power, (called before, a ruling over many nations,



hearken unto the commandments of Jehovah thy God, which I command thee *this* day, to observe and to do. <sup>14</sup> And thou shalt not go aside from any of the words which I command you *this* day, to the right *hand*, or to the left, to go after other gods to serve them.

<sup>15</sup> And it shall be, if thou wilt not hearken unto the voice of Jehovah thy God, to observe to do all his commandments, and his statutes which I command thee *this* day, that all these curses shall come upon thee, and overtake thee. <sup>16</sup> Cursed *shalt* thou *be* in the city, and cursed *shalt* thou *be* in the field. <sup>17</sup> Cursed *shall* be thy basket, and thy dough-trough. <sup>18</sup> Cursed *shall* be the fruit of thy womb, and the fruit of thy ground, the increase of thy kine, and the flocks of thy sheep. <sup>19</sup> Cursed *shalt* thou *be* when thou comest in, and cursed *shalt* thou *be* when thou goest out. <sup>20</sup> Jehovah will send upon thee a curse, vexation, and rebuke, in all that thou settest thine hand unto, which thou wouldest do, until thou be destroyed, and until thou perish quickly, because of the evil of thy doings, *for* that thou hast forsaken me. <sup>21</sup> Jehovah will make the pestilence cleave unto thee, until he have consumed thee from off the

Deut. xv. 6,) as 'the tail' signifieth inferiority and baseness, which the Chald. expoundeth thus, 'The Lord will give thee to be strong and not weak.' This is opened in Is. ix. 14, 15. 'The Lord will cut off from Israel, head and tail, &c. the ancient and honourable, he is the head; and the prophet that teacheth lies, he is the tail.' Thus by *head* here, we may also understand spiritually, the honour of the truth, wherewith the church of God should be adorned and exalted. ABOVE,] In honour and dignity, not earthly only, but heavenly, as in ver. 1. So Christ said to the Jews, 'Ye are from beneath, I am from above; ye are of this world, I am not of this world,' John viii. 23. Likewise of his disciples he saith, 'They are not of the world, even as I am not of the world,' John xvii. 16. IF THOU HEARKEN,] The condition of the former promises, the first branch whereof is obedience, to do all that is commanded.

VER. 14.—AND THOU SHALT NOT,] That is, *If thou shalt not*; for this is the second branch of the condition, restraining all disobedience against any of God's words. OTHER GODS,] Which the Chald. expoundeth, *Idols of the people*.

VER. 15.—NOT HEARKEN,] In Chald., *not receive the word of Lord*. Here followeth a large commination of the curses that shall come upon the transgressors of the law; compare this with Lev. xxvi. 14, &c. and this condition is opposite to the former in ver. 1, 2.

VER. 16.—CURSED THOU,] The first curse is upon their persons, opposed to the blessing

in ver. 3. What the *curse* meaneth, see Deut. xxvii. 15; Gen. iii. 14.

VER. 17.—DOUGH-TROUGH,] Or *store*; in Gr., *thy remainder*. This second curse is opposed to the third blessing in ver. 5.

VER. 18.—FRUIT OF THY WOMB,] In Chald., *the child of thy bowels*. This third curse is set against the second blessing in ver. 4.

VER. 19.—COMEST IN, &c.,] That is, in all thy ways and administration. The fourth curse, opposed to the fourth blessing; in ver. 6.

VER. 20.—A CURSE,] So God threateneth the priests, in Mal. ii. 2, and this fifth denunciation is against the sixth promise of blessing, in ver. 8. This *curse* the Gr. expoundeth, *lack*, or *penury*. VEXATION,] Or, *trouble, tumult, and destruction*, as Deut. vii. 23, this the Gr. interpreteth, *famine*; but the word is more general, implying wars also, and other plagues upon the body, as Zach. xiv. 13; 1 Sam. xiv. 20; v. 9. And this judgment was upon Israel, 2 Chron. xv. 5. REBUKE,] This is not only from men, but from God, who is said to *rebuke*, not only by words, but by deeds, whereupon men 'perish,' Ps. lxxx. 17, and 'his rebuke is with flames of fire,' Is. lxvi. 15. Hereupon the Gr. here translateth it *consumption*. How this came upon Israel, see Is. li. 20; xxx. 17. FORSAKEN ME,] In Chald., *forsaken my fear*.

VER. 21.—THE PESTILENCE,] The Gr. and Chald. translate it, *death*: see the annot. on Exod. v. 3, and Lev. xxvi. 25. The

land whither thou goest to possess it. <sup>22</sup> Jehovah will smite thee with the consumption, and with the burning ague, and with all inflammation, and with an extreme burning, and with the sword, and with blasting, and with mildew, and they shall pursue thee until thou perish. <sup>23</sup> And thy heavens which *are* over thine head shall be brass, and the earth which *is* under thee *shall be* iron.

<sup>24</sup> Jehovah will give thee rain of thy land *to be* powder and dust; from the heavens shall it come down upon thee until thou be destroyed. <sup>25</sup> Jehovah will give thee *to be* smitten before thine enemies; thou shalt go out against him one way, and flee before him seven ways, and thou shalt be for a removing to all the kingdoms of the earth. <sup>26</sup> And thy carcass shall be for meat to all the fowls of the heavens, and to the beasts of the earth, and none *shall* fray *them* away. <sup>27</sup> Jehovah will smite thee with the boil of Egypt, and with the emerods, and with the scab, and with the itch whereof thou canst not be healed. <sup>28</sup> Jehovah will smite thee with madness,

fulfilling of this plague is mentioned in Amos iv. 10.

VER. 22.—CONSUMPTION,] Of this, and the *ague* following, see Lev. xxvi. 16. THE SWORD,] Or *drought*: but the Gr. taketh it in the first sense, translating it *slaughter*: so in Lev. xxvi. 25. BLASTING,] Of corn and fruits with a dry wind, 2 Kings xix. 26, for the original word signifieth *dryness*; and such was the east-wind that blasted in those parts, Gen. xli. 6. Therefore the Gr. translatheth it, *corruption with wind*. The fulfilling of this judgment is showed in Amos iv. 9; Hag. ii. 17. MILDEW,] Which hath the name in Heb. of *paleeness* (as Jer. xxx. 6,) and so is here translated in Gr., and is a plague upon corn, through too much moistness, (as *blasting* is with dryness) whereby the natural greenness is gone before it be ripe, and the colour faded. So in Amos iv. 9; Hag. ii. 17; 2 Chron. vi. 28.

VER. 23.—THY HEAVENS,] In Gr. and Chald., *the heaven*: see the annot. on Lev. xxvi. 19. It meaneth a restraint of rain, whereby the land should be barren.

VER. 24.—POWDER,] Or *small dust*. Instead of rain, your air shall be filled with dust, which the wind and other things raise in time of drought. This word is used when speaking of God's judgments, Is. v. 24; xxix. 5; Ezek. xxvi. 10; Nah. i. 3; Luke ix. 5, and with dust was Egypt plagued, Exod. ix. 9. FROM THE HEAVENS,] That is, *from the air*.

VER. 25.—SMITTEN,] In Chald., *broken*: this is opposite to the fifth blessing, in ver. 7. FLEE,] And consequently fall and perish; as *to flee three months* before the enemy, 2 Sam. xxv. 13, is expounded, 'to be destroyed three months,' 1 Chron. xxi. 12.

FOR A REMOVING,] That is, *removed, shaken, and dispersed*; as the Gr. translatheth, *thou shalt be in dispersion*. This word Jeremiah useth when the time of their dispersion was come upon them, Jer. xv. 4; xxix. 18; xxxiv. 17. So in 2 Chron. xxix. 8.

VER. 26.—THY CARCASS,] That is, *carcasses*; the Gr. expoundeth it, *your dead men*: he meaneth that they should not have honest burial; but being slain by the sword, should be eaten by beasts. These words of Moses Jeremiah repeateth, Jer. vii. 33; xvi. 4; xxxiv. 20. And Asaph lamenteth the pouring out of this plague, Ps. lxxix. 1—3.

VER. 27.—BOIL OF EGYPT,] Or *Egyptian ulcers*, whereof see Exod. ix. 9—11. EMERODS,] Or *piles*, a disease wherewith God smote the Philistines in their secret hinder parts, 1 Sam. v. 9; Ps. lxxviii. 66. For this disease the Heb. hath two names, the one in the line *Gnaphólim*, the other in the margin *Techórim*; and this latter is used in the line, in 1 Sam. vi. 11, 17. ITCH,] So the Gr. expoundeth it: the Chald. saith, *a dry scab*. WHEREOF,] Or, *so that thou canst not be healed*: and this is the counterpart to the promise made upon their obedience, in Exod. xv. 26.

VER. 28.—MADNESS,] Or, *fury*; this is properly in the mind, but manifested by foolish gesture, 1 Sam. xxi. 13, 14. And because the prophets were often moved with ecstasies, and carried themselves strangely, some in contempt would call them mad men, 2 Kings ix. 11; Jer. xxix. 26. BLINDNESS,] That is both in body and mind, Is. xlii. 19. The contrary blessing we receive by Christ, Is. xlii. 7, 16. ASTONISHMENT,] Or, *amazement, wondering*: this is threatened

and with blindness, and with astonishment of heart. <sup>29</sup> And thou shalt be groping at noon day, as the blind gropeth in thick darkness, and thou shalt not prosper in thy ways, and thou shalt be only fraudulently oppressed and robbed all days, and none shall save thee. <sup>30</sup> Thou shalt betrothe a wife, and another man shall lie with her; thou shalt build an house, and thou shalt not dwell therein; thou shalt plant a vineyard and shalt not make it common. <sup>31</sup> Thine ox shall be slain before thine eyes, and thou shalt not eat thereof: thine ass shall be violently taken away from before thy face, and shall not return unto thee; thy sheep shall be given unto thine enemies, and thou shalt have none to save. <sup>32</sup> Thy sons and thy daughters shall be given to another people, and thine eyes shall see, and shall fail with longing for them all the day, and there shall be no power in thine hand.

<sup>33</sup> The fruit of thy hand, and all thy labour shall a people eat up which thou knowest not; and thou shalt be only fraudulently oppressed and crushed all thy days. <sup>34</sup> And thou shalt be mad for the sight of thine eyes which thou shalt see. <sup>35</sup> Jehovah will smite thee with an evil boil on the knees, and on the legs, whereof thou canst not be healed, from the sole of thy foot, even unto the top of thine head. <sup>36</sup> Jehovah will bring thee, and thy king which thou shalt set over thee, unto a nation which thou hast not known, thou

even to the prophets, in Jer. iv. 9, and other unbelievers, Hab. i. 5; Acts xiii. 41.

VER. 29.—GROPING,] Or, *feeling*; meant as an effect of blindness of soul, as Paul speaketh of God's works to the heathen, 'that they should seek the Lord, if haply they might feel (or grope) after him, and find him,' Acts xvii. 17. So it is said of the wicked, in Job v. 14, 'They meet with darkness in the day time, and grope in the noon day as in the night;' and in Job xii. 25, 'They grope in the dark without light.' SAVE THREE,] That is, as the Gr. translateth it, *thou shalt have no helper*. So in 2 Sam. xxii. 42, 'they looked, but there was none to save.'

VER. 30.—LIE WITH HER,] Or, *defile, ravish her*. The Heb. *Shagal* signifying the act of generation, as here and in Is. xiii. 16, Zach. xiv. 2, expounded in the Heb. margin to be read *Shacab*, which is to lie with. MAKE IT COMMON,] That is, gather and eat the grapes thereof. See Deut. xx. 6. On the contrary, when God promiseth grace he saith, 'the planters shall plant (vines) and shall make them common,' Jer. xxxi. 5.

VER. 31.—NOT RETURN,] That is, *not be returned, or restored*, as the Gr. explaineth it. See the annots. on Gen. ii. 20; xvi. 14. TO SAVE,] In Gr., *no helper*: as ver. 29.

VER. 32.—FAIL,] Or, *be consumed*, to

wit, *with longing, or desire*: so it is elsewhere spoken of the eyes, in Ps. cxix. 82, of the soul, Ps. lxxxiv. 3, and of the reins, Job xix. 27, where Job speaketh of his desire to see God at the resurrection. NO POWER IN THY HAND,] So the Chald. expoundeth it, and the Gr., *thy hand shall not be strong (or able)* or we may interpret it, *nothing shall be in the power of thine hand*. The contrary is in Mic. ii. 1; Gen. xxxi. 29.

VER. 33.—EAT UP,] Or, *devour*: this judgment came upon Israel by the heathen, Is. i. 7; Jer. v. 17; viii. 16.

VER. 34.—FOR THE SIGHT,] In Gr., *for the sight (or visions)* meaning that they should see such heavy troubles, as should make them mad through fear and sorrow, being without faith, comfort, and patience. These are the lively and powerful effects of the law upon the conscience of sinners, that it bereaveth them of all sense of God's favour: for, 'the law is not of faith,' Gal. iii. 12.

VER. 35.—EVIL BOIL,] *Sore, or malignant ulcer*: such a plague spiritual God sendeth on antichrist, Rev. xvi. 2. And in body, Job was afflicted with such 'from the sole of his foot unto the top of his head,' for the trial of his faith and patience, Job ii. 7.

VER. 36.—BRING,] Or *lead, make go*, into captivity. This foretelleth the overthrow of their state, which was accomplished

or thy fathers, and there thou shalt serve other gods, wood and stone.  
<sup>37</sup> And thou shalt be for an astonishment, for a proverb, and for a by-word among all people, whither Jehovah shall lead thee.  
<sup>38</sup> Much seed shalt thou carry out into the field, and little shalt thou gather in, for the locust shall consume it. <sup>39</sup> Thou shalt plant vineyards and dress *them*, but thou shalt not drink the wine, nor gather (*the grapes*) for the worm shall eat it. <sup>40</sup> Thou shalt have olive-trees in all thy coast, but thou shalt not anoint *thyself with the oil*, for thine olive shall cast (*his fruit*.) <sup>41</sup> Thou shalt beget sons and daughters, but they shall not be thine, for they shall go into captivity. <sup>42</sup> All thy trees, and the fruit of thy land, shall the grasshopper possess. <sup>43</sup> The stranger that *is* within thee shall get up above thee on high high, and thou shalt come down below below. <sup>44</sup> He shall lend to thee, and thou shalt not lend to him; he shall be the head, and thou shalt be the tail. <sup>45</sup> And all these curses shall come upon thee, and shall pursue thee, and overtake thee, until thou be destroyed, because thou hearkenedst not unto the voice of Jehovah thy God, to keep his commandments and his statutes which he hath commanded thee. <sup>46</sup> And they shall be upon thee for a sign and for a wonder, and upon thy seed for ever. <sup>47</sup> Because thou servedst not Jehovah thy God with joyfulness, and with goodness of heart for the abundance of all *things*. <sup>48</sup> Therefore thou shalt serve thine enemies, whom Jehovah will send against thee, in hunger, and in thirst, and in nakedness, and in want of all *things*: and he will put a yoke of iron upon thy neck, until he have destroyed thee. <sup>49</sup> Jehovah will bring against thee a nation

by Assyria and Babylon, 2 Kings xvii. 6; xxv. 1, &c. THY KING,] In Gr. *thy princes*: both were fulfilled, 2 Kings xxiv. 14, 15. OTHER GODS,] As in their own land they served other gods, that is, idols of wood and of stone, Jer. ii. 27, so God threateneth to send them as slaves into other lands, where they would do the like, though by his prophets he warned them not to do so, Isa. xlv. 8, 9, &c. Jer. x. 2—11. So for making an idol in the wilderness, God had before given them up 'to worship the host of heaven,' Acts vii. 41, 42. The Chald. here translateth, *thou shalt serve people that serve idols of wood and of stone*. So after in ver. 64.  
 VER. 37.—A BY-WORD,] *A sharp or cutting taunt*: thus God threatened again immediately before it came to pass, Jer. xxiv. 9, and before that in Solomon's days, 1 Kings ix. 7, and it came upon them, as Ps. xlv. 14, 15, &c.

VER. 38.—THE LOCUST,] That is, *locusts*: see the judgments here threatened, fulfilled in Joel i. 4; Amos iv. 9; vii. 1, 2; Hag. i. 6, 11.

VER. 42.—GRASSHOPPER,] Called in Heb. *Tesalatsal*, a word here only used; the Gr. translateth it *erisubee*, which is a *blasting* or *mildew*, that spoileth corn.

VER. 44.—THE HEAD,] Or, *for the head*, that is, the *chief*, which the Chald. expoundeth *strong*; as the *tail* is in Chald. the *weak*: see ver. 13.

VER. 46.—FOR A SIGN,] The Gr. and Chald. translate plurally, *signs and wonders*. THY SEED,] Chald., *thy sons*.

VER. 47.—GOODNESS OF HEART,] The Gr. translateth it, *a good heart*; the Chald., *truth of heart*: it meaneth also *gladness*, as in Is. lxxv. 14, it is opposed to 'sorrow.' Of this the Jews made confession when they were returned from Babylon, Neh. ix. 35. OF ALL,] Gr., *of all things*; and Thargum Jonathan addeth, *of all good*: and so in ver. 48, *want of all good*.

VER. 48.—YOKE OF IRON,] That is, hard servitude under heathen rulers; as Jer. xxviii. 13, 14, for 'servants are said to be under the yoke,' 1 Tim. vi. 1.

VER. 49.—AS THE EAGLE,] That flieth



from far, from the end of the earth, as the eagle flieth: a nation whose tongue thou shalt not hear. <sup>50</sup> A nation of a strong face, which will not regard the face of the old, nor show grace to the young. <sup>51</sup> And he shall eat the fruit of thy cattle, and the fruit of thy land, until thou be destroyed, which shall not leave unto thee, corn, new wine, or new oil, the increase of thy kine, or flocks of thy sheep, until he have destroyed thee. <sup>52</sup> And he shall besiege thee in all thy gates, until thine high and fenced walls come down, wherein thou trustedst, throughout all thy land, and he shall besiege thee in all thy gates throughout all thy land which Jehovah thy God hath given unto thee. <sup>53</sup> And thou shalt eat the fruit of thy womb, the flesh of thy sons and of thy daughters which Jehovah thy God hath given unto thee, in the siege and in the straitness wherewith thine enemies shall distress thee. <sup>54</sup> The man *that is* tender among you and very delicate, his eye shall be evil towards his brother, and towards the wife of his bosom, and towards the remnant of his sons which he shall leave. <sup>55</sup> So that *he will* not give to *any* one of them of the flesh of his sons, whom he shall eat, because he hath not left unto him *anything* in the siege and in the straitness, wherewith thine enemies shall distress thee in all thy gates. <sup>56</sup> The tender *woman* among you and delicate, which would not adventure the sole of her foot to set *it* on the ground for delicateness and for tenderness, her eye shall be evil towards the husband of her bosom, and towards her son, and towards her daughter: <sup>57</sup> And towards her after-birth that cometh out from between her feet, and towards her sons which she shall bear, for she shall eat them for want of all *things*, in secret, in the siege and in the straitness, wherewith thine enemy shall distress thee in thy gates.

swiftly and violently, therefore the Gr. translateth, *like the violence of an eagle*. This is a prophecy of the Babylonians, the 'lion with eagle's wings,' Dan. vii. 4. So Nebuchadnezzar is likened to a 'great eagle with great wings,' &c. Ezek. xvii. 3, 12. NOT HEAR,] That is, *not understand*: see the notes on Gen. xi. 7.

VER. 50.—OF A STRONG FACE,] That is, bold, fierce, cruel, and (as the Gr. translateth) *impudent*. This title is given to Antiochus Epiphanes, the great affliecter of the Jews, Dan. viii. 23. NOT REGARD,] Not respect or honour any person.

VER. 51.—FRUIT OF THY CATTLE,] Thy young beasts. See the fulfilling of this mentioned before the captivity, Is. i. 7. CORN,] The enemies devouring of these earthly blessings in Canaan, the holy land, figured also that Israel should for their sins be deprived of God's heavenly blessings, till God should turn them again to himself by the faith of the gospel: and then he sweareth, 'If I give

(that is, surely I will not give) any more thy corn to be meat for thine enemies, and the sons of the stranger shall not drink thy wine, for which thou hast laboured: but they that have gathered it, shall eat it, and praise the Lord, and they that have brought it together, shall drink it in the courts of my holiness, Is. lxii. 8, 9.

VER. 52.—THY GATES,] In Gr. and Chald., *thy cities*: so ver. 55. See this fulfilled, 2 Kings xvii. : xxv.

VER. 53.—THE FRUIT OF THY WOMB,] In Chald., *the children of thy bowels*. The like threatening is in Lev. xxvi. 29; Jer. xix. 9, fulfilled, 2 Kings vi. 29; Lam. iv. 10.

VER. 54.—EYE SHALL BE EVIL,] That is, he shall grudge and envy: see Deut. xv. 9. The Gr. translateth, *he shall bewitch with his eye*. So in ver. 56. OF HIS BOSOM,] That is, which lieth in his bosom, as Mic. vii. 5.

VER. 57.—HER AFTER-BIRTH,] And so her little one therein; as the Chald. expoundeth it, *the least of her children*.

<sup>58</sup> If thou wilt not observe to do all the words of this law, that *are* written in this book, to fear this glorious and fearful name Jehovah thy God. <sup>59</sup> And Jehovah will make marvellous thy plagues, and the plagues of thy seed; plagues great and permanent, and sicknesses evil and permanent. <sup>60</sup> And he will bring upon thee every disease of Egypt, which thou wast afraid because of them, and they shall cleave unto thee.

<sup>61</sup> Also every sickness, and every plague, which *is* not written in the book of this law, them will Jehovah bring upon thee, until thou be destroyed. <sup>62</sup> And ye shall be left with a few men, whereas ye were as the stars of the heavens for multitude, because thou hearkenedst not unto the voice of Jehovah thy God. <sup>63</sup> And it shall be, as Jehovah rejoiced over you, to do you good, and to multiply you, so Jehovah will rejoice over you to make you perish, and to destroy you, and ye shall be plucked from off the land, whither thou goest in to possess it. <sup>64</sup> And Jehovah will scatter thee among all peoples, from the end of the earth, and unto the end of the earth; and there thou shalt serve other gods, which thou hast not known, thou or thy fathers, wood and stone. <sup>65</sup> And in those nations thou shalt not find ease, neither shall *there* be rest for the sole of thy foot: and Jehovah will give unto thee there, a trembling heart, and failing of eyes, and pining of soul.

<sup>66</sup> And thy life shall be hanging *in doubt* before thee, and thou shalt dread night and day, and shalt not have assurance of thy life.

<sup>67</sup> In the morning thou shalt say, Who will give the evening; and

VER. 58.—FEARFUL,] In Gr., *marvellous*.

VER. 59.—THY PLAGUE,] Or, *every of thy plagues*: as the form of the Heb. word implieth. THY SEED,] Chald. *thy children*. PERMANENT,] Or, *firm, faithful and continuing* long: as Thargum Jonathan explaineth, *which shall dure long upon your bodies*.

VER. 60.—DISEASE,] Or *sickness*; in Gr. *sorrow*. Of the plagues of Egypt, see Exod. viii. &c.

VER. 62.—WITH A FEW MEN,] Gr., *in a short* (or *small*) *number*: Chald. *a people of number*, that is, soon numbered. See this fulfilled, Is. i. 9. HEARKENEDST NOT,] Chald., *receivedst not the word*.

VER. 63.—WILL REJOICE,] Although the destruction of the wicked is to themselves miserable, yet God's judgments upon them are unto him, his angels, and all the saints, joyful, Rev. xviii. 20; Ps. lviii. 11, 12; Jer. li. 48, for, 'when the wicked perish, there is shouting joy,' Prov. xi. 10.

VER. 64.—AND UNTO THE END, &c.] That is, *from one end of the earth to another*. A like phrase is, 'from the end of the heavens

unto the end of them,' Matt. xxiv. 31; Mark xiii. 27. This dispersion of the Jews is visible even to this day. SERVE OTHER GODS,] The Chald. expoundeth it, *serve people that serve idols*: but it implieth God's judgment, in giving them over to other sin: see the notes on ver. 36.

VER. 65.—NOT FIND EASE,] Or, *not have quietness*. Unto this curse of the law for sin, is opposed the promise of grace in Christ, Jer. xxxi. 2. A TREMBLING HEART,] In Gr. *a faint* (or *discouraged*) *heart*. See Lev. xxvi. 36; Is. i. 5. FAILING OF EYES,] In Gr., *failing eyes*, that shall look for deliverance, but not see it. PINING OF SOUL,] In Gr., *a melting soul*, that is, sorrowful and fearful. See Lev. xxvi. 16; 1 Sam. ii. 33.

VER. 66.—HANGING IN DOUBT,] That is, uncertain, as after followeth. So the Gr., *thy life shall be hanging before thine eyes*. NOT HAVE ASSURANCE OF THY LIFE,] Or, *not believe in thy life*; in Gr., *not believe thy life*; that is, have no assurance of it, but always fear death.

VER. 67.—WHO WILL GIVE,] That is, *O that it were evening*: see Deut. v. 29. A

in the evening thou shalt say, Who will give the morning : for the dread of thine heart wherewith thou shalt dread, and for the sight of thine eyes which thou shalt see.

<sup>68</sup> And Jehovah will return thee to Egypt with ships, by the way whereof I said unto thee, Thou shalt not see it again any more : and there ye shall be sold to your enemies, for bond-men and for bond-women, and none *shall* buy *you*.

lively description of misery, wherein every hour by night or by day seemeth long and tedious. Compare Job vii. 3, 4.

VER. 68.—TO EGYPT,] The house of bondage, Exod. xx. 2, and figure of spiritual bondage under sin and satan: in which

estate the law leaveth all men, till they be redeemed by grace in Christ. So another prophet saith, ' They shall not dwell in Jehovah's land; but Ephraim shall return to Egypt, and they shall eat unclean things in Assyria,' Hos. ix. 3.

## CHAP. XXIX.

1. *Moses begins to renew the covenant, exhorteth Israel to obedience, by the memory of the works they have seen.* 10. *All stand before the Lord, to enter into his covenant.* 18. *The great wrath on him that flattereth himself in his wickedness.* 29. *Secret things belong unto God.*

<sup>1</sup> THESE are the words of the covenant which Jehovah commanded Moses to strike with the sons of Israel, in the land of Moab, beside the covenant which he struck with them in Horeb.

<sup>2</sup> And Moses called unto all Israel, and said unto them, You have seen all that Jehovah did before your eyes in the land of Egypt, unto Pharaoh, and unto all his servants, and unto all his land. <sup>3</sup> The great temptations which thine eyes have seen, the signs, and those great wonders. <sup>4</sup> Yet Jehovah hath not given unto you an heart to know, and eyes to see, and ears to hear, unto this day. <sup>5</sup> And I have lead you forty years in the wilderness ; your clothes are not

VER. 1.—TO STRIKE,] Or *to cut*, whereof see the notes on Gen. xv. 18. Here the covenant is renewed between God and the people ; and it is the same in effect with the covenant made at Horeb, Exod. xix. ; xxiv., save that Christ, who is the end of the legal covenant, is here more clearly revealed, especially in chap. xxx. ver. 11—14. OF MOAB,] The country on the outside of Jordan, whereof see Deut. i. 1, 5. IN HOREB,] Or *Choreb*, that is, mount *Sinai*, where the covenant was given, Exod. xx. and the blessings and curses for confirmation thereof, Lev. xxvi. 3—46.

VER. 3.—TENTATIONS,] Or *trials*, whereby God tried the Israelites' faith, and the hardness of the Egyptians in letting Is-

rael go: see Deut. iv. 34 ; vii. 19. From God's former benefits, whereof they had experience, he exhorteth them to keep the covenant.

VER. 4.—NOT GIVEN UNTO YOU,] This sheweth the inability of man to understand the things of God, without the gift of God. And long after this, Paul complaineth of the Jews, ' even unto this day, when Moses is read, the vail is laid over their hearts,' 2 Cor. iii. 15, and Christ saith, that ' to them it was not given to understand the mysteries of the kingdom of heaven,' Matt. xiii. 11—14.

VER. 5.—UPON YOU,] Or *from upon you*; that is, so as you should put them off and cast them from you. Compare Deut. viii. 4.

waxen old upon you, and thy shoe is not waxen old upon thy foot. <sup>6</sup> Ye have not eaten bread, neither have you drunk wine or strong drink, that ye might know that I *am* Jehovah your God. <sup>7</sup> And ye came unto this place, and Sihon king of Heshbon, and Og king of Bashan came out against us unto battle, and we smote them. And we took their land, and gave it for an inheritance to the Reubenites, and to the Gadites, and to half the tribe of the Manassites. <sup>9</sup> Therefore ye shall keep the words of this covenant, and do them, that ye may wisely do all that ye do.

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<sup>10</sup> Ye stand *this* day all of you before Jehovah your God, your heads of your tribes, your elders and your officers, all the men of Israel: <sup>11</sup> Your little ones, your wives, and thy stranger that is within thy camp, from the hewer of thy wood, unto the drawer of thy water. <sup>12</sup> That thou shouldest pass into the covenant of Jehovah thy God, and into his oath which Jehovah thy God striketh with thee *this* day. <sup>13</sup> That he may stablish thee *this* day for a people unto himself, and *that* he may be unto thee a God, as he hath spoken unto thee, and as he hath sworn unto thy fathers, to Abraham, to Isaac, and to Jacob.

<sup>14</sup> And not with you *yourselves* alone do I strike this covenant and this oath; <sup>15</sup> But with him that is standing here with us *this*

VER. 6.—BREAD,] To wit, ordinary bread out of the earth, but God hath nourished you with manna, the bread of heaven, Ps. lxxviii. 24, 25; Deut. viii. 3.

VER. 7.—SIHON,] In Gr., *Seon king of Eshbon*. Of this history, see Num. xxi.

VER. 8.—WE TOOK,] In Chald., *we subdued*. TO THE REUBENITES,] In Chald., to the tribe of Reuben, &c. See the performance hereof in Num. xxxii.

VER. 9.—WISELY DO,] Or *prudently carry*, and with understanding, and consequently prosper: so in 1 Kings ii. 3; Josh. i. 7, 8.

פ פ פ Here beginneth the one and fiftieth section of the law: see the notes on Gen. vi. 9

VER. 10.—YOUR HEADS OF YOUR TRIBES,] That is, *your heads*, or chief men, which are the heads of *your tribes*: the Gr. translatheth them by one word *Archiphuloi*, that is, *the chief, or rulers of the tribes*.

VER. 11.—THY STRANGER,] In Gr., *the proselyte which is in the midst of your camp*. Such of that mixed multitude as came out of Egypt with Israel, Exod. xii. 38, and others that had joined themselves to the church. HEWER OF THY WOOD] Such as hewed

wood, and drew water, were the basest servants or slaves of Israel, (as afterward was the case of the Gibeonites, Josh. ix. 21, 27,) who also by faith were admitted into the church and covenant of Israel.

VER. 12.—THAT THOU SHOULDEST PASS,] He speaketh to them all, as to one man; and to pass ‘into the covenant,’ is a phrase taken from the manner of making covenants, when they passed between the parts of the sacrifices, Gen. xv. 17; Jer. xxxiv. 18–20. HIS OATH,] Or, *his execration*; in Gr., *his curses*, because they took the curses of the law upon them, if they kept not the covenant. This is called ‘the oath of God,’ Eccl. viii. 2. So this people returning from the captivity of Babylon, ‘entered into a curse, and into an oath, to walk in God’s law which was given by the hand of Moses, Neh. x. 29.

VER. 13.—A GOD,] Or, *for a God*: this is the substance of the covenant, even such as is made with us in Christ, 2 Cor. vi. 16; Heb. viii. 10; Rev. xxi. 3. See the annot. on Gen. xvii. 7.

VER. 15.—NOT HERE,] Meaning their posterity throughout all generations, to whom this covenant did alike belong. So in Thargum Jonathan it is expounded, “and with



day before Jehovah your God, and with him that is not here with us *this* day. <sup>16</sup> For ye know, how we have dwelt in the land of Egypt, and how we have passed in the midst of the nations which ye passed *by*. <sup>17</sup> And ye have seen their abominations, and their filthy idols, wood and stone, silver and gold, which *were* with them.

<sup>18</sup> Lest there should be among you man or woman, or family or tribe, whose heart turneth away *this* day from Jehovah our God, to go to serve the gods of those nations; lest there should be among you a root that beareth gall and wormwood. <sup>19</sup> And it be when he heareth the words of this oath, that he bless himself in his heart, saying, I shall have peace, though I walk in the imagination of mine heart, to add the drunken to the thirsty. <sup>20</sup> Jehovah will not spare him; but then the anger of Jehovah and his jealousy shall

every generation that shall rise up unto the world's end, &c. But this is to be understood with exception of the new covenant, which God promised, and hath now established unto us in Christ, Jer. xxxi. 31—33; Heb. viii. 7—10.

VER. 16.—HOW WE HAVE DWELT,] Or, *that which we have dwelt*, which Jonathan expoundeth, *the number of years that we have dwelt*. This their peregrination in Egypt, and deliverance thence, with God's gracious conduct of them through the wilderness, are named as motives to persuade unto obedience.

VER. 17.—FILTHY IDOLS,] In Heb. *Gilulim* (whereof see Lev. xxvi. 30,) in Gr. *Idols*.

VER. 18.—LEST THERE SHOULD BE,] Or, as the Gr. and Chald. explain it, *That there be not*. WHOSE HEART,] The heart is to be kept with all diligence, because out of it are the issues of life, Prov. iv. 23. According therefore to this, Paul warneth the Israelites, 'Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God,' Heb. iii. 12. FROM JEHOVAH,] In Chald., *from the fear of the Lord*. THE GODS,] In Chald., *the idols of the people*. A ROOT,] An evil heart forementioned, which is hidden from men, as the root is hidden in the earth, but the fruits after do appear. The Chald. translateth it, *a man*. BEARETH,] Or *fructifieth, beareth fruit*: in Gr., *springeth up*; which word Paul useth in Heb. xii. 15. GALL AND WORMWOOD,] The Gr. translateth, *with gall and bitterness*; whereby is meant sins, (as the Chald. explaineth it, and) as it was said to Simion Magus, 'Thou art in the gall of bitterness, and in the bond of iniquity,' Acts viii. 23. The apostle alluding to this place, saith, 'lest any root of bitterness springing up trouble you,' Heb. xii. 15,) for *encholee*,

*with gall*, saying, *encholee, trouble*.) *Gall* (or *hemlock*) was a bitter and poisonous weed, growing in the east countries. as appeareth by Hos. x. 4, and wormwood likewise: which are applied sometimes to sins, as here and in Amos vi. 12; Deut. xxxii. 32, sometimes to bitter punishment, as in Jer. ix. 25; xxiii. 15; Lam. iii. 15, 19.

VER. 19.—OF THIS OATH,] Or as the Gr. saith, *of this curse*: see ver. 12. I SHALL HAVE PEACE,] Or, *peace shall be unto me*, that is, safety and prosperity, without hurt or punishment. IMAGINATION,] Or *contemplation*, that which the heart hath spied out, and looketh unto. So the Chald. translateth it, *imagination*, (or *conceit*) but the Gr. calleth it *aberration*. This sin Jeremiah often imputeth to this people, Jer. iii. 17; vii. 24; ix. 14; xi. 8; xvi. 12; xviii. 12; xxiii. 17. TO ADD THE DRUNKEN,] To wit, *the drunken soul to the thirsty*, or, *the moist to the dry*; meaning, to add sin unto sin in abundance; as in Is. xxx. 1. The soul that desireth is said to thirst, Ps. lxxiii. 1, and as the godly do 'hunger and thirst after righteousness,' Matt. v. 6, so do the wicked after unrighteousness and 'drink it up like water,' Job xxxiv. 7, which when he hath glutted himself therewith, he may be said to have added drunkenness to his thirst. Some understand it also of punishment for sin, which the Chald. favoureth, translating, *that I may add unto him the sins of ignorance, unto (the sins of) presumption*. The Heb. *Septhoth*, to add, is sometimes used for *to consume or destroy*, (as in Ps. xl. 15,) in which sense the Gr. interpreters took it here, saying, 'that the slinner destroy not also him that is without sin.'

VER. 20.—NOT SPARE,] Or, *not forgive him* in mercy. For, 'if we walk in the light, as (God) is in the light, the blood of Jesus Christ his Son cleanseth us from all

smoke against that man, and every curse that *is* written in this book shall lie upon him, and Jehovah will blot out his name from under the heavens. <sup>21</sup> And Jehovah will separate him unto evil, out of all the tribes of Israel; according to all the curses of the covenant that *is* written in this book of the law. <sup>22</sup> And the after generation, your sons that shall rise up after you, and the stranger that shall come from a far land, shall say, when they shall see the plagues of that land, and the sicknesses thereof, wherewith Jehovah hath made it sick; <sup>23</sup> *That* all the land thereof *is* brimstone and salt, *and* burning, *that* it is not sown, neither springeth, nor any grass groweth therein, like the overthrow of Sodom and Gomorrah, Admah, and Zebojim, which Jehovah overthrew in his anger and in his wrath.

<sup>24</sup> Even all nations shall say, Wherefore hath Jehovah done thus unto this land; what *meaneth* the heat of this great anger? <sup>25</sup> Then they shall say, Because they have forsaken the covenant of Jehovah the God of their fathers, which he struck with them when he

sin,' 1 John i. 7. But God will not be merciful 'to any that unfaithfully commit iniquity,' Ps. lix. 6. JEALOUSY,] Which is 'the rage of a man, that he will not spare in the day of vengeance,' Prov. vi. 34, applied here unto the Lord, as in Exod. xx. 5. SMOKE,] In Gr., *burn* : a sign of great displeasure, as in Ps. lxxiv. 1. SHALL LIE UPON HIM,] The Gr. and Chald. translate, *shall cleave unto him*. See this word in Gen. iv. 7.

VER. 21.—OUT OF ALL THE TRIBES,] In Gr., *from all the sons of* Israel, that is, from the communion of the church (whereto he addeth daily such as shall be saved, Acts ii. 47,) even as before in ver. 20, the man was separated from communion with God. So he threateneth against the false prophets, 'They shall not be in the secret of my people, neither shall they be written in the writing of the house of Israel, neither shall they enter into the land of Israel,' Ezek. xiii. 9. And this is a separation unto evil, or for his hurt, as on the contrary the Levites were separated for their good, when they were designed 'to stand before the Lord, to minister unto him,' Deut. x. 8. THAT IS WRITTEN,] In Chald., *that are written* : meaning all and every one.

VER. 22.—MADE IT SICK,] In Gr., *which he hath sent upon it*. God here signifieth such a certainty of his judgments, as all people (within the church and without) should be witnesses of them.

VER. 23.—AND SALT,] Which maketh the land barren, as saltiness is used for barrenness, in Ps. cvii. 34. So Abimelech 'sowed the city with salt,' which he made utterly

desolate, Judg. ix. 45, and the wicked man shall dwell 'in a salt land and not inhabited,' Jer. xvii. 6, and of miry places, which should not be healed, it is said, 'they shall be given to salt,' Ezek. xlvii. 11. ANY GRASS,] Or *any herb* : in Gr., *any green thing*; which phrase is used in Rev. ix. 4. This signified a spiritual barrenness in men's hearts, that they should not bring forth the fruits of the Spirit, Heb. vi. 7, 8. OVERTHROW OF SODOM,] Whereof see Gen. xix. 24, 25, with the annot. ZEBOJIM,] By the letters, *Zeljim*, but read *Zebojim*, as is noted on Gen. xiv. 1, in Gr., *Seboeim*. These two cities were destroyed with *Sodom* and *Gomorrah*, and so another prophet saith unto Israel, 'How shall I make thee as Admah? shall I set thee as Zebojim?' Hos. xi. 8. IN HIS ANGER,] To their condemnation, 2 Pet. ii. 6, he overthrew them, 'and repented not,' Jer. xx. 16.

VER. 24.—SHALL SAY,] Every 'man to his neighbour,' as Jer. xxii. 8, that is, one to another.

VER. 25.—STROKE,] Heb. *cut*, that is, *made with them*; which the Gr. translateth, *covenantant* (or *despised*) *with their fathers*. For things done to the fathers are applied to the children: see ver. 14, 15. The like speech is in 1 Kings ix. 8, 9, 'they shall say, Why hath Jehovah done thus unto this land, and to this house? And they shall answer: Because they have forsaken Jehovah their God, who brought forth their fathers out of the land of Egypt,' &c. which another prophet recordeth thus; 'Because they have forsaken Jehovah the God of their fathers, who brought them forth out of the land of

brought them forth out of the land of Egypt. <sup>26</sup> For they went and served other gods, and bowed themselves down unto them; gods whom they knew not, and he had not imparted unto them. <sup>27</sup> And the anger of Jehovah was kindled against this land, to bring upon it every curse that is written in this book. <sup>28</sup> And Jehovah rooted them out of their land, in anger, and in wrath, and in great indignation, and cast them into another land, as it is this day. <sup>29</sup> The secret things belong unto Jehovah our God, and the things revealed belong unto us, and to our sons for ever, to do all the words of this law.

Egypt,' 2 Chron. vii. 22. So in Jer. xxii. 8, 9.

VER. 26.—OTHER GODS,] In Chald., *the idols of the people*. GODS WHOM THEY KNEW NOT,] Or *gods which knew not them*. AND HE HAD NOT IMPARTED,] That is, and he, to wit, any of those gods, *had not imparted* or bestowed any good thing upon them. Thus the Chald. paraphrast expounds it, and they had not done good unto them: and Jonathan in Tharg. and they had not divided unto them. Or it may be referred to the true God, that he had not imparted, that is, taught them to have any part or fellowship with those gods, or their services. The Gr. translateth, *neither had he distributed unto them*. And whereas it is said of the sun, moon, and stars, that 'God hath imparted them unto all nations,' Deut. iv. 19, this here may aggravate their idolatry, that not only worshipped such, but even the fictious also of the heathens, gods which they never saw, knew, or had any manner of benefit by them; whereby their sin was the more odious.

VER. 27.—EVERY CURSE,] The Gr. paraphraseth, *according to all the curses of the covenant, which are written in the book of this law*. The accomplishment of this was acknowledged by Daniel, 'The curse is poured upon us, and the oath that is written in the law of Moses the servant of God, because we have sinned against him,' Dan. ix. 11, &c.

VER. 28.—ROOTED THEM OUT,] Or, *plucked them up*: which is contrary to 'planting,' Jer. xxiv. 6; xlii. 10; xlv. 4. Thus the law of Moses leaveth sinners under the curse, and rooted out of the Lord's land: but grace in Christ towards repenting and believing sinners, 'planteth them upon the land, and they shall no more be plucked up,' Amos ix. 15, for they are 'kept by the power of God through faith unto salvation,' 1 Pet. i. 5. AND CAST THEM,] Or, *sent them*: in the Heb., the word *cast*, hath an extraordinary great letter, to signify the greatness of this punishment. And Baal Hatturim noteth

upon it, 'There is a great Lamed, and a want of Iod, to teach, that there is no casting away like that of the ten tribes.' Whereof see 2 Kings xvii. 18, 23.

VER. 29.—THE SECRET THINGS BELONG,] Or *hidden things* are to be left unto Jehovah. This is to be understood generally of all secret things which God hath not revealed in his word, as, 'the times or seasons which the Father hath put in his own power,' Acts i. 7, 'the day and hour' of judgment, Matt. xxiv. 36, and all other like things. Particularly it may be applied to God's counsel concerning the Israelites, in punishing, and casting them off for their sins, and afterward calling a remnant of them: which the apostle treating of in Rom. xi. saith; 'O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!' Rom. xi. 33. The Heb. *Nistaroth* (here used) sometimes meaneth 'secret sins,' as Ps. xix. 13. Unto which some of the Hebs. refer this speech, that secret sins God will punish, but open sins are for men to punish. Chazkuni on Deut. xxix. and so Jonathan in Thargum explaineth it, 'Hidden sins are manifest before the Lord our God, and he will take vengeance on them,' &c. AND THE THINGS REVEALED,] Or, *but open* (or *manifest*) things belong to us, and to our sons: upon which last words, the Heb. text hath extraordinary pricks, to stir up attention to the matter here spoken, as it is indeed worthy of all observation, for it teacheth the continual duty of God's people in all ages, to learn his law, to do the same, and to have care that true religion may be continued among their posterity. The Hebs. say, "Every man of Israel is bound to learn the law, be he poor or rich, be he in health of body, or under chastisements; be he young, or old and decrepit; though he be so poor that he lives on alms; yea, though he have wife and children, he is bound to set himself a time to learn the law, by day and by night, as it is said, 'And thou shalt meditate therein day and night.' The

great wise men of Israel, some of them were hewers of wood, and some drawers of water, and some blind: notwithstanding they employed themselves in learning the law, day and night. How is a man bound to learn the law? Until the day of his death, as it is

said, 'And lest they depart from thine heart, all the days of thy life,' (Deut. iv. 9,) and all the while that he employeth not himself in learning, he forgetteth." Maim. in *Thal-mud Torah*, chap. i. sect. 8—10.

## CHAP. XXX.

1. *Great mercies promised to repentant sinners.* 11. *The commandment is manifest, and word near.* Life and death are set before them, with an exhortation to choose life.

<sup>1</sup> AND it shall be when all these things are come upon thee, the blessing and the curse which I have set before thee, and thou shalt cause *them* to return unto thine heart, in all the nations whither Jehovah thy God hath driven thee: <sup>2</sup> And thou return unto Jehovah thy God, and shalt hearken to his voice, according to all that I command thee *this* day, thou and thy sons, with all thine heart, and with all thy soul. <sup>3</sup> Then Jehovah thy God will return thy captivity, and have compassion upon thee, and will return and ga-

VER. 1.—THESE THINGS,] Heb. *these words*, that is, things before spoken of. Here follow promises of grace in Christ to repenting and believing sinners. THE BLESSING,] That is, as the Chald. explaineth it, *the blessings and the curses*. After the experiment of the law, and weakness thereof, that it cannot keep men in the state of blessedness, nor deliver them from the curse, they are as by a schoolmaster brought unto Christ, Gal. iii. 24; Rom. viii. 3, 4. HAVE SET,] Heb. *have given*. So in ver. 15, 19. CAUSE THEM TO RETURN,] Or *reduce, bring again to thine heart*, that is, *call to mind, consider* seriously. So in Deut. iv. 39. This is the beginning of repentance and turning to the Lord, by calling to mind their sins and God's words and works; as in 1 Kings viii. 46, 47. 'If they sin against thee, &c. and thou be angry with them, and deliver them to the enemy, &c. If they shall make it return to their heart, in the land whether they were carried captives, and return and make supplication unto thee,' &c. So in Is. xlv. 8. 'Show yourselves men, make it return to heart, O ye transgressors:' and in Lam. iii. 21. 'This I make to return to my heart, therefore have I hope.' A like phrase is of the prodigal son, in Luke xv. 17, that 'he came to himself.'

VER. 2.—UNTO JEHOVAH,] The Chald. expoundeth it, *unto the fear of the Lord*.

This is true repentance, both to leave the evil, and to turn unto the good, from which they departed. So in Lam. iii. 40. 'Let us search and try our ways, and turn again to the Lord.' The contrary is complained of in Hos. vii. 16, 'they return, but not to the Most High.' And here faith also is implied; for as to come unto Christ, is to believe in him, John vi. 35, so to turn unto the Lord with all the heart, is to believe in him; for with the heart man believeth unto righteousness, Rom. x. 10, and 'by faith' the heart is purified, Acts xv. 9, unto which obedience and good works are added, Jam. ii. 14—26.

VER. 3.—WILL RETURN THY CAPTIVITY,] Will bring thee again out of bondage under thine enemies, which figured the bondage under sin, 2 Pet. ii. 19, 20. Therefore the Gr. translatheth it, *will heal thy sins*, that is, will forgive them; as *healing*, in Matt. xiii. 15, is expounded, 'forgiving of sins, Mark iv. 12. This is a promise of grace to be performed by Christ, who preached 'deliverance to the captives,' Luke iv. 18, and it is the joy of his people, Ps. xiv. 7; cxix. 1, 2, and a figure of their 'salvation,' Is. x. 22, compared with Rom. ix. 27. 'Him hath God exalted with his right hand, to be a Prince and Saviour, for to give repentance to Israel, and forgiveness of sins,' Acts v. 31. HAVE COMPASSION,] Or, *show tender mercy*; this is the cause of the former grace and de-



ther thee from all the peoples, whither Jehovah thy God hath scattered thee. <sup>4</sup> If *any* of thine be driven out unto the utmost part of the heavens, from thence will Jehovah thy God gather thee, and from thence will he take thee. <sup>5</sup> And Jehovah thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it; and he will do thee good, and multiply thee above thy fathers. <sup>6</sup> And Jehovah thy God will circumcise thine heart, and the heart of thy seed, to love Jehovah thy God, with all thine

liverance. It is of 'Jehovah's mercies, that we are not consumed, because his compassions fail not,' Lam. iii. 22. So the father of the prodigal son, seeing him afar off, 'had compassion,' Luke xv. 20. And this compassion or mercy respecteth man's misery, Matt. ix. 36; xiv. 14. AND GATHER THEE,] So after the captivity of Babylon, God promiseth, 'He that scattered Israel, will gather him, and keep him as a shepherd doth his flock,' Jer. xxxi. 10. This work Christ hath spiritually accomplished, of whom it is said, that he should 'die, not for the nation of the Jews only, but that also he should gather together in one the children of God that were scattered abroad,' John xi. 51, 52. Therefore this 'gathering' is often celebrated, as in Ps. cvii. 1—3; cxlvii. 1, 2; cvi. 47, 48.

VER. 4.—IF ANY OF THINE BE DRIVEN,] Heb. *If thy driven out*; speaking of every particular person, and of all, as one man. The Gr. translath, *If thy dispersion be*, that is, *thy dispersed*; which word is used in this sense, in John vii. 35; 1 Pet. i. 1. UTMOST PART OF THE HEAVENS,] That is, of the world, which seemeth to be bounded by the heavens. The Gr. translath it, *from the end* (or *utmost part*) *of heaven, unto the end of heaven*: which phrase Christ useth, of gathering together his elect at the last day, Matt. xxiv. 31. See the Notes on Deut. iv. 32. This promise Nehemiah looked unto, in his prayer alleging God's words, If 'ye transgress, I will scatter you abroad among the nations: But if ye turn unto me and keep my commandments, and do them, though any of thine were driven out unto the utmost part of the heavens, yet will I gather them from thence, and bring them unto the place that I have chosen to set my name there,' Neh. i. 8, 9. THY GOD GATHER THEE,] The Thargum called Jonathan's, expoundeth this to be "the Word of the Lord; and the performance to be by the hand of Elias, and by the hand of the King Christ." Respecting (as it seemeth) the promise of Elias, Mal. iv. 5, 6, which was John the Baptist, the forerunner of Christ, Luke i. 16, 17.

VER. 5.—SHALT POSSESS,] Or, *shalt in-*

*herit it*. This is a promise of restoring them unto his church, figured by the land of Canaan, Ps. lxxix. 36, 37; Ezek. xxxvi. 8, 11, 12, 24, 28, &c.

VER. 6.—WILL CIRCUMCISE THINE HEART,] The Gr. translath, *will purge* (or *cleanse round about*) *thine heart*: and both the Chald. paraphrasts expound it, *will take away the foolishness of thine heart, and the foolishness of the heart of thy sons*. This is a promise of spiritual blessings in regeneration and sanctification by Christ, 'in whom we are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh, by the circumcision of Christ, buried with him in baptism,' &c. Col. ii. 11, 12. And of this it is said, 'Circumcision is that of the heart in the spirit, not in the letter, whose praise is not of men but of God,' Rom. ii. 29. See the annot. on Gen. xvii. The Heb. doctors in the Midrash, or commentary on Song ii. 12. from these words, 'The time of pruning (or of cutting the vines) is come,' give this exposition: For, the time is come that Israel shall be redeemed, the time is come that the superfluous foreskin shall be cut off, which is spoken of in Deut. xxx. 6, and the Lord thy God will circumcise thine heart,' &c. where they apply this work of grace unto Christ whom they looked for. TO LOVE] This is the effect of Christ's circumcision, that it taketh from us evil, and giveth good: 'Love being the fulfilling of the law,' Rom. xiii. 10, and implying all other graces; as it is said, 'I will give them one heart, and one way, that they may fear me all days,' &c. Jer. xxxii. 39. 'And I will give them one heart, and I will put a new spirit within you: and I will take the stony heart out of their flesh, and will give them an heart of flesh, that they may walk in my statutes, and keep my ordinances, and do them,' &c. Ezek. xi. 19, 20. THAT THOU MAYEST LIVE,] So the Gr. translath the Heb. phrase, *for thy life*, meaning the life of God, here by faith and holiness, Rom. vi. 11, 13, and hereafter for ever in heaven: as 'to enter into life,' Matt. xviii. 9, is expounded, 'to enter into the kingdom of God,' Mark ix. 47.

heart, and with all thy soul, that thou mayest live. <sup>7</sup> And Jehovah thy God will put all these curses upon thine enemies, and upon thy haters which persecuted thee. <sup>8</sup> And thou shalt return and hearken to the voice of Jehovah, and do all his commandments which I command thee *this day*. <sup>9</sup> And Jehovah thy God will make thee plenteous in every work of thine hand, in the fruit of thy womb, and in the fruit of thy cattle, and in the fruit of thy land for good, for Jehovah will return to rejoice over thee for good, as he rejoiced over thy fathers. <sup>10</sup> If thou shalt hearken unto the voice of Jehovah thy God, to keep his commandments, and his statutes, that *which is* written in this book of the law, if thou shalt return unto Jehovah thy God with all thine heart, and with all thy soul. <sup>11</sup> For, this commandment which I command thee *this day*, it is not hidden from thee, neither *is* it far off. <sup>12</sup> It *is* not in the heavens, to say, who shall go up for us to the heavens, and take it for us, and

VER. 7.—WILL PUT,] Heb., *will give*. Here follow earthly blessings, which God of his grace will add unto the former spiritual. Of which one is the curses upon their enemies, concerning which it is said, 'Thou wilt render unto them a recompence, O Lord, according to the work of their hands: thou wilt give them sorrow of heart, thy curse unto them; thou wilt persecute in anger, and destroy them from under the heavens of the Lord,' Lam. iii. 64—66.

VER. 8.—HEARKEN TO,] Or *obey the voice*; which the Chald. interpreteth, *receive the Word of the Lord*: so in ver. 10. The condition of obedience is set before the temporal blessings; for 'godliness hath the promise of the life that now is, and of that which is to come,' 1 Tim. iv. 8.

VER. 9.—MAKE THEE PLENTEOUS,] Or, *make thee excellent*, unto which Thargum Jonathan addeth, *for good, that ye may prosper in all the works of your hands*. REJOICE OVER THEE,] This Christ taught in parables, of *rejoicing for the lost sheep that was found*, Luke xv. 6, 7, and of the prodigal son he saith; 'It was meet that we should make merry and be glad; for this thy brother was dead, and is alive again; and was lost, and is found,' Luke xv. 32. So in the other prophets, 'I will rejoice in Jerusalem, and joy in my people,' Is. lxi. 19, and, 'I will rejoice over them to do them good,' Jer. xxxii. 41. See also Deut. xxviii. 63.

VER. 10.—THAT WHICH IS WRITTEN,] Meaning all and everything written; so teaching us exact obedience. UNTO JEHOVAH,] In Chald., *unto the fear of the Lord*.

VER. 11.—THIS COMMANDMENT,] Which after in ver. 14, he calleth *the word*; and the apostle expoundeth it, *the word of faith*,

Rom. x. 8. So this speech is not of the law only, neither sheweth it what man can do by the law, much less by nature; but is the speech of 'the righteousness of faith,' Rom. x. 6. Though Moses teacheth them also, not to blame the law of hardness to be learned seeing God had now caused it to be written and expounded unto them. NOT HIDDEN FROM THEE,] Or, *not too marvellous and hard for thee to know*, and so, *not impossible*, through faith in Christ, as is the law without faith, in that it is 'weak through the flesh,' Rom. viii. 3. The Chald. translateth, it is not *separated from thee*; and Thargum Jonathan thus expoundeth, it is *not covered (or hid) from you*. The Holy Spirit in Gr. translateth this word *marvellous*, Matt. xxi. 42, from Ps. cxviii. and *impossible*, Luke i. 37. See the annot. on Gen. xviii. 14, and Deut. xvii. 8. By Isaiah also God saith; 'I have not spoken in secret in a dark place of the earth,' Is. xlv. 19.

VER. 12.—TO SAY,] That is, *that thou shouldest say*; so in ver. 13, see the annots. on Gen. vi. 19, where sundry like speeches are showed. This saying is meant of the heart also; wherefore the apostle citeth it thus; 'Say not in thine heart, Who shall go up into heaven?' Rom. x. 6. WHO SHALL GO UP FOR US,] The Jerusalem Thargum explaineth it, 'O that we had one like Moses the prophet, that might go up into the heavens,' &c. but the apostle applieth it more heavenly to Christ's incarnation; 'Who shall go up into heaven, that is, to bring Christ down from above?' Rom. x. 6. Unto which doubt he opposeth the confession with the mouth, that Jesus the Lord, ver. 9, that is, that 'God was manifested in the flesh,' 1 Tim. iii. 16, for, 'no man hath ascended up

cause us to hear it, that we may do it? <sup>13</sup> Neither *is* it beyond the sea, to say, Who shall go over to beyond sea for us, and take it for us, and cause us to hear it, that we may do it? <sup>11</sup> But the word *is* very nigh unto thee, in thy mouth, and in thy heart, to do it. <sup>15</sup> See, I have set before thee *this* day life and good, death and evil. <sup>16</sup> *In* that I command thee *this* day to love Jehovah thy God, to walk in his ways, and to keep his commandments, and his statutes, and his judgments, that thou mayest live and multiply, and Jehovah thy God may bless thee in the land whither thou goest in to

to heaven, (of whom we may learn the true understanding of the law) but he that came down from heaven, even the Son of man which is in heaven,' John iii. 13. AND CAUSE US TO HEAR IT,] That is, *preach it unto us*. THAT WE MAY DO IT,] Or, *and we should do it*.

VER. 13.—BEYOND THE SEA,] Thargum Jonathan explaineth it, *beyond the great sea*; and Thargum Jerusalem addeth, "Neither is the law beyond the great sea, that thou shouldest say, 'Oh that we had one like Jonas the prophet, that might go down to the bottom of the great sea, and bring it to us,'" &c. All things hidden from men, which they cannot attain, are either in heaven above, or beyond sea, in the far places of the earth: but the law of God is in neither of these, but near unto every one, to learn and to do. WHO SHALL GO OVER TO BEYOND SEA,] Paul allegeth this place thus, 'Who shall go down into the deep, that is, to bring up Christ from the dead?' Rom. x. 7, unto which he opposeth, in ver. 9, belief in the 'heart, that God hath raised him from the dead. Now, Jonas the prophet, to whose example the Jerusalem Thargum applieth this, was a figure of Christ, as himself hath said, 'As Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth,' Matt. xii. 40. And as the sea in Jonah's case is called 'the deep,' Ps. civ. 6; cvii. 24, 26; Exod. xv. 5, so David (prophesying of Christ) saith that God had brought him up 'from the deeps of the earth,' Ps. lxxi. 20. So the apostle speaking of Christ's rising out of the grave, useth the word 'abyss' or 'deep,' which is spoken both of earth and sea.

VER. 14.—BUT THE WORD,] This the apostle expoundeth thus, 'But what faith (the righteousness which is of faith?) The word is nigh thee, &c. that is, the word of faith which we preach,' Rom. x. 8. By this it appeareth that Moses wrote of Christ, John v. 46, and that he was closely taught in the law. 'For Christ is the end of the law, for

righteousness to every one that believeth,' Rom. x. 4. And the Jews, which cleaving to the law refused the gospel, or word of faith, 'had a zeal of God, but not according to knowledge,' Rom. x. 2. IN THY MOUTH,] Or, 'for thy mouth, that is, for thee to confess with thy mouth that Jesus is the Lord,' as Rom. x. 9. So 'in' is used for 'for,' in Deut. ix. 4; xxiv. 16. IN THINE HEART,] Or, *for thine heart*: that thou mayest 'believe in thine heart that God hath raised him (Christ) from the dead, (and so mayest be saved),' Rom. x. 9. TO DO IT,] The law, which is fulfilled by believing in Christ; as it is said, 'This is the work of God, that ye believe in him whom he hath sent,' John vi. 29, upon which belief true obedience followeth, Heb. viii. 10.

VER. 15.—I HAVE SET,] Heb. *I have given*, that is, proposed and confirmed by my doctrine. So ver. 19. LIFE AND GOOD,] *life* as the end, and *good* as the means leading to life: or *life*, that is, God himself, of whom he saith in ver. 20, 'he is thy life;' and good, that is, felicity following. The Gr. changeth the order thus, *life and death, good and evil*. Thargum Jerusalem explaineth it, "the law of life, which is a good law; and the law of death, which is an evil law." And Thargum Jonathan thus; 'The way of life, for which a good reward shall be recompensed to the just; and the way of death, for which an evil reward shall be recompensed to the wicked.'

VER. 16.—TO LOVE,] This is a declaration of the life and good forementioned, which they, whose hearts God would circumcise, ver. 6, should come unto by the faith that is in Christ. IN HIS WAYS,] The Chald. saith, *in the ways that are right before him*. KEEP HIS COMMANDMENTS,] Which is an effect of love; as, 'If ye love me, keep my commandments, John xiv. 15, and, 'This is the love of God, that we keep his commandments,' 1 John v. 3. 'And this is his commandment, That we should believe on the name of his Son Jesus Christ, and love one another,' &c. 1 John iii. 23.

possess it. <sup>17</sup> But if thine heart turn away, and thou wilt not hear, but shalt be drawn away, and bow down thyself to other gods, and serve them; <sup>18</sup> I denounce unto you *this* day, that perishing ye shall perish, ye shall not prolong *your* days upon the land, which thou *art* passing over Jordan to go in thither to possess it. <sup>19</sup> I take the heavens and the earth to witness against you *this* day; life and death I have set before thee, the blessing and the curse, therefore choose thou life, that thou mayest live, thou and thy seed. <sup>20</sup> To love Jehovah thy God, to hearken to his voice, and to cleave unto him; for he *is* thy life, and the length of thy days, to dwell upon the land which Jehovah sware unto thy fathers, to Abraham, to Isaac, and to Jacob, to give unto them.

VER. 17.—BUT IF,] Or, *And if thine heart turn*, &c. This is the ‘death and evil’ fore-spoken of: see Deut. xxix. 18. OTHER GODS,] In Chald., *the idols of the people*.

VER. 18.—PERISHING YE SHALL PERISH,] That is, assuredly and speedily perish; as the Gr. saith, *perish with perdition*. So in Deut. iv. 26.

VER. 19.—I CALL THE HEAVENS, &c.] This obtestation of heavens and earth, (used also before in Deut. iv. 26,) may be understood of God and the angels in heaven, (as Paul expresseth them in 1 Tim. v. 21,) or of the other creatures also in heaven and in earth; as Joshua said, ‘This stone shall be a witness unto us, for it hath heard all the words of the Lord,’ &c.; Josh. xxiv. 27. So in Deut. xxxii. 1; Is. i. 2. ‘Give ear, O heavens, and hear, O earth:’ and in Ps. l. 4. ‘He will call to the heavens from above, and to the earth to judge his people;’ and in Job xx. 27, ‘the heavens shall reveal his iniquity, and the earth shall rise up against him. I HAVE SET,] Heb. *I have given*, that is, faithfully proposed by doctrine, and discharged my duty: so in ver. 15. The ‘life and blessing’ which he set before them, was by the faith of Christ, Gal. ii. 16; iii. 9, the death and curse was by refusing Christ, and seeking to justified by the works of the law;

for, ‘as many as are of the works of the law, are under the curse,’ Gal. iii. 10. THEREFORE CHOOSE,] Heb. *and choose thou*; or, *and thou shalt choose*; which is the duty of all God’s people, to be performed by grace in Christ. So ‘David chose the way of the truth, the precepts of God,’ Ps. cxix. 30, 173. Compare also Josh. xxiv. 15, 22. Thargum Jonathan explaineth this speech thus, “and choose ye the way of life, which is the law, that ye may live in the life of the world to come, you and your sons.” This is true; if it be understood not of ‘the law of works, but of the law of faith,’ as Rom. iii. 27, 28; ix. 31—33.

VER. 20.—TO HEARKEN TO HIS VOICE,] In Chald., *to receive his word*. UNTO HIM,] Chald., *unto his fear*. HE IS THY LIFE,] That is, the author of thy life and salvation through Christ, as in John xvii. 3. ‘This is life eternal, to know thee the only true God, and Jesus Christ whom thou hast sent:’ yea, Christ himself is ‘the resurrection and the life,’ John xi. 25; xiv. 6. And in 1 John v. 20. ‘We know that the Son of God is come, and hath given us an understanding that we may know him that is true: and we are in him that is true, even in his Son Jesus Christ; this is the true God and eternal life.’

## CHAP. XXXI.

1. *Moses being ready to die, encourageth the people that should go into Canaan.* 7. *He encourageth Joshua that should be their governor.* 9. *He delivereth the law unto the priests, which was to be read in the seventh year unto the people.* 14. *Moses and Joshua present themselves before the Lord,* 16. *who foretelleth the people’s falling from him, and his anger against them therefore.* 19. *He commandeth a song to be written, to testify against the people.* 24. *Moses delivereth the book of*



*the law to the Levites, to be kept in the side of the ark, for a witness against them and their rebellion.* 28. *He maketh a protestation to the elders.*

## פ פ פ

<sup>1</sup> AND Moses went and spake these words unto all Israel. <sup>2</sup> And he said unto them, I *am* an hundred and twenty years old *this* day, I can no more go out and come in: and Jehovah hath said unto me, thou shalt not go over this Jordan. <sup>3</sup> Jehovah thy God he goeth over before thee; he will destroy these nations from before thee, and thou shalt possess them: Joshua he *shall* go over before thee, as Jehovah hath said. <sup>4</sup> And Jehovah will do unto them as he did to Sihon, and to Og, kings of the Amorite, and unto the land of them whom he destroyed. <sup>5</sup> And Jehovah will give them before you, and ye shall do unto them according to every commandment which I have commanded you. <sup>6</sup> Be ye strong and courageous, fear not, neither be discouraged because of them: for Jehovah thy God, he *it is* that goeth with thee, he will not fail thee nor forsake thee. <sup>7</sup> And Moses called unto Joshua, and said unto him, in the eyes of all Israel, Be thou strong and courageous, for thou shalt go in with this people into the land which Jehovah hath sworn unto their fathers to give unto them, and thou shalt cause them to in-

פ פ פ Here beginneth the two and fiftieth section or lecture of the law: see the notes on Gen. vi. 9. And here Moses setteth the state of Israel in order before his death.

VER. 2.—OLD,] Heb., *son of an hundred and twenty years*; of which phrase see Gen. v. 32. So long while Noah preached to the world, building the ark, Gen. vi. 3, 14; 1 Pet. iii. 19, 20. Of these 120 years, Moses lived forty in Pharaoh's court in Egypt, Acts vii. 20, 23, forty in the land of Midian, Acts vii. 29, 30; Exod. vii. 7, and forty years he governed Israel. I CAN NO MORE GO OUT,] That is, no more administer in my office: see the annot. on Num. xxvii. 17. This inability of Moses was not so much for his age, (for 'his eye was not dim, nor his natural moisture fled,' Deut. xxxiv. 7,) as for the ordinance of God next mentioned. AND JEHOVAH,] Or, *for Jehovah hath said*; as is showed in Num. xx. 12; Deut. iii. 25, 26. *And* is often used instead of *for*, as is noted on Gen. xii. 19. Or it may be taken as another reason, why Moses might no longer govern them.

VER. 3.—JOSHUA,] In Gr., *Jesus*, who was substitute in Moses' place, Num. xxvii. 16—18, &c. A figure of our Lord Jesus, who by grace and truth bringeth us into God's eternal rest, after the ending of Moses'

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law, John i. 17; Rom. x. 4. Thus the people are comforted in respect of their sorrow for Moses' death, by promise of the Lord's presence among them, and Joshua's succeeding government under him.

VER. 4.—OF THE AMORITE,] That is, *of the Amorites*, as the Gr. translath: by whose destruction (before mentioned in Num. xxi. 23, &c.; Deut. ii. iii.) Israel is encouraged against their other enemies. THE LAND,] That is, *the people of the land*.

VER. 5.—COMMANDED YOU,] Which was, to root them out, and let none remain, Deut. xx. 16, 17.

VER. 6.—BE YE STRONG,] Or, *Be confirmed, Hold fast*, to wit, your faith in God: in Gr., *Quit you like men*; which word Paul useth in 1 Cor. xvi. 13. So after, in ver. 7. COURAGEOUS,] Or, *be hardy, strong, valiant* in heart and carriage. This word is applied to the heart in Ps. xxvii. 14, and arms, in Prov. xxxi. 17, and signifieth an increase and steadfastness, Prov. xxiv. 5; Ruth i. 18. The like exhortation is often used, as Josh. x. 25; 1 Chron. xxii. 13; 2 Chron. xxxii. 7. HE IT IS,] In Chald., *his word it is*. So in ver. 8. FAIL THEE,] Or, *let thee go, leave thee to thyself*, but will hold thee fast. So ver. 8; Josh. i. 5; Heb. 13. 5.

VER. 7.—STRONG AND COURAGEOUS,] Or, *confirmed and strong* as ver. 6, Joshua be-

herit it. <sup>8</sup> And Jehovah, he *it is* that goeth before thee; he will be with thee, he will not fail thee, nor forsake thee; fear not, neither be dismayed. <sup>9</sup> And Moses wrote this law, and gave it unto the priests, the sons of Levi, which bear the ark of the covenant of Jehovah, and unto all the elders of Israel. <sup>10</sup> And Moses commanded them, saying, At the end of seven years, in the solemnity of the year of release, in the feast of booths, <sup>11</sup> When all Israel is come to appear before Jehovah thy God in the place which he shall choose, thou shalt read this law before all Israel in their ears.

ing to bear the charge and toil of the people, hath the same exhortation and promise in particular, that was before unto all: and it was in the eyes of all, lest any after Moses' death should deny his authority. A like speech 'David made to Solomon,' 1 Chron. xxviii. 20.

VER. 8.—HE WILL BE WITH THEE,] The Chald. paraphraseth, *his word will be thy help*.

VER. 9.—THIS LAW,] In Gr., *all the words of this law in a book*. WHICH BARE THE ARK,] They had the chief charge to look to the ark and other holy things; and though the Levites bare it, as appeareth by Num. iii. 31; iv. 15; x. 21, yet sometimes the priests themselves also bare it, as when they passed over Jordan, Josh. vi. 17, when they compassed Jericho, Josh. vi. 12. So after in ver. 25, Moses spake to 'the Levites.' THE ELDERS,] The magistrates: as the priests by teaching, so the elders by governing are to look that the law of the Lord be observed, Mal. ii. 7; Hos. iv. 6; Mic. iii. 1; 2 Chron. xix. 6, 8—10.

VER. 10.—OF SEVEN YEARS,] That is, of every seventh year, which was a year of release, Deut. xv. 1. THE SOLEMNITY,] Or, *the set time*; as the Gr. and Chald. translate it, *the time*. RELEASE,] Of debts, Deut. xv. 1, 2, &c. that being freed from worldly cares, they might apply their minds to God's law. A figure of the year of grace, and remission of our debts by Christ; whereupon we should give ourselves to holiness, Luke iv. 18, 19, 21; Rom. vi. 11—13. BOOTHS,] Or *tabernacles*, whereof see Lev. xxiii.

VER. 11.—WHICH HE SHALL CHOOSE,] To set his ark and tabernacle, and so 'to place his name there,' Deut. xvi. 2. THOU SHALT READ,] Speaking to Israel generally, and it was performed in special by the chiefest of them, either the high priest, as Ezra (the chief of them that returned from Babylon) read it, Neh. viii. 1—3, &c. or as the Hebs. say, the king himself (when they had a king) used to read. For this commandment

was to Joshua, and therefore the king read it,' saith Chazkuni upon this place. Which is by others of them declared thus, 'The king was he that read in their ears, and they read in the women's court; (which was the outer court-yard of the temple.) And the king read sitting, and if he read standing, it was the more commendable. He read from the beginning of Deut., &c. When he read, they blew trumpets through all Jerusalem, for to assemble the people. And they set up a great pulpit of wood, [as is mentioned also in Neh. viii. 4,] and set it in the midst of the court-yard, and the king went up and sat thereon, that they might hear him read; and all Israel that went up to the feast, gathered round about him. And the minister of the synagogue (such as we read of in Luke iv. 17, 20,) took the book of the law, and gave it to the ruler of the synagogue, (such as is mentioned in Luke xiii. 14,) and the ruler of the synagogue gave it to the sagan, or second chief priest, called in Acts v. 24, the captain of the temple,) and the sagan gave it to the high priest, and the high priest to the king, for to honour him before the multitude. And the king took it standing, and if he would he sat down and opened it, and seeing it, he blessed God, (as is recorded of Ezra in Neh. viii. 5, 6, and after read till he made an end. "Then he folded it up, and blessed (God) again after it, as the manner was to bless in the synagogues. Both the reading and the blessing was in the holy tongue. The hearers were bound to prepare their hearts, and to make their ears attentive to hear with fear and reverence, and with joy and trembling, as in the day when (the law) was given on (mount) Sinai: though they were great wise men, which knew the whole law every whit, they were bound to hear with great attentiveness, &c. for the king is the messenger (of the congregation) to cause the words of God to be heard. If the day of assembling (the people) began to be on the sabbath, they deferred it till after the sabbath, because of the blowing with trumpets, &c. which might not put away (the keeping of) the sabbath."

<sup>12</sup> Gather together the people, men, and women, and children, and thy stranger that is within thy gates, that they may hear, and that they may learn, and may fear Jehovah your God, and observe to do all the words of this law. <sup>13</sup> And *that* their sons which have not known may hear, and learn to fear Jehovah your God all the days that ye *shall* live on the land, whither ye *are* going over Jordan, to possess it.

<sup>14</sup> And Jehovah said unto Moses, Behold thy days approach to die; call Joshua, and present yourselves in the tent of the congregation, that I may give him a charge. And Moses and Joshua went and presented themselves in the tent of the congregation.

<sup>15</sup> And Jehovah appeared in the tent, in a pillar of a cloud, and the pillar of the cloud stood over the door of the tent. <sup>16</sup> And Jehovah said unto Moses, Behold, thou liest down with thy fathers, and this people will rise up, and go a whoring after the gods of the strangers of the land, whither they *are* going in *to be* amongst them, and will forsake me, and break my covenant which I have stricken with them. <sup>17</sup> And mine anger shall be kindled against

Maim. in *Misneh*, tom. 3, in *Chagigah*, chap. iii. sect. 3, 4, &c. IN THEIR EARS,] That they may hear and understand it, as the Chald. translateth, *and cause them to hear it*: which hearing is often used for understanding, as is noted on Gen. xi. 7. So in Neh. viii. 8, 'they read in the book, in the law of God distinctly, and gave the sense, and caused them to understand the reading.'

VER. 12.—WOMEN AND CHILDREN,] Which though they were not bound to come up at the yearly feasts, Exod. xxiii. 17, yet to this reading they were bound, such as could understand, Neh. viii. 3. The Heb. canons say, "Whosoever is free from appearing (before the Lord, Exod. xxiii. 17), is free from the commandment of "gather together," Deut. xxxi. 12,) "except women and children, and the uncircumcised; but the unclean is free from this commandment, as it is written (in ver. 11,) when all Israel is come; but the (unclean) was not fit to come. And it is clear, that such as were of neither sex, or of both sexes, were bound to come, seeing women were bound." Maim. in *Chagigah*, chap. iii. sect. 2. THY GATES,] In Gr. and Chald., *thy cities*.

VER. 14.—THY DAYS APPROACH,] Or, *are nigh* at hand: and so the term of his life fulfilled; as where it is written, 'the kingdom of heaven approacheth,' Matt. iv. 17, another explaineth it, 'The time is fulfilled, and the kingdom of God approacheth (or, is at hand),' Mark i. 15. TO DIE,] Understand, *for thee to die*: of such want of the person, (easy to be understood by the con-

text,) see the notes on Gen. vi. 19; xxiii. 8; xlvii. 29. The Gr. translateth, *Behold, the days of thy death approach*. AND I WILL GIVE,] Or, *that I may command him, or charge him*: which being done in the tabernacle, and by God's appearing in the cloud, ver. 15, served both for Joshua's own confirmation, and to assure all Israel that he had authority from God over them. Compare Num. xxvii. 18, 19.

VER. 15.—JEHOVAH APPEARED,] That is, a glorious sign of his presence; as in Thargum Jonathan it is expounded, "the glory of the divine majesty of the Lord." PILLAR OF A CLOUD,] Out of which he was wont in favour to speak: see Exod. xxxiii. 9; Ps. xcix. 7.

VER. 16.—LIEST DOWN,] To wit, *to sleep*, that is, *to die*: as Job xiv. 12; Acts vii. 60; 1 Thess. iv. 13. THY FATHERS,] The faithful of former times, signifying the immortality of the soul, as is noted on Gen. xxv. 8. Wherefore Thargum Jonathan paraphraseth on this place thus; "thou liest down in the dust with thy fathers, and thy soul shall be treasured up in the treasury of eternal life with thy fathers." GO A WHORING,] Or *fornicate*, that is, *commit idolatry*, as the Chald. explaineth it. GODS OF THE STRANGERS,] In Gr., *the strange gods of the land*; in Chald., *the idols of the people of the land*. THEY ARE GOING,] Heb. *he is going*; speaking of the people as of a man; so after often in this chap. The reason hereof is noted on Gen. xxii. 17.

VER. 17.—WILL HIDE MY FACE,] In

them in that day, and I will forsake them, and will hide my face from them, and they shall be devoured, and many evils and distresses shall find them; and they will say in that day, Have not these evils found us, because our God is not amongst us? <sup>18</sup> And I hiding will hide my face in that day for all the evils which they shall have done, in that they are turned unto other gods. <sup>19</sup> And now write ye this song for you, and teach it the sons of Israel, put it in their mouths, that this song may be a witness for me against the sons of Israel. <sup>20</sup> For I will bring them into the land which I swear unto their fathers, that floweth with milk and honey, and they shall eat and be filled, and be fat, and they will turn unto other gods, and serve them, and despitefully provoke me, and break my covenant. <sup>21</sup> And it shall be when many evils and distresses have found them, that this song shall answer before them for a witness, for it shall not be forgotten out of the mouth of their seed: for I know their imagination which they do *this* day, before I have brought them in unto the land which I swear. <sup>22</sup> And Moses wrote this song in that day, and taught it the sons of Israel. <sup>23</sup> And he charged Joshua the son of Nun, and said, Be strong and courageous, for thou shalt bring in the sons of Israel unto the land which I swear unto them, and I will be with thee. <sup>24</sup> And it was when Moses had made an end of writing the words of this law in a book, until they were finished, <sup>25</sup> That Moses commanded the Levites which bear the ark of the covenant of Jehovah, saying: <sup>26</sup> Take this book of the law, and put it in the side of the ark of the covenant of Jehovah your God, that it may be there for a witness against thee. <sup>27</sup> For I know thy rebellion, and thy stiff neck: behold, while I *am* yet alive with you *this* day, ye have been rebellious against Jehovah,

Chald., *will take away my divine presence*. So in ver. 18. DEVoured,] Or, *eaten up*, to wit, of their enemies, made a prey, Heb. *to eat*, which is used passively, as *to bear* Eccl. iii. 2, that is, 'to be born.' See the Notes on Gen. vi. 20; xvi. 14. FIND THEM,] That is, *befal*, or *come upon them*: so after, and in Ps. cxix. 143; Neh. ix. 32. FOUND US,] Heb. *found me, because my God is not in the midst of me*.

VER. 18.—OTHER GODS,] In Chald., *idols of the people*: so in ver. 20.

VER. 19.—THIS SONG,] In Gr., *the words of this song*; after described in chap. xxxii. containing a prophecy of their falling away, and of God's judgments following. It was given in a song, that it might the more easily be learned, and kept in memory, with delight, and might move their affections. AGAINST,] Or, *in*, that is, *amongst the sons of Israel*: so in ver. 26.

VER. 20.—AND BE FAT,] The like is pro-

phesied in Deut. xxxii. 15, and showed to have come to pass in Neh. ix. 25, 26.

VER. 21.—ANSWER BEFORE THEM,] That is, *testify before* (and *against*) *them*. THEIR IMAGINATION,] The thing forged in their heart; which the Gr. translatheth, *their maliciousness* (or *naughtiness*.) This imagination is before the thoughts or cogitations, as appeareth by 1 Chron. xxviii. 9; xxix. 18. See Gen. vi. 5.

VER. 23.—I WILL BE WITH THEE,] In Gr. *he will be with thee*; as being the words of Moses (whom the Gr. before named) concerning God. The Chald. translatheth, *my word shall be thy help*. See ver. 8.

VER. 25.—THE LEVITES,] Especially *the priests the sons of Levi*, as in ver. 9.

VER. 26.—IN THE SIDE,] Or, *by the side*: which in Thargum Jonathan is expressed, "in a coffer by the right side of the ark."

VER. 27.—STIFF NECK,] Or, *hard neck*,



and how much more after my death? <sup>28</sup> Gather together unto me all the elders of your tribes, and your officers, that I may speak in their ears these words, and call the heavens and the earth to witness against them. <sup>29</sup> For I know, that after my death, corrupting ye will corrupt (*yourselves*), and will turn aside from the way which I have commanded you, and evil will befall you in the latter days, because ye will do evil in the eyes of Jehovah, to provoke him to anger through the work of your hands. <sup>30</sup> And Moses spake in the ears of all the church of Israel the words of this song, until they were ended.

which elsewhere it is likened to 'an iron sinew,' Is. xlvi. 4. See Exod. xxxii. 9.

Gr. they are named by one word *Phylarchai*, that is *rulers* (or *princes*) of your tribes.

VER. 28.—ELDERS OF YOUR TRIBES,] In

## CHAP. XXXII.

1. *Moses' song, which setteth forth God's mercies unto Israel, their sins, and his chastisements by sword, famine, pestilence and captivity.* 36. *His mercy in Christ towards them in the end.* 46. *Moses exhorteth them to set their hearts upon his words.* 48. *God sendeth him up to mount Nebo, to see the land of Canaan, and die.*

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<sup>1</sup> GIVE ear, ye heavens, and I will speak, and let the earth hear the sayings of thy mouth.

Give ear, O heavens, to that which I declare,  
And hear, O earth, what my mouth's sayings are.

<sup>2</sup> My doctrine shall drop as the rain, my speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass.

Drop down as doth the rain shall my doctrine  
Distil as dew so shall my speech divine :

¶ ¶ ¶ Here beginneth the three and fiftieth section of the law: See Gen. vi. 9.

VER. 1.—GIVE EAR,] Or, *hearken ye heavens*. Moses beginneth this prophetic song, calling as with the sound of a trumpet, the heavens and earth, (and all the creatures in them,) to be witnesses of his word, (as in Deut. xxx. 19; xxxi. 28,) the more to affect the hearts of the people. So Isaiah beginneth his prophesy against rebellious Israel, Is. i. 2. For though men die, yet heaven and earth endure, Ps. cxix. 89—91; Eccl. i. 4. And though men will not hear, yet other creatures shall hear and witness against

them, Josh. xxiv. 27. AND I WILL,] Or, *that which I shall speak*: as, 'and he shall prepare,' Mal. iii. 1, is expounded, 'which shall prepare,' Mark i. 2. AND LET THE EARTH HEAR,] Or, *hear, O earth*; for he changeth the person, and in Is. i. 2, he changeth the order also, 'Hear ye heavens, and give ear thou earth;' and in Jer. xxii. 29. 'O earth, earth, earth, hear the word of Jehovah.'

VER. 2.—MY DOCTRINE,] Or, *My received learning*: the doctrine of religion is so called, because it is received from God, not devised by men; as in 1 Cor. xi. 23. 'I received of the Lord that which also I delivered

As on the tender herb the small rain pours,  
And as upon the grass the greater showers:

<sup>3</sup> For I will proclaim the name of Jehovah; give ye greatness unto our God.

For I Jehovah's name proclaim abroad;  
O give ye greatness unto him our God.

<sup>4</sup> The rock, perfect *is* his work, for all his ways *are* judgment:  
God *is* faithfulness, and without iniquity; just and righteous *is* he.

The Rock, most perfect *is* his action,  
Because his ways *are* judgment every one:

God *is* most faithful, and iniquity  
In him is none, *but* just and right *is* he.

unto you.' So our Saviour saith, 'As my Father hath taught me, I speak these things.' John viii. 28. And so it should be received of the hearers, as 'the word of God,' not of men, 1 Thess. ii. 13. SHALL DROP,] Or, *let it drop*; as being a wish, and also a promise that his doctrine should be profitable and effectual, as the rain; which as it 'waiteth not for the sons of men,' Mic. v. 7, so it cometh down 'from heaven; and returneth not thither, but watereth the earth, and maketh it bring forth and bud;' in like sort, the word of God 'shall not return unto him void, but it shall accomplish that which he pleaseth, Is. lv. 10, 11. The Chald. translateth, *My doctrine shall be sweet as the rain*: the Gr., *let it be expected as the rain*. THE RAIN,] Which maketh the barren earth fruitful, and so resembleth the word of God, and effect thereof in the hearts of men: see Is. xlv. 8. Contrary to false teachers, which are 'clouds without water,' Jude v. 12. For, 'whoso boasteth himself of a false gift, is clouds and wind without rain,' Prov. xxv. 14. SHALL DISTIL,] Or, *let it distil*, or *flow down*: as the Gr. translateth, *let my words come down as the dew*; and the Chald., *let my speech be received as the dew*. The manner of delivering God's word is here, and often, likened to 'a dropping,' Ezek. xx. 46; xxi. 2; Matt. ii. 6, the word itself, to 'rain or dew,' figures of heavenly graces. See Gen. xxvii. 28. THE SMALL RAIN,] Or *small drops*; in Heb. *Seghnirim*, so named of hairs, like which it falleth. Or it may have affinity with *Saghnar*, a storm, and mean a stormy rain, figuring the doctrine of the law, which as it was given with storm and tempest, Heb. xii. 18, so it worketh like effect in the conscience. So the Gr. translateth it *a shower, or showery rain*: the Chald., *as the rainy winds which blow upon the tender herb*. THE SHOWERS,] The strong or greater rain, which falleth with

manifold drops, or with violence as arrows: the Chald. translateth them *drops of the latter rain*; whereof see Deut. xi. 14. The withholding of these was a punishment, as in Jer. iii. 3, 'the showers have been withholden, and there hath been no latter rain:' the giving of them was a blessing, Ps. lxxv. 11; lxxii. 6; Mic. v. 7. GRASS,] As the people sometimes are likened to *grass*, for their frail and momentary state, Is. xl. 6, 7, so here they are likened to grass and herbs, which grow by the rain, Job xxxviii. 26, 27, that they should not be unfruitful hearers, like stones or sandy ground, whereon nothing groweth.

VER. 3.—PROCLAIM,] Or *publish, preach*: but the Chald. turneth it, *pray in the name of the Lord*. GIVE YE GREATNESS,] Or *majesty*, that is, *magnify* him: so in Jude 25, 'to the only wise God our Saviour be glory and majesty' (or greatness:) and in 1 Chron. xxix. 11. 'Thine, O Jehovah, is the greatness, and the power, and the glory,' &c.

VER. 4.—THE ROCK,] That is, as the Gr. translateth, *God*: so in ver. 18, 30, 37; 1 Sam. ii. 2; 2 Sam. xxii. 2, 32. God is called 'the Rock,' because of his might, stability and immutability; and to his church he is a firm foundation, Matt. xvi. 18, and Christ is the Rock, 1 Cor. x. 4. HIS WORK,] In Gr., *his works*; so 'work,' in Ps. xciv. 9, is 'works' in Heb. iii. 9, and it implieth his works both of creation, and redemption of his people, and all other wrought in them; which are said to be perfect, or unblemished, because there is no defect, no fault in any of them. Therefore in it the righteous do rejoice, Ps. xcii. 5. HIS WAYS,] That is, *his administration, his doings*. JUDGMENT,] That is, *most judicious, right and equal*: and so shall they find that walk in them, Ps. xxv. 8—10. FAITHFULNESS,] Or *faith*: understand, *a God of faith*, that is, *most*

<sup>5</sup> They have corrupted themselves, their spot is not (*the spot*) of his sons, (*they are*) a crooked and perverse generation.

They on themselves have brought corruptions,  
Their spot is not of (those that be) his sons  
*They are* a generation which is  
Turn'd to perverseness, and to crookedness.

<sup>6</sup> Do ye thus requite Jehovah, O people foolish and unwise? *Is* not he thy Father *that* hath bought thee? *hath not* he made thee, and established thee?

Do ye Jehovah in this wise reward,  
O foolish folk, and wanting wise regard?  
Thy Father that hath bought thee, is not he?  
Hath he not made thee; and establish'd thee?

*faithful* and *true*, that all may rely safely upon him and his word. WITHOUT INIQUITY,] Or, there is *no iniquity*, (*no injurious evil*) in him, as the Gr. translateth. So in Ps. xcii. 16, 'Jehovah is righteous, my Rock, and no iniquity is in him.' RIGHT,] Or, *righteous*: in Gr., *just and holy the Lord is*. As his *faith* is constant to those that follow him, so is his justice righteous to such as forsake him.

VER. 5.—THEY HAVE CORRUPTED THEMSELVES,] Or, *It hath corrupted itself*; speaking of the people, (as is expressed in Exod. xxxii. 7,) as of one man, and prophesying here their falling away from God. Or, *It hath corrupted (itself) before him*, that is, before or against God. The Gr. translateth, *they have sinned*: and corruption is used both for sin, as in Gen. vi. 11, and for destruction following sin, as Gen. vi. 13, it being always the changing of the state of a thing from good to evil. And this corrupting themselves, was chiefly idolatry, as ver. 15—17, &c. Exod. xxxii. 7, and implieth also their destruction; and it is ascribed to themselves, that it might not be imputed unto God: so in Hos. xiii. 9. Hereupon Isaiah called them 'children that were corrupters,' Is. i. 4, and this their action is opposed to the perfection of God's work, in ver. 4. THEIR SPOT,] Or, *their blot, their blemish*; that is, their vice, or evil, (as the word is explained in Deut. xvii. 1,) and thereupon their blame. This is opposed to God's faithfulness in ver. 4, and it is an effect of their foresaid corruption, and an evident sign thereof. NOT OF HIS SONS,] That is, not such a spot (or blemish) as is in the sons of God through their infirmity, whereto all are subject; but such as is in a crooked and perverse generation, that will not be reclaimed from their vices. And this is a declaration of the effect of the law in Israel,

which was added 'because of transgressions,' Gal. iii. 19, and when it came, sin revived; and the passions of sins, which were by the law, did effectually work in their members, to bring forth fruit unto death, as Rom. vii. 9, 5. But the grace of God through the gospel, worketh contrary effects of sanctification, which the apostle layeth down in these words of Moses thus; 'That ye may be blameless and sincere, the children of God, unblemished (or spotless) in the midst of a crooked and perverse generation, among whom shine ye as lights in the world, holding fast the word of life,' Phil. ii. 15, 16. The Chald. expoundeth it, "They have corrupted themselves, and not him; sons that have served idols." CROOKED,] Or *froward*; it is contrary to *straight* or *even*, Is. xlii. 16, and they that are thus in heart, are an abomination to the Lord, Prov. xi. 20. This title Peter gave unto the Jews, that refused the gospel, Acts ii. 40, and herein the people are opposed to God 'just and righteous,' in ver. 4, as they that perverted all equity, Mic. iii. 9, and had made them crooked paths, Is. lix. 8. PERVERSE,] That turn and writhe themselves and others, as wrestlers use: but this word is applied to such as are perverse in mind and counsel, Job v. 13, used also by our Saviour in Luke ix. 41. 'O faithless and perverse generation.' Hereby Israel's habit in evil is signified, resisting the Holy Spirit, Acts vii. 51, so that their corruption and spot could not be cured, but remained upon them as malignant ulcers. Compare Is. i. 5, 6; Jer. v. 3.

VER. 6.—REQUIRE,] Or *reward, recompence*. This is a sharp rebuke of the ungrateful people, (set down therefore question-wise,) who in faith and obedience should have showed at least their thankful hearts, as did he which said, 'What shall I render unto Jehovah for all his beneficial rewards unto me? I will take up the cup of salvation, and

<sup>7</sup> Remember the days of old, consider the years of generation and generation: ask thy father, and he will show thee; thy elders, and they will tell thee.

Remember thou the days *that were* of old,  
Mind ye the years of ages manifold:  
Ask thou thy Father, and thee show will he,  
Thine elders (*ask*) and they will tell it thee.

<sup>8</sup> When the most high divided inheritance to the nations, when he separated the sons of Adam, he set the bounds of the people, *according* to the number of the sons of Israel.

When the most High dealt to the nations  
*Their* heritage, and severed Adam's sons  
The borders of the peoples set he then,  
As number *was* of Israel's children.

call upon the name of Jehovah,' Ps. cxvi. 12, 13. FOOLISH,] Or *vile*: the Heb. *Nabal*, is such a *fool* as hath his understanding and judgment faded and depraved, whereupon he becometh vile and wicked, saying in his heart, there is no God, Ps. xiv. 1, and blaspheming his name, Ps. lxxiv. 18. This fool, or vile person, is opposed to the noble or liberal, Is. xxxii. 5. The Chald. here translateth, *people which have received the law, and are not wise*. FATHER,] By regeneration, as 1 Pet. i. 3; Deut. xiv. 1. BOUGHT THEE,] Or, *thy purchaser, thy possessor, owner*; see the annot. on Exod. xv. 16. And this aggravateth their sin, who denied the Lord that bought them, as 2 Pet. ii. 1, for 'the ox knoweth his owner (or him that bought him) though Israel did not know,' Is. i. 3. MADE THEE,] Not only in the first creation, as Gen. i. 26, but in exaltation to dignity after redemption, as God is said to have 'made Moses and Aaron,' 1 Sam. xii. 6, who advanced them to that honour in his church. Therefore this word is used for a degree of grace after creation, as in Is. xliii. 7. 'I have created him for my glory, I have formed him, yea I have made him.' So Christ is said to have 'made twelve,' when he ordained them to the office of apostleship, Mark iii. 14. And Paul saith of Israel, that God 'exalted the people, when they dwell as strangers in the land of Egypt,' Acts. xiii. 17. ESTABLISHED,] Formed, fitted, and ordered firm and stable, that thou mightest abide in his grace.

VER. 7.—OF OLD,] Or, *of the world* and ages past, all which will testify of God's grace unto his people. Thus Moses confirmeth that which he spake of God's goodness towards them, in ver. 6, and by this the saints confirmed themselves in their troubles and fears, Ps. lxxvii. 6, 7; cxix. 52; cxliii. 5.

So in Is. xlvii. 9. 'Remember the former things of old, for I am God, and there is none else,' &c. GENERATION AND GENERATION,] That is, *all generations*, and *every* of them: so in Ps. lxxxix. 2, 'to generation and generation;' and Esth. iii. 4, 'day and day,' that is, every day: and Ezra x. 14, 'city and city,' that is, every city. HE WILL SHOW,] This the psalmist confirmeth, saying, 'O God, with our ears we have heard, our fathers have told unto us the work thou wroughtest in their days, in days of old,' &c. Ps. xlv. 1, 2, &c. So in Judg. vi. 13. 'Where be all his miracles, which our fathers told us of?'

VER. 8.—DIVIDED INHERITANCE,] That is, appointed and gave lands and countries for the nations to inherit; as 'mount Seir' to the Edomites, Deut. ii. 5, Ar to the Moabites, Deut. ii. 9, and so to the others, Amos ix. 7. For God 'hath made of one blood all mankind, for to dwell on all the face of the earth: and hath determined the times before appointed, and the bounds of their habitations, that they should seek the Lord, if haply they might feel after him, and find him,' Acts xvii. 26, 27. SEPARATED,] Into distinct families, and people, with several languages; whereof see Gen. x. xi. BOUNDS,] Or, *borders, limits of the people*; which may be referred specially to the people in the land of Canaan, whose bounds God proportioned before-hand, according to the number of the sons of Israel, that they might be possessors of it after the Canaanites. Though generally there is also a proportion between the seventy nations reckoned in Gen. x. and the seventy souls of Israel, which was their whole number when they went down into Egypt, Gen. xlvi. 27; Deut. x. 22, and more particularly between Canaan with his eleven sons, Gen. x. 15—18, and the twelve sons of



<sup>9</sup> For Jehovah's portion *is* his people, Jacob *is* the line of his inheritance.

For his folk *is* Jehovah's portion,  
Jacob the line of his possession.

<sup>10</sup> He found him in a land of wilderness, and in an empty place, and howling of the desert; he led him about, he instructed him, he kept him as the apple of his eye.

Him in a land of wilderness he found,  
In empty place, and howling desert ground:  
About he led him, taught him prudence;  
He kept him as the apple of his eye.

Israel, which became patriarchs to the church of God, Exod. i. 1—4; Gen. xlviii. 28; Acts vii. 8. THE SONS OF ISRAEL,] In Gr., *the angels of God*: so the Seventy translated this place purposely, lest the heathens should here take offence, that Israel should be matched with the seventy nations, that is, with all peoples of the world. And the Jews supposed there were seventy angels, rulers of the seventy nations; and therefore they say 'according to the number of the angels of God,' whereby they mean seventy. Their opinion is to be seen in R. Menachem on Gen. xlv. where he saith, "It is a general rule that there is one (degree of) glory above another, and they that are beneath, are a secret signification of those that are above, and the seventy seals, (Gen. xlv. 27,) signify the seventy angels that are round about the throne of (God's) glory, which are set over the nations." But we are warned to beware how we intrude ourselves into those things which we have not seen, Col. ii. 18.

VER. 9.—PORTION,] Or *part*, which he hath divided unto himself, Exod. xix. 5, 6, and for whom he long before prepared an habitation. And as he hath taken his people for his portion, so they again take him for theirs, Ps. cxlii. 6, and he is called 'the portion of Jacob,' Jer. x. 16; li. 19. This word Paul applieth to our heavenly calling in Christ, speaking of 'the portion of the inheritance of the saints in light,' Col. i. 12. JACOB,] That is, the posterity of Jacob; which being the name of his infirmity, before he was called Israel, commendeth God's love unto his, when they were weak and unworthy. And Jacob is the generation of them that seek God's face, Ps. xxiv. 6. THE LINE,] Or, *the cord of his inheritance*, that is, his heritage, as by line or measure befallen or allotted to him; and so his peculiar, whom none other can challenge. Compare Ps. xvi. 6, 7.

VER. 10.—HE FOUND HIM,] That is, *God found Jacob*; meaning Jacob's posterity, the Israelites, whom God found, and was present

with them in the wilderness, to help them in all their miseries. Therefore the Gr. translateth, *He sufficed him*: and the Chald., *He sufficed their necessities*; as *finding* is used for *sufficing*, in Num. xi. 22. God's people of themselves do all 'go astray' like lost sheep: but he seeketh and findeth them, for their salvation, Is. liii. 6; Ps. xix. 176; Luke xv. 2, 4—7, 32. LAND OF WILDERNESS,] *a wild or desert land*, where no inhabitants were, no dwelling city, no food to sustain him, Ps. cvii. 45; Jer. ii. 6. See before in Deut. viii. 15. The wilderness figured the people of the world, Ezek. xx. 35, amongst whom God's people strayed, till he found them out: for when we were yet 'sinners, and enemies,' he loved us, and reconciled us to himself by the death of his Son, Rom. v. 8, 10. EMPTY PLACE,] In Chald., *a dry place*; Heb. *emptiness*: a place not to be inhabited, as appeareth by the opposition in Is. xlv. 18. So all men naturally are empty, till they be filled with grace, and made 'the habitation of God through the Spirit,' Eph. ii. 11, 12—22. HOWLING OF THE DESERT,] Or, *yelling of Jeshimon*; the wilderness is called a place of *howling*, for the wild beasts that dwell there, or for the wants that men find therein: and Jeshimon, which signifieth a desert, or desolation, may be taken for a special wilderness so named, as in Num. xxi. 20, or generally, for all desolate waste places: and such was that which Israel wandered in, Ps. lxxviii. 40. The Gr. and Chald. translate it, *a waterless place*; and so in Is. xliii. 20, God promiseth to 'give waters in Jeshimon, (or in the wilderness,)' It figured our estate in sin, without God's word and Spirit, which are likened unto waters, Is. xlv. 3; John iii. 5; vii. 38, 39. HE LED HIM ABOUT,] To wit, in the wilderness forty years, as Deut. viii. 2. Or, 'he compassed him about,' to wit, with his love and providence: so the Gr. translateth, *he compassed him*, and the Heb. well beareth it. Thus David saith to

<sup>11</sup> As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings.

Like as an eagle stirreth up her nest  
She moveth fluttering over her youngest;  
She spreads abroad her wings, them taketh soft,  
Upon her wings she beareth them aloft:

<sup>12</sup> Jehovah alone did lead him, and *there was* no strange god with him.

So did Jehovah lead him all alone,  
And other strange god with him *was there* none.

<sup>13</sup> He made him ride on the high *places* of the earth, that he

God, 'thou wilt compass me about with songs of deliverance,' Ps. xxxii. 7, and in Jer. xxxi. 32, 'compassing is used for going about to win one's love and favour; which may also be intended here. The Chald. translateth, "He placed them round about his divine Majesty:" which may have reference to Israel's encamping round about God's tabernacle, Num. ii. INSTRUCTED HIM,] Or, *made them to understand*, to wit, by his law, and by his Spirit, as Neh. ix. 13. 20. So the Chald. explaineth it, *he learned them the words of the law*. APPLE OF HIS EYE,] Or, *the black* (the sight) *of his eye*; that is, with all diligent care and love tendering them. Thus David prayeth, 'Keep me as the apple of the eye,' Ps. xvii. 8, and the prophet saith, 'He that toucheth you, toucheth the apple of his eye,' Zach. ii. 8.

VER. 11.—AN EAGLE,] The chiefest of all birds, which similitude God therefore applyeth to himself here, and in Exod. xix. 4. STIRRETH UP,] Or, *maketh up her nest*, that is, her young ones: which the eagle rouseth up with her cry; so God did his people with his word and promises, while they slept in their sins in Egypt. This is declared in Ezek. xx. 5—7, and the history is in Exod. iv. 29—31. So to the church it is said, 'Awake, awake, put on thy strength, O Zion,' &c. Is. lii. 1, and 'Awake thou that sleepest, and stand up from the dead, and Christ shall give thee light,' Eph. v. 14. FLUTTERETH,] Or *moveth* and cherisheth. This is the word used in Gen. i. 2, 'the Spirit of God moved (or fluttered) upon the face of the waters.' That openeth the meaning here to be God's motions by the Spirit in the heart of his people. SPREAD-ETH ABROAD,] As preparing herself to flight, and thereby provoking her young to go with her. This God performed by spreading out the wings of his power against Egypt in plaguing them, and for Israel in preserving

them from those plagues; so making way for his people to pass out of the place of their bondage. TAKETH THEM,] That if they be slack or negligent, she may procure them to come away. So God by his angels took hold on Lot's hand, and led him out of Sodom, Gen. xix. 16, and hastened the departure of Israel out of Egypt, Exod. xii. ON HER WINGS,] In gentleness, and for their safety: not in her talons wherewith she beareth her prey. And the eagle soaring high, her young being on her wings, are safe from all danger. Thus God led Israel safe through the Red sea, Exod. xiv, and into the wilderness of Sinai, where he said unto them, 'You have seen what I did to the Egyptians; and I have borne you upon eagle's wings, and brought you unto myself,' Exod. xix. 4. So Christ giveth 'to the woman his church, two wings of a great eagle, that she might flee unto the wilderness, into her place where she is nourished,' Rev. xii. 14.

VER. 12.—ALONE LEAD,] Or, *lead him alone*; which may be referred to Jehovah their only leader, and so the Gr. explains it: or, to the people led alone, as in Num. xiii. 9, and Deut. xxxiii. 28, they are said to "dwell alone;" and thus the Chald. interpreteth it. LEAD HIM,] That is, lead Israel, conducting them through the wilderness in safety, as Deut. viii. which mercy is often mentioned, Ps. lxxviii. 14, 52, 53; cxxxvi. 16; Neh. ix. 12. 'The angel of his presence saved them,' Is. lxiii. 9. WITH HIM,] With Jehovah; Or, with Israel; as the Gr. translateth, *with them*. God erected his tabernacle, and set his true worship in Israel; without commixture with the idolatry of the nation. And unto that they should have kept themselves, as Ps. lxxxi. 8—10. The Chald. paraphraseth, "there shall no service of idols be established before him."

VER. 13.—MADE HIM RIDE,] Made Israel to conquer and triumph: so riding is

might eat the fruits of the field, and he made him to suck honey out of the rock, and oil out of the flinty rock.

He made him ride on the earth's places *high*,

That he might eat the fields' fertility :

He made him also from the rock to suck

Honey, and oil out of the flinty rock :

<sup>14</sup> Butter of kine, and milk of the flock, with fat of lambs, and of rams of the breed of Bashan, and of goat-bucks, with the fat of the kidneys of wheat, and the blood of the grape, thou didst drink pure *wine*.

Butter of kine, milk also of the flock,

With fat of lambs, and rams of Bashan stock,

And goats, with fat of wheaty kidneys fine,

And of the grape's blood thou didst drink red *wine*.

often used for conquering and subduing: as, Ps. xlv. 4; lxvi. 12; Rev. vi. 2; xix. 11, 14. HIGH PLACES OF THE EARTH,] Or, *of the land*, to wit, Canaan, which they conquered: and by the *high places*, are meant the mountains, and high walled cities which they subdued, Deut. i. 28. A like promise is made in Is. lviii. 14. 'I will cause thee to ride on the high places of the earth:' and in Deut. xxxiii. 29, 'thou shalt tread upon their high places.' The Chald. here translateth, "He placed them on the strong places of the earth." AND HE DID EAT,] Or, *that he might eat*: the Gr. saith, "he fed them with the fruits of the fields." FRUIT,] Or, *fruitfulness*, all things that grew in the fields. HONEY OUT OF THE ROCK,] That is, honey of bees nestling in rocks: or honey fruits, as dates and the like, which grow on palm trees, (as oil on olive trees,) in rocky places: that whereas rocks and stones are usually barren, God made such places fruitful to Israel; even as he gave them water out of the rocks in the wilderness, Exod. xvii. 6; Num. xx. 11, whereto this here also may have reference, and mean waters sweet as honey and oil. This honey and oil figured the heavenly graces which God bestoweth upon his church in Christ, (who is likened to a 'Rock,' 1 Cor. x. 4,) and which he would continue, if men would hearken unto his law, Ps. lxxxii. 14, 17; cxix. 103; Song iv. 11.

VER. 14.—BUTTER OF KINE,] Or, *of the herd*, that is, made of cows' milk: these things were a sign of the fruitfulness of the land, as is observed by the prophet, Is. vii. 21, 22. And as soft and smooth words are sometimes likened to 'butter, and oil,' Ps. lv. 22, so here they figured the soft and comfortable words of grace, wherewith God satisfieth the souls of his people. The Chald.

paraphraseth, "He gave them the spoils of their kings and rulers, with the tithes of their great and strong men," &c. and so in Amos iv. i. Princes of Samaria are called 'kine of Bashan.' OF THE FLOCK,] Of sheep and goats, Lev. i. 10, for the food of them and of their household, as Prov. xxvii. 27. FAT OF LAMBS,] That is, fatted lambs, rams, &c. OF THE BREED OF BASHAN,] Heb. *sons of Bashan*, that is, bred and fed on mount Bashan, which was a fertile place, and good to nourish cattle, Num. xxxii. 1, 3, 4, 33. FAT OF THE KIDNEYS OF WHEAT,] That is, *fine flour of the kernels of wheat*. The *flour*, which is the best and the principal, is called the *fat*, here and in Ps. lxxxii. 17; cxlvii. 17, and the kernels are called kidneys, because when they are full, they resemble kidneys in shape. BLOOD,] That is, *juice of the grape*, which is red coloured like blood. Hereupon Christ killing his enemies, and having his clothes sprinkled with blood, is described like one treading grapes in the wine fat, Is. lxii. 2, 3; Rev. xiv. 19, 20; xix. 13. And this sense the Chald. keepeth here, translating it, "the blood of their mighty men shed like water." But literally it is meant of the wine that was plentiful in the land of Canaan; and spiritually of the heavenly graces wherewith Christ filleth his people, Is. lv. 1. THOU DIDST DRINK,] He turneth his speech to Israel: the Gr. for more plainness translateth as before, *they drunk PURE WINE*,] Or *red wine*, as in Ps. lxxxv. 8, and in Is. xxvii. 2, 'In that day sing ye unto her, a vineyard of red wine;' and such was the best wine in the land: the Gr. translateth it only *wine*. Thus Moses, by 'honey, oil, butter, milk, fat flesh, fine bread, and wine,' (seven things under which number all other are comprehended) signifieth the manni-

<sup>15</sup> But Jeshurun waxed fat, and kicked; thou art waxen fat, thou art grown gross, thou art covered *with fatness*: then he forsook God *which* made him, and lightly esteemed the rock of his salvation.

But Jeshurun did wax fat, and did kick,  
Thou art waxed fat, art covered, art grown thick;  
The God which made him, then did he forsake,  
And of the rock which sav'd him, light did make.

<sup>16</sup> They provoked him to jealousy with strange *gods*, with abominations they provoked him to anger.

With strange *gods* they to jealousy him mov'd;  
With loathsome *idols* they his anger prov'd.

fold blessings which Israel enjoyed in their land. Which was a figure unto them of the most fertile kingdom of Christ, and the heavenly comforts of his word and Spirit, wherewith he sanctifieth his people. And of these, some are food for children to suck, as honey, oil, butter, and milk, Is. vii. 15, 16, the rest are stronger meats for men: so the faithful have in their infancy easy instruction, 'the sincere milk of the word,' to grow thereby; and in their ripe age, the higher mysteries of the gospel, as 1 Pet. ii. 2; 1 Cor. iii. 1, 2; Heb. v. 12—14.

VER. 15.—JESHURUN,] Or *Jesurun*, that is, as the Chald. explain it, *Israel*; the Gr., *Beloved*; so in Deut. xxxiii. 5, 26, where the Chald. again translates it "Israel;" the Gr. "Beloved;" and in Is. xlv. 'thou Jeshurun whom I have chosen; the Chald. saith, "thou Israel:" the Gr., "thou beloved Israel." It hath the name of 'Josher, Righteousness,' as being a righteous people by calling, having laws right and equal, if they had walked in them. Or it may be derived of 'Shor,' which is to look or see, because this people saw the glory of God at the giving of the law. The same word Shor is also a bullock, which some think Moses here alludeth unto, as if Israel were waxed like a fat bullock which kicked. But the other places where this word is used, imply no such thing. WAXED FAT,] In Chald., *waxed rich*. This was the occasion of their falling from God, the prosperity and blessings which they had in Canaan, as is also shewed in Neh. ix. 25, 26. 'They took strong cities, and a fat land, and possessed houses full of all goods, wells digged, vineyards, and oliveyards, and fruit trees in abundance: so they did eat, and were filled, and became fat, and delighted themselves in thy great goodness. And they turned disobedient, and rebelled against thee; and cast thy law behind their backs,' &c. The like complaint is in Jer. v. 27, 28.

Though this may imply also the 'fatness of their heart,' whereof see Is. vi. 10; Matt. xiii. 15. KICKED,] That is, behaved themselves contemptuously, and waxed wanton: and it signifieth their contemptuous abuse of God's holy ordinances, as he complaineth of priests, 'Wherefore kick ye at my sacrifice, and at mine offering, which I have commanded,' &c. 1 Sam. ii. 29. This word Paul seemeth to respect, when he speaketh of such as 'tread under foot the Son of God,' Heb. x. 29. THOU ART COVERED,] Or, *thou hast covered thyself*, thy face, or thine heart with fatness, as is explained in Job xv. 27, thus; 'he covereth his face with his fatness; and maketh collops of fat on his flanks.' And in Ps. xvii. 10. 'They are inclosed in their own fat; with their mouth they speak proudly: and in Ps. lxxiii. 7. 'Their eyes stand out with fatness. HE FORSOOK GOD,] In Chald., *he forsook the service of God*: he turneth his speech away from the people, as they that would not hear: and speaketh to heaven and earth for to witness, as in ver. 1. And this is the first part of their sin, to forsake the good God. MADE HIM,] By creating, and advancing him, as in ver. 6. LIGHTLY ESTEEMED,] Or, *vilely and foolishly despised*; Heb. "jenabbel, of Nabal foolish," as he called them in ver. 6. The Chald. expounds it, "he provoked to anger." THE ROCK,] The mighty God Christ; as ver. 4. So the Gr. translath, "he departed from God his Saviour.

VER. 16.—PROVOKED HIM TO JEALOUSY,] Or, *made him jealous*, that is, exceeding angry: 'for jealousy is the rage of a man; therefore he will not spare in the day of vengeance,' Prov. vi. 34. STRANGE GODS,] The Chald. explaineth it, *the service of idols, or idolatry*. So in Ps. lxxviii. 58, 'they provoked him to jealousy with their graven images.' And in 1 Kings xiv. 22, 23, the Jews 'provoked him to jealousy with their



<sup>17</sup> They sacrificed to devils, not to God; to gods whom they knew not, to new gods that came lately up, of whom your fathers were not afraid.

They sacrificed to devils, not to God;  
To gods of whom themselves no knowledge had:  
Unto new gods, which up but lately came,  
Such as your fathers feared not the same.

<sup>18</sup> Of the Rock that begat thee thou art unmindful, and hast forgotten God that formed thee.

The Rock that thee begat thou mindest not,  
And God that formed thee thou hast forgot.

<sup>19</sup> And Jehovah saw it, and contemptuously abhorred them, because of the provoking of his sons and of his daughters.

And of his sons and daughters, then the Lord  
Did see the provocation, and abhorred.

sins, &c., for they also built them high places, and images,' &c. And this is the second part of their sin, to turn to idols and devils. ABO-MINATIONS,] That is, abominable idols, or false gods, and other sins, as Lev. xviii. 26, 27; Deut. vii. 25; 2 Kings, xxiii. 13.

VER. 17.—TO DEVILS,] That waste and destroy mankind, as their name *Shedin* here signifieth: see Lev. xvii. 7, and these are in this respect opposed to God, 'who maketh and saveth his people,' ver. 15. So Jeroboam's calves are called 'devils,' 2 Chron. xi. 15, 'and all the Gentiles' idols are devils,' 1 Cor. x. 20, and 'Antichrists,' Rev. ix. 20. 'And unto devils the Israelites sacrificed their sons and their daughters, when they sacrificed them unto the idols of Canaan,' Ps. cvi. 37, 38. WHOM THEY KNEW NOT,] Had no knowledge or experience of any good from them; or, gods which knew not them, that is, had done them no good; as on the contrary the true God saith, 'I did know thee in the wilderness,' Hos. xiii. 5, where the Chald. explaineth, 'I supplied their necessities. CAME LATELY UP,] Heb. *came from near*, that is, from near time: which when it is spoken of a thing past, meaneth *lately*, when of a thing to come, it meaneth *shortly*, as in Ezek. vii. 8. WERE NOT AFRAID,] With horror, lest they should be hurt by him. So the original word properly signifieth, and therein differeth from that fear or reverence which we owe to the true God. He meaneth, that they were such gods as could do neither good nor evil, as is said in Jer. x. 5, 'Be not afraid of them for they cannot do evil, neither also is it in them to do good.'

VER. 18.—THE ROCK,] That is, as the Gr. saith, *the God*, and the Chald. *the strong fear*, that is, the strong God: see ver. 4.

BEGAT THEE,] 'With the word of truth, that thou shouldest be a kind of first-fruits of his creatures, as Jam. i. 18. The Chald. expoundeth it, *created thee*; which may also be applied to 'creating in Christ Jesus unto good works,' as Eph. ii. 10. UNMINDFUL,] In Gr. *hast forsaken*: this and the word following, *hast forgotten*, sheweth their long continuance in their sin, whereof God complained by the prophet, 'My people have forgotten me days without number,' Jer. ii. 32. And is not only forgetfulness in mind, but in affection and action; as when they made a calf in the wilderness, 'they forgot God their Saviour,' Ps. cvi. 19, 21. So God when he will punish them, threateneth, 'I will utterly forget you, and forsake you,' Jer. xxiii. 39. Hereupon he saith, 'Remember these, O Jacob and Israel, for thou art my servant; I have formed thee, thou art my servant, O Israel, show not thyself forgetful of me,' Is. xlv. 21. THAT FORMED THEE,] Or, *that brought thee forth*: in Gr. *that nourished thee*: in Chald. *that made thee*. God is here likened to a father that begat, and a mother that bare or brought forth; both which do set forth his love, and the work of his grace.

VER. 19.—SAW,] the Chald. saith, *it was revealed before the Lord*. God the judge first taketh notice of the sin, as in Gen. xviii. 20, 21. CONTEMPTUOUSLY ABHORRED,] Or, *loathed, despised as lothesome*: which the Gr. expresseth by two words, *he was jealous* (or *fervent*), and *he was provoked*: the Chald. *his anger was strong*. This word, which is commonly used for men's contemptuous provoking or despising of God, is here and in Lam. ii. 6, applied to God his despising and loathing of sin and sinners. THE PROVOKING ] Or, *the angering*, the in-

<sup>20</sup> And he said, I will hide my face from them, I will see what their end *shall be*; for they *are* a very froward generation, sons in whom *is* no faith.

And I will hide my face from them, said he;

I will behold what their last end shall be:

For a most froward generation

They children *are*, in whom faith there is none.

<sup>21</sup> They have provoked me to jealousy with *that which is* not god; they have provoked me to anger with their vanities: and I will provoke them to jealousy with *those which are* not a people; I will provoke them to anger with a foolish nation.

They have me unto jealousy moved

With *that which is* not God, have me stirred

To indignation with their *idols* vain:

I them will move to jealousy again

With *those which are* no folk; to indignation

I will provoke them with a foolish nation.

digination or grief, caused by his sons and daughters, that is, by them which had been his children by his gracious calling of them, and would seem so to be still, 'but their spot was not such as his children's, ver. 5.

VER. 20.—WILL HIDE MY FACE,] The Chald. expounds it, *will take away my divine presence*. It meaneth also the withdrawing of his favour; therefore his children often prayed against this, Ps. xxvii. 9; cii. 2, 3; Exod. xxxiii. 15, 16. And when God threateneth judgment to his people, he saith, 'I will show them the back and not the face in the day of their calamity,' Jer. xviii. 17. And here their punishment is answerable to their sin: as they first withdrew their love and obedience from God, so he withdrew his presence and grace from them; that though they sought him, they should not find him,' Prov. i. 28. The contrary is promised to the faithful, 'they shall see his face,' Rev. xxii. 4. WILL SEE,] And let others see: as the Gr. saith, *I will show what shall be to them at the last*. Now the last end of sinners, if they convert not, is their destruction. Ps. lxxiii. 17, 18; Prov. xiv. 12, 13; xxiii. 32. VERY FROWARD,] Heb. *a generation of frowardnesses, or, of perversities*, that is, a most froward and perverse people. This word Paul useth of heretics, Tit. iii. 11. NO FAITH,] No firmness, truth, or stability; for 'faith' hath the name of steadfastness: see the notes on Exod. xvii. 12.

VER. 21.—NOT GOD,] Or, *no god*: a prophecy of the rejection of the Jews, with the cause thereof. 'They left the Lord their God and took another, for they made him jealous and angry: the Lord also will leave them and

take another people, so they shall be provoked. THEIR VANITIES,] That is, as the Gr. translateth, *their idols*; or as the Chald. expounds it, *their service of idols*. So idols are called 'vanities,' Jer. viii. 19; xiv. 22; 2 Kings xvii. 15, 'because they are nothing,' 1 Cor. viii. 4. NOT A PEOPLE,] Or, *no people*, that is, by the Gentiles which are not now my people, whom I will call to my faith and obedience by the gospel, whereby the Jews shall have occasion of jealousy and anger. So Paul expoundeth this in Rom. x. 19, &c. And in 1 Pet. ii. 10, 'Which in time past were not a people, but are now the people of God.' And in Hos. i. 10, 'In the place where it was said unto them, Ye are not my people; sons it shall be said unto them, Ye are the sons of the living God.' Thus God threateneth to take his kingdom from the Jews, and give it to the Gentiles. A FOOLISH NATION,] and therefore vile and despised: so this is a reward of their 'foolish despising' of the Lord, forementioned ver. 15. The Jews understand these things of the Chaldeans, which carried them captive and so grieved them; because it is written, 'Behold the land of the Chaldeans, this was not a people,' &c. Is. xxiii. 13. But the apostle's exposition is heavenly, showing the rejection of the Jews for refusing Christ; and calling of the Gentiles, (esteemed of them fools) for which the Jews were angry, as appeareth by Rom. xi. 14; 1 Thes. ii. 15, 16; which Gentiles are called 'foolish,' because they 'were carried away after dumb idols,' 1 Cor. xii. 2. Whereupon it is said, 'They are altogether brutish and foolish: the stock is a doctrine of vanities,' Jer. x. 8. 'They became vain in

<sup>22</sup> For a fire is kindled in mine anger, and shall burn unto the lowest hell, and shall consume the land, and her increase, and set on fire the foundations of the mountains.

For in mine anger kindled is a fire,  
And to the lowest hell shall burn *in ire* ;  
And shall consume land, and fruits of the same,  
And the foundations of the mounts inflame.

<sup>23</sup> I will heap evils upon them, I will spend mine arrows upon them.

Upon them I will heap up evil sorrows,  
Upon them I will spend my piercing arrows.

<sup>24</sup> *They shall be burnt with hunger, and devoured with the burning coal, and with a bitter stinging plague, and I will send upon them the teeth of beasts, with the poison of serpents of the dust.*

*They shall be burnt with hunger, and devoured  
With burning coals, and bitter plague out-poured :  
And teeth of beasts upon them I will bring,  
With poison of serpents in dust creeping.*

their imaginations, and their foolish heart was darkened: professing themselves to be wise, they became fools,' Rom. i. 21, 22.

VER. 22.—KINDLED IN MINE ANGER,) Or, *burneth from mine anger*, or, *through my nostril*, that is, by the breath thereof. By fire is meant God's fiery judgments, which by the enemy, drought, blasting, and otherwise he would bring upon their land,' Amos ii. 2, 5. So in Ezek. xxx. 8, 'God saith he will set a fire in Egypt,' which the Chald. there expoundeth, "peoples strong as fire;" but here the Chald. translateth, "For an east wind strong as fire cometh forth from before me in anger." As before, God withdrew his good things from them, so now he threateneth to inflict evils upon their land, and upon their persons. THE LOWEST HELL,] Or, *the hell of lowness*, that is, the lowest part of the earth; for so *Sheol*, or *Hell*, here and often meaneth, as Num. xvi. 30, 32, 33. See the Annot. on Gen. xxxvii. 35. This meaneth a most vehement fire, which should burn downward even to the midst of the earth. THE EARTH,] Or, *the land*, wherein Israel dwelt, which should be wasted with war, drought, &c., that no man should dwell, no fruits should grow thereon: for God 'turneth springs of waters into dry ground; a fruitful land into saltness (or barrenness), for the wickedness of them that dwell therein,' Ps. cvii. 33, 34. So upon the famine in Israel the prophet complaineth, 'The fire hath devoured the pastures of the wilderness, and the flame hath burned all the trees of the field,' Joel i. 4—19. FOUNDATIONS OF THE

MOUNTS,] that is, the strongest places of the land, Jerusalem itself, founded on the holy mountains, was destroyed by the fire of God's wrath, Amos ii. 5; Lam. ii. 1—3. So it is said, 'The Lord hath kindled a fire in Zion, and it hath devoured the foundations thereof,' Lam. iv. 11.

VER. 23.—I WILL HEAP,] Or, *will add*: *I will consume*, will *spend evils on them*: the Gr. saith, *I will gather together evils against them*. These plagues concern the people, as the former did their land. ARROWS,] That is, *plagues* that shall come suddenly and swiftly, Zach. ix. 14. Arrows mean plagues of all sorts, as the Scriptures mention 'the evil arrows of famine, Ezek. v. 16, of pestilence, Ps. xci. 5, and other sicknesses, Ps. xxxviii. 2, 3; Job vi. 4, of wars, Jer. i. 14, of thunder, lightning, &c. 2 Sam. xxii. 14, 15. And among the Gentiles this phrase was used, as the pestilence is called "an evil arrow," by Homer in Iliad 1.

VER. 24.—BURNT,] In Gr. *consumed*: Moses useth a word not elsewhere found in Hebrew, but in the Chald. it signifieth to *heat* or *burn*; and so it may intimate their destruction by the Chaldeans, at what time they were so burnt with famine, that their visages were black as a coal, their skin clave to their bones, Lam. iv. 8. Others translate it *filled* or *mested*; so it answereth to their sin, who had filled themselves, and kicked, ver. 15, and now for a punishment should be filled with hunger. This the Chald. favour-eth, translating it, "blown up (or swollen) with famine." And this is the first 'evil

<sup>25</sup> Witnout, the sword shall bereave : and from the chambers terror : both the young man and the virgin, the suckling with the man of gray hairs.

Without, the sword it shall bereave *them* quite,  
And from the inmost chambers fearful fright :  
Both the choice young man, and the virgin *fair*,  
The suckling, with the man of hoary hair.

<sup>26</sup> I said I would scatter them into corners, I would make the remembrance of them to cease from *among* men.

I said, I would them into corners drive,  
I would men of their memory deprive.

<sup>27</sup> Were it not that I feared the wrath of the enemy, lest their adversaries should behave themselves strangely ; lest they should say, Our high hand, and not Jehovah, hath done all this.

Were it not that th' wrath of the enemy  
I feared, lest behave themselves strangely  
Their adversaries should, lest they should say,  
Our high hand hath done all this, and not Jah.

arrow of famine,' as Ezek. v. 16. THE BURNING COAL,] Hereby the lightning or thunderbolt seemeth to be meant, as in Ps. lxxviii. 48 or the burning carbuncle, a fiery ulcer on the body, as in Hab. iii. 5, this word is joined with the pestilence. Properly the word signifieth 'fiery coals,' Song viii. 6; figuratively it is applied to arrows that fly, Ps. lxxvi. 4. The Gr. and Chald. here expound it, "devoured with fowls." BITTER,] in Gr. *incurable*. STINGING PLAGUE,] in Heb. *Keteb*, which is the name of a deadly stinging disease, joined with the pestilence, in Ps. xci. 6, which the apostle translateth 'a sting,' in 1 Cor. xv. 55, from Hos. xiii. 14, and so the Gr. there expoundeth it. But here the Gr. calleth the disease *opisthotonos* ; which is a strange and vehement disease in the neck, when by the stiffness of the nerves or sinews, the neck is strained backward to the shoulders, and killeth a man within four days, as Cornel. Celsus showeth in lib. iv. c. 8. But it seemeth here to be more general, for the pest and other terrible sicknesses, whereby God soon cutteth off the life of man with bitterness. The Chald. expoundeth it 'evil spirits.' THE TEETH,] Heb. *the teeth of beasts*, wild beasts to devour men and cattle. See Lev. xxvi. 22; Ezek. v. 17; xiv. 21. SERPENTS,] Or, *creeping things, worms* : the Chald. translateth it, *dragons that creep in the dust*. The wild beasts kill by force; worms and serpents by secret subtilty.

VER. 25.—WITHOUT,] Abroad out of the cities. THE SWORD,] of the enemy by wars. BEREAVE,] Or *rob*, to wit, all sorts and sexes, as after followeth. Thus God threat-

ened his four sore judgments mentioned in Ezek. xiv. 21, Rev. vi. 8, 'The sword, and the famine, and the evil beasts, and the pestilence, to cut off from them man and beast. TERROR,] Inward terror of conscience, whereof see Job xv. 20—24, 'terrors of death,' as Ps. lv. 5, and so the Chald. translateth it, "dread of death," meaning that they should even die through fear. BOTH THE YOUNG MAN,] To wit, shall be bereaved: so all sorts shall be cut off with these judgments.

VER. 26.—SCATTER THEM INTO CORNERS,] Or, *drive them from corner to corner* : in Gr. *disperse them* ; in Chald. *destroy them*. Here God sheweth the measure of their punishments, which though they deserve to have in all extremity, yet he would moderate in mercy.

VER. 27.—WERE IT NOT,] Or, *but that I fear the wrath (or provocation) of the enemy*. God speaketh these things after the manner of men: and in regard of his glory (that the enemy should not blaspheme) he would spare Israel from utter destruction. So God pleadeth also with them in Ezek. xx. 13, 14, 21, 22, 44. BEHAVE THEMSELVES STRANGELY,] Or, *make strange of the matter*, deny and dissemble the truth of the things which the Chald. expoundeth, "magnify themselves." Compare Ps. cxl. 8. Or, it may mean the strange and inhuman dealing of the enemies against Israel.

VER. 28.—FOR THEY,] That is, the Israelites, as the next verse sheweth, and it is a reason of the destruction which God thought to have brought upon them, ver. 26, it may



<sup>28</sup> For they *are* a nation void of counsels, and *there is* no understanding in them.

For they a people whose counsels are gone,  
And understanding in them *there is* none.

<sup>29</sup> O that they were wise, *that* they understood this, *that* they would consider their latter end.

O that they wise were, would this understand,  
That they consider would their latter end.

<sup>30</sup> How should one chase a thousand, and two put ten thousand to flight, except their Rock had sold them, and Jehovah had shut them up.

How should one make a thousand flee in chase,  
And two make even ten thousand fly apace,  
Except their *strong* Rock had them sold away,  
Jehovah had them shut up *to decay*.

<sup>31</sup> For their Rock *is* not as our Rock, even our enemies *being* judges.

For their Rock is not like our Rock mighty,  
And judge, *let be* our very enemy.

<sup>32</sup> For their vine *is* of the vine of Sodom, and of the blasted fields of Gomorrah; their grapes are grapes of gall, they have most bitter clusters.

For their vine of the vine of Sodom is,  
And of Gomorrah's blasted vine branches:  
Their grapes *they be* the grapes of poisoned gall,  
The clusters that they have are bitter *all*.

also be applied to their enemies. VOID OF COUNSELS,] Or, as the Gr. translath, *which have lost counsel*, in that they have forsaken God's law, which should be their counsellor, Ps. cxix. 24.

VER. 29.—O THAT THEY WERE,] Or, as the Chald. translath it, *if they were wise*. Compare Ps. cvii. 43; Hos. xiv. 9. UNDERSTAND,] Which is the effect of wisdom, whereof they deprived themselves. CONSIDER THEIR LATTER END,] Study and apply their minds to God's works, past, present, and to come: this want of wisdom in them, the prophet lamenteth, 'She remembered not her latter end, therefore she came down wonderfully,' Lam. i. 9.

VER. 30.—ONE CHASE A THOUSAND,] Seeing God promised Israel that they should chase their enemies, and a hundred of them should put ten thousand to flight, Lev. xxvi. 7, 8, how should, on the contrary, one enemy chase a thousand of them, if God had not sold the Israelites for their sins? THEIR ROCK,] That is, *God*, as the Gr. translath: see ver. 4. SOLD THEM,] In Chald. *delivered them*, meaning to the enemies, to whom

they were sold even for nothing, as Ps. xlv; Is. lv. 3, and this was for their iniquities, Ps. l. 1. SHUT THEM UP,] In Gr. *deliver them*; meaning into the enemies' hands, as Ps. xxxi. 9. So God is said to shut up, (that is, deliver) his people to the sword, Ps. lxxviii. 62. See this phrase in Deut. xxiii. 15.

VER. 31.—THEIR ROCK,] The god on whom the heathens rely: so the Gr. explaineth it, "For our God is not like their gods." The person is changed, as if Moses, or the people spake of the heathen idols, that they could never have given their worshippers power over Israel if God their Rock had not sold them. JUDGES,] For the enemies were afraid of the God of Israel, because of his former judgments on the Egyptians, 1 Sam. iv. 8. Balaam confessed the power of God, and his goodness unto Israel, Num. xxiii. 8, 12, 19, 20, 21, &c. The Egyptians would have fled, for they perceived that God fought for Israel, Exod. xiv. 25.

VER. 32.—THEIR VINE,] The vine of Israel, so other prophets compare Israel with Sodom and Gomorrah, Is. i. 10; Ezek. xvi.

<sup>33</sup> Their wine is the poison of dragons, and the cruel venom of asps.

Their wine is of the dragon's poison fell,  
And of the asps whose venom is cruel.

<sup>34</sup> Is not this laid up in store with me, and sealed up in my treasures?

Is not this same laid up in store with me,  
Even sealed up within my treasury?

45, 46, 56. Although therefore these things may be applied to the heathens, yet chiefly they respect Israel in their apostacy; for, 'what things soever the law saith, it saith it to them that are under the law, that every mouth may be stopped, and all the world may become guilty before God,' Rom. iii. 19. By the vine here, the Chald. understandeth punishment, translating, "Their vengeance is like the vengeance of the people of Sodom." And that such were their sin and punishment, Jeremiah complaineth in Lam. iv. 6. This may also be applied to the apostacy of Antichrist. OF THE VINE,] Or, *above the vine of Sodom*, that is, worse than it. God had planted Israel 'a noble vine, wholly a right seed, but they turned it into the degenerate plant of a strange vine,' Jer. ii. 21. So God planted the Christian church in Christ 'the true vine,' John xv. 1, but they degenerated, and worshipped the beast Antichrist whose city 'is spiritually called Sodom,' Rev. xi. 8. BLASTED FIELDS,] Or, *blasted vines* (or vine branches) that grow in Gomorrah's fields. So the Gr. translatheth it here "a vine branch." And the Heb. *Shedemah*, which is sometimes used for a field, or vine, Is. xvi. 8, is in Is. xxxvii. 27, 'blasted corn;' and for it in 2 Kings xix. 26. is written *Shedephah*, which properly signifieth 'blasted corn,' or blasting, Deut. xxviii. 22, which sense I think ought to be retained here, as the Chald. translatheth it, "their smiting or beating," that is, when Gomorrah was burnt with fire, Gen. xix. and the fields and vines in them blasted, they brought forth none but bitter and hurtful grapes; so did this people Israel, and so do Antichristians. THEIR GRAPES,] *The grapes of them and him*, that is, of them all, and of every one, for so much the Heb. form implieth; by grapes, meaning their works, as Is. liv. GALL,] that is, bitter, venomous, and hurtful, as the Chald. explaineth it "the gall of serpents," see Deut. xxix. 18. MOST BITTER,] Heb. *clusters of bitterness*; meaning most evil and noisome doctrines and actions; and as sometimes it is used for bitter afflictions, Job xiii. 26, so here the Chald. applieth it to the reward of their evil works. The breasts of Christ's

church (out of which the people suck the wine of God's graces by the ministry of the gospel) are likened to clusters of grapes, Song vii. 7. So here, on the contrary, is signified the corruption of true doctrine by false prophets and ministers of Antichrist.

VER. 33.—THEIR WINE,] Wine is sometimes used to signify the fruits and graces of God's Spirit, Song iv. 10; v. 1; viii. 2. Here it signifieth the corrupt doctrine and heresies wherewith the Jews poisoned themselves and their disciples: and the wine of fornications, that is, the heresies and idolatries of Antichrist, wherewith all nations have been made drunken, as Rev. xvii. 2. POISON OF DRAGONS,] In Gr. *fury* (or hot wrath) of dragons, that is, their doctrines and actions are venomous and deadly to soul and body, as being doctrines of devils, and the poison of the old dragon whom Antichrist adores, 1 Tim. iv. 1; Rev. xiii. 4; xii. 3, 4, &c. So in Is. lix. 5. 'They hatch cockatrice eggs, &c., he that eateth of their eggs dieth.' CRUEL,] In Gr. *incurable fury of asps*; in Chald. *as the gall of asps, the cruel serpents*; which are venomous serpents that will not be charmed, Ps. lviii. 5, 6, and so it noteth their incurable maliciousness; and when it is used for punishment, it noteth also the grievousness of it, as, 'He shall suck the poison of asps, the viper's tongue shall slay him,' Job xx. 16.

VER. 34.—THIS,] In Gr. *these things*; that is, the sins of Israel forementioned; as the Chald. expounds it, *all their works*. LAID UP IN STORE,) Which the Chald. interpreteth, *manifest before me*. Their evil fruits, the grapes of Gomorrah, and of gall, God laid up for to punish. SEALED UP,] Not to be lost, or forgotten, or left unpunished; wherefore the Chald. paraphraseth, "laid up against the day of judgment in my treasures." According to this phrase Job speaketh, 'My transgression is sealed up in a bag, and thou sewest up my iniquity,' Job xiv. 17, speaking of his sins which God left not unpunished: though the time and means of punishment is to man unknown, as a sealed book cannot be read, Is. xxix. 11. IN MY TREASURES,] Or, *among my treasures*: meaning God's

<sup>35</sup> To me *belongeth* vengeance and recompence; in the time their foot shall slide; for the day of their calamity *is* near, and the things that shall come upon them make haste.

To me *belongs* vengeance, and to repay  
In time, *when as* their foot shall slide away :  
For day of their calamity *is* nigh,  
And things that come on them come hastily.

<sup>36</sup> For Jehovah will judge his people, and repent himself for his servants, when he shall see that the hand is gone and *there is none* shut up, or left.

For Jah will to his people do judgment,  
And for his servants will himself repent,  
When he shall see that their *strong* hand is gone,  
And shut up or remaining *there is none*

secret wisdom and knowledge, when and how to punish them for it. So the apostle speaketh of 'treasures of wisdom and knowledge,' Col. ii. 3, and in Job xxxviii. 22, 24, the treasures (or treasuries) of snow and of hail are mentioned, which God reserveth against the time of trouble, against the day of battle and war.

VER. 35.—TO ME VENGEANCE,] Or, *vengeance is mine*, to punish Israel for their rebellions, and to punish their enemies for abusing them. Therefore the apostle maketh this a general doctrine, and teacheth us to commit our injuries unto God; 'Beloved, avenge not yourselves, but rather give place unto wrath; for it is written, vengeance is mine, I will repay, saith the Lord,' Rom. xii. 19. And by this he would deter us from sin, Heb. x. 29, 30. IN THE TIME,] Or, *at the time*, to wit, which I have appointed, that is, in due time; or, as the Gr. translateth "in the time when their foot shall slide:" meaning, then his vengeance should be seen. THEIR FOOT SHALL SLIDE,] Or, *shall be removed*; which the Chald. expoundeth, "they shall be carried captive out of their land." But it is more general, and signifieth their fall into manifold afflictions, against which David prayeth and comforteth himself in the mercy of God, Ps. xvii. 5; xxxviii. 16, 17; cxxi. 3; xciv. 18. CALAMITY,] The original word properly signifieth 'a fog,' or thick cloud, and is fitly applied to the time of affliction and dismal day; which the Gr. translateth "day of perdition;" and the apostle calleth the day of judgment, 'the day of perdition of ungodly men,' 2 Pet. iii. 7. THAT SHALL COME UPON THEM,] Or, *that are ready for them and for him*, that is, for every one of them. MAKE HASTE,] Heb. *maketh haste*: a word singular and masculine, joined with the former word plural and

feminine, to intimate a particular hastening of every judgment in sore measure. This sentence the apostle hath reference unto, when prophesying of false teachers, he saith, 'their judgment now of a long time lingereth not, and their perdition slumbereth not,' 2 Pet. ii. 1, 3.

VER. 36.—JUDGE HIS PEOPLE,] That is, punish the evil and defend the good against the oppressors. So against such as forsake Christ Paul allegeth this sentence, 'The Lord will judge his people;' and addeth, 'It is a fearful thing to fall into the hands of the living God,' Heb. x. 30, 31. And for defence the Psalmist saith, 'Judge me, O God, and plead my cause against an unmerciful nation,' Ps. xliii. 1. REPENT HIMSELF,] Change the course of his administration towards his people, as a man when he repenteth changeth his way. This is spoken of God not properly, (for he cannot repent, 1 Sam. xv. 29,) but after the manner of men, as is noted on Gen. vi. 6. For this repentance of God concerning his servants, Moses prayeth, in Ps. xc. 13, and God promiseth, if a nation turn from their evil, he will repent him of the evil that he thought to do unto them, Jer. xviii. 8, and performed it towards the Ninevites, Jon. iii. 10, and towards the Israelites, Amos vii. 2, 3, 6. And hereupon men are exhorted to turn unto the Lord, 'For he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of evil,' Joel ii. 13. THE HAND,] Of his people, that is, their *strength*; which the Gr. explaineth thus "for he seeth them feeble." So hand is for strength, or power: as, 'the hand (or power) of the sword,' Job v. 20, 'the hand of the dog,' Ps. xxxii. 21. AND THERE IS SHUT UP,] Or, *nothing is shut up or left*; or, "and come to nothing (consumed) is he that is shut up, and that is left."

<sup>37</sup> And he shall say, Where *are* their gods; the Rock in whom they trusted for safety?

And he shall say, where *do* their gods *abide*,  
The rock on whom for safety they relied?

<sup>38</sup> Which did eat the fat of their sacrifices, did drink the wine of their drink offerings? let them rise up and help you, let him be an hiding-place for you.

They which their sacrifices fat devoured.  
*Which* drank the wine on their oblations poured?

Let them arise, and show you helpful grace,

Let him be unto you an hiding-place.

<sup>39</sup> See now that I, *I am* he, and *there is* no God with me; I do kill and make alive; do wound, and I heal; and *there is* none that delivereth out of mine hand.

Behold ye now, that I, *even I am* he,  
And God *there is* not any beside me:  
I kill and quicken, wound and whole I make,  
And out of mine hand none away can take.

And so it may be understood both of persons and of goods, that there is 'none shut up' in the enemies' hand, as captive, or prisoner, none 'left' untaken by the enemy: or 'none shut up' in houses, cities, towers, to escape the enemy; 'none left' escaped from destruction. In meaneth an utter overthrow in their state and kingdom; as the overthrow of Jeroboam's house is threatened in these terms, 'I will cut off from Jeroboam him that pisseth against the wall, him that is shut up and left in Israel,' 1 Kings xiv. 10. The like is threatened to Ahab, 1 Kings xxi. 21. And this compassion here promised, was in some sort showed to Israel, in the days of Jeroboam, son of Joash, as it is written, 'For the Lord saw the affliction of Israel, that it was very bitter, for there was not any shut up, nor any left, nor any helper for Israel,' 2 Kings xiv. 26.

VER. 37.—AND HE SHALL SAY,] That is, *the Lord shall say*, as the Gr. version explaineth it. God here upbraideth the idols which Israel followed, as being vain and unable to help them: whereby Israel also receiveth a sharp rebuke, and check of conscience for leaving the Lord to follow such. It may also be referred to the gods of the heathens, over whom God thus triumphed, after he hath redeemed his people. But Jeremiah useth the like speech against Israel, 'Where are thy gods that thou hast made thee? Let them arise if they can help thee in the time of thy trouble,' &c. Jer. ii. 28.

VER. 38.—DID EAT THE FAT,] That is, to whom they burned the fat of their sacrifices; which therefore are said to be 'eaten'

by those gods; as the sacrifices to the Lord was called his 'bread,' Lev. xxi. 6. LET HIM BE.] In Gr. *let them be*: but this hath reference to 'the Rock' (the mighty God) forementioned, ver. 37, in whom they hoped for safety. So God said to Israel, 'Go and cry unto the gods which ye have chosen, let them save you in the time of your tribulation,' Judg. x. 14. It is a sharp reproof, with an upbraiding of their folly.

VER. 39.—SEE NOW,] In Gr. *see see*. God having manifested the vanity of false gods, provoketh all to come unto him, who is himself alone eternal, powerful, and gracious. Jonathan in his Thargum paraphraseth here thus, "When the word of the Lord shall be revealed for to redeem his people, he will say to all peoples, See now," &c. I, I AM HE,] In Gr. *I am*: it is the more vehement by doubling the word I, as the like is found in Is. xliii. 25; Hos. v. 14. It meaneth also, 'I am the same,' that is, eternal and unchangeable: so in Ps. cii. 28, 'Thou art he,' which the apostle expoundeth, 'Thou art the same,' Heb. i. 12. Jonathan aforesaid openeth it thus, "I he that am, and have been, and I he that shall be." This accordeth with God's describing of himself in Rev. i. 4; xvi. 5. And here the mystery of the Trinity is implied, as in Deut. vi. WITH ME,] In Gr. *besides me*; and so in Isaiah he saith, 'besides me there is no God,' Is. xlv. 5. I DO KILL,] None but I have power of death and life. So Anna in her song saith, 'Jehovah killeth and maketh alive, he bringeth down to the grave, and bringeth up,' 1 Sam. ii. 6. Hereby Christ is known to be



<sup>40</sup> For I lift up my hand to the heavens, and say, I live for ever.  
For to the heavens my hand I lift on high,  
And say I live unto eternity.

<sup>41</sup> If I whet my glittering sword, and mine hand take hold on judgment, I will render vengeance to my adversaries, and will reward them that hate me.

If that my glittering sword I sharp do make,  
And *that* mine hand on judgment hold doth take,  
Unto my foes I render will vengeance,  
And them that hate me I will recompence.

<sup>42</sup> I will make mine arrows drunk with blood, and my sword shall devour flesh, with the blood of the slain, and of the captives from the beginning, the revenges of the enemy.

Mine arrows I will drunken make with blood,  
My sword shall also flesh devour for food,  
With blood of them that wounded are, and thral  
Even from the first beginning principal,  
*Shall* be revenges on the enemy.

very God, 'For as the Father raiseth up the dead, and maketh them alive; even so the Son maketh alive whom he will,' John v. 21. 'He hath the keys of hell and of death,' Rev. i. 18. God's killing and wounding implieth the hatred which he hath in justice against sin and sinners: his reviving and healing, sheweth his love out of grace to his creatures, and mercy in respect of their misery. I HEAL,] So in Job v. 18, 'He maketh sore, and bindeth up; he woundeth, and his hands do heal.' And in Hos. vi. 1, 'He hath torn, and he will heal us; he hath smitten, and he will bind us up.' Jonathan in his paraphrase saith, "I have smitten the people of the house of Israel, and I will heal them in the latter days." THAT DELIVERETH,] Or, *can deliver*: so in Is. xliii. 13, 'Even before the day was I am he, and there is none that delivereth out of mine hand: I will work, and who shall let it?' It teacheth us the omnipotence which belongeth only to God.

VER. 40.—FOR I LIFT,] Or, *when I lift up my hand*; which is a sign of swearing, as in Gen. xiv. 22; Exod. vi. 8; Num. xiv. 30. So the Gr here explaineth it, "I will lift up mine hands unto heaven, and swear by my right hand, and say," &c. Though the lifting up or stretching forth of the hand is also for a sign to make the hearers attentive, Is. xlix. 22; Acts xxvi. 1. I LIVE,] Understand, *as I live*: these are the words of an oath, as in Jer. iv. 2, 'Thou shalt swear Jehovah liveth.' And because God can swear by no greater, he sweareth by himself, Heb. vi. 13. So the angel 'lifted up his hand to heaven, and sweareth by him

that liveth for ever and ever,' Rev. x. 5, 6. And as an oath is for confirmation, and 'to show the immutability of his counsel,' Heb. vi. 16, 17, so God here confirmeth the former threatenings and promises by an oath; which Jonathan in his Thargum explaineth thus, "As I live, so will I not break mine oath for ever."

VER. 41.—MY GLITTERING SWORD,] Heb. *the lightning of my sword*, that is, the bright glittering blade of my sword; which the Gr. translateth, "If I whet my sword like lightning." So in Gen. iii. 24, 'the flame of a sword,' that is, a bright flaming sword; and in Hab. iii. 11, 'at the shining of the lightning of thy spear,' that is, 'of thy glittering spear.' This similitude sheweth God's judgments to be swift, violent, powerful, terrible, as in Zach. ix. 14, 'his arrows shall go forth as the lightning.' So in Ezek. xxi. 10, 'his sword is furnished that it may glitter. ON JUDGMENT,] That is, on weapons of judgment; 'the arrows' aftermentioned. ver. 42, or 'take hold of it (the sword) in judgment.' Here judgment seemeth to be meant of rigour and severity, opposed unto mercy, Jam. ii. 13; Is. xxxiv. 5.

VER. 42.—DRUNK WITH BLOOD,] This signifieth a great slaughter of the enemies, and a full satisfying of God's justice upon them. Like this is the dipping, or embruing, of the 'foot in the blood of the enemies,' Ps. lxxviii. 23, 'shall devour, or shall eat flesh,' which the Chald. expoundeth, "shall kill among the people." So the Lord's sword is said to 'devour,' in Jer. xii. 12. WITH THE BLOOD,] Or, *from the blood*. THE

<sup>43</sup> Shout joyfully ye nations *with* his people, for he will avenge the blood of his servants, and will render vengeance to his adversaries, and will make atonement for his land, for his people.

Ye Gentiles with his folks shout joyfully,  
Blood of his servants for avenge will he,  
And render vengeance unto them that be  
His adversaries, and atonement make  
Both for his land, *and* for his people's sake.

<sup>44</sup> And Moses came and spake all the words of this song in the ears of the people, he and Hoshea the son of Nun. <sup>45</sup> And Moses made an end of speaking all these words unto all Israel: <sup>46</sup> And he said unto them, Set your heart unto all the words which I testify among you *this* day, which you shall command your sons, to observe to do all the words of this law. <sup>47</sup> For it is not a vain word

SLAIN,] Or, *the wounded*; speaking singularly of one, but meaning ever one, as the Gr. translath, *wounded ones*. THE CAPTIVES,] Heb. *the captivity*; which word is often used for a multitude of captives, or prisoners taken in war: as in Num. xxi. 1. Deut. xxi. 10; Judg. v. 12. So the Chald. translath, 'of them that are killed, and of captives. FROM THE BEGINNING,] Or, *from the head*: which word is sometimes used for the first beginning, Judg. vii. 19, but commonly for the head, chief, and principal; and so the Gr. here translath it, "from the head;" whereby the heads, captains, and chief of the enemies are meant, on whom God would take vengeance. Or, 'from the beginning,' that is, from the first time that the enemies have oppressed God's people, God will leave none of them unpunished. REVENGES OF THE ENEMY,] That is, revenges shall be executed upon the enemy, for all their wrongs that ever they did to Israel from the beginning.

VER. 43.—SHOUT JOYFULLY,] Or *sing*: in Gr. *rejoice*. NATIONS,] Or, *Gentiles*. WITH HIS PEOPLE,] The Gr. addeth this word *with*, which the apostle alloweth in Rom. xv. 10. So, 'he followeth not us,' Mark ix. 38, is explained, 'he followeth not with us,' Luke ix. 49. The Chald. expoundeth it, 'Laud ye people, the judgment of his people.' It is an exhortation to the Gentiles, to sing praises unto God, for his mercy to them and to the Jews; as the apostle saith, 'That the Gentiles might glorify God for mercy; as it is written, for this cause I will confess thee among the Gentiles, and sing unto thy name. And again he saith, 'Rejoice ye Gentiles with his people,' Rom. xv. 9, 10. THE BLOOD OF HIS SERVANTS,] In Gr. *his sons*, So in Rev. xix. 1, 2, much people in heaven say Hallelujah, and glorify God, for judging the great whore, and avenging 'the blood of

his servants at her hand: meaning the blood that was shed, as in Ps. lxxix. 10. MAKE ATONEMENT,] And so *be reconciled unto*; in Gr. "will purge the land, to wit, from the sin and uncleanness thereof; as the high priest on atonement day did 'make atonement for the holy place, because of the uncleanness of the sons of Israel, and because of their transgressions, in all their sins,' Lev. xvi. 16. So it is a prophecy of grace in Christ, who should make expiation for his church and people; for him God foreordained 'to be a propitiation through faith in his blood,' Rom. iii. 25. FOR HIS PEOPLE,] The Gr. translath it, "the land of his people;" the Chald. better, "for his land and for his people," speaking according to the types of old; where the land of Canaan was the inheritance, the people of Israel the heirs, that was called, 'the Lord's land,' Hos. ix. 3. and they the Lord's people.

VER. 44.—MOSES CAME,] The Gr. addeth "unto the people;" and Jonathan in his Thargum addeth, "from the tabernacle the house of doctrine. THIS SONG,] In Gr. *this law*, as in ver. 46. So Asaph called his song 'a law,' Ps. lxxviii. 1. HOSHEA,] In Gr. *Jesus*; elsewhere called after the Heb. *Joshua*. See Num. xiii. 17; Deut. xxxi. 14, 19.

VER. 46.—SET YOUR HEART,] That is, *your hearts*; as, 'harden not your heart,' Ps. xcvi. 8, is interpreted, 'your hearts,' Heb. iii. 8, in Gr. "attend with your heart." It meaneth a diligent consideration and application, which elsewhere God explaineth thus, 'Behold with thine eyes, and hear with thine ears, and set thine heart upon all that I shall show thee,' Ezek. xl. 4; xlii. 5.

VER. 47.—A VAIN WORD,] Or, *a vain thing*; that in doing thereof you should lose your labour; but in keeping it, there is great reward, Ps. xix. 12. YOUR LIFE,] So Paul

for you, because it is your life; and through this word ye shall prolong *your* days upon the land, whither ye *are* going over Jordan to possess it.

<sup>48</sup> And Jehovah spake unto Moses in that self-same day; saying, <sup>49</sup> Go up into this mountain of Abarim, mount Nebo, which is in the land of Moab, that is over against Jericho, and see the land of Canaan which I *am* giving to the sons of Israel for a possession.

<sup>50</sup> And die in the mount whither thou goest up, and be gathered unto thy people, as Aaron thy brother died in mount Hor, and was gathered unto his people. <sup>51</sup> Because ye trespassed against me among the sons of Israel, at the waters of Meribah of Kadesh in the wilderness of Zin, because ye sanctified me not in the midst of the sons of Israel. <sup>52</sup> Yet thou shalt see the land before *thee*, but thither thou shalt not go in unto the land which I *am* giving to the sons of Israel.

saith, 'Moses describeth the righteousness which is of the law, that the man which doth those things shall live by them,' Rom. x. 5, 6, where he opposeth it to the righteousness of faith. And by life is meant eternal life, &c. 'Do this and thou shalt live,' Luke x. 25—28.

VER. 48.—IN THAT SELF-SAME DAY,] Heb. *in the body* (or *strength*) of this day. See this phrase in Gen. vii. 13; xvii. 23.

VER. 49.—NEBO,] The performance of this commandment, see in Deut. xxxiv. 1, &c. See also Num. xxvii. 12.

VER. 50.—UNTO THY PEOPLE,] Thy godly forefathers; in Gr. "thy people." See the Annot. on Gen. xxv. 8. MOUNT HOR,] Whereof see Num. xx. 23, &c.

VER. 51.—TRESPASSED,] In Gr. *diso-*

*beyed my word*. Of this trespass, see Num. xx. 10, 11, 12. Here Moses at his death maketh a commemoration of his sin, for an acknowledgment of God's justice against him, and a warning to all people, not to disobey by his example. MERIBAH,] Or, *contention of Cadesh*; so the Gr. translateth it, *contradiction*.

VER. 52.—BEFORE THEE,] Or, *over against* thee, that is, afar off, for so this phrase often signifieth, as is noted on Num. ii. 2. So that may be said here of Moses, which Paul speaketh of the godly fathers, 'These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and saluted them,' &c. Heb. xi. 13.

## CHAP. XXXIII.

1. *Moses blessing Israel before his death, sheweth the majesty of God, and his love to the people, in giving them his law, and guiding them through the wilderness.* 6. *The blessing of Reuben.* 7. *Of Judah.* 8. *Of Levi.* 12. *Of Benjamin.* 13. *Of Joseph.* 18. *Of Zabulon and Issachar.* 20. *Of Gad.* 22. *Of Dan.* 23. *Of Naphtali.* 24. *And of Aser.* 26. *The excellency of God and of Israel under his protection, who should dwell in a fruitful land, and through his help subdue their enemies.*

§ § §

' AND this is the blessing wherewith Moses the man of God

§ § § Here beginneth the fifty-fourth and last section, or lecture of the law: see Gen. vi. 9.

VER. 1.—THE MAN OF GOD,] Which the Chald. expoundeth, "the prophet of the Lord." So Samuel is called 'a man of God,' 1

blessed the sons of Israel, before his death. <sup>2</sup> And he said, Jehovah came from Sinai, and rose up from Seir unto them; he shined forth

Sam. ix. 6, 7, and in ver. 9, he is also called 'a seer,' and this is added, 'he that is now (called) a prophet, was before time called a seer.' So these three names are one: though a man of God is so named in respect of his divine calling to the ministry (wherefore the minister of the New Testament is also called 'a man of God,' 1 Tim. vi. 11; 2 Tim. iii. 17), a seer is in respect of the visions which they saw, Is. i. 1, and a prophet, for uttering the things seen and taught of God. See Gen. xx. 7; Exod. vii. 1.

VER. 2.—FROM SINAI,] Or, as the Gr. translatheth it, "into Sinai:" for the Heb. *min* which usually signifieth *from*, is sometimes put for *unto*, by the interpretation of the Holy Spirit himself, as, 'from Baal of Judah,' 2 Sam. vi. 2, is by another prophet explained, 'to Baalah,' 1 Chron. xiii. 6. So 'the deliverer shall come from (or out of) Zion,' Rom. xi. 26, is the same that he 'shall come unto Sion,' Is. lix. 20. *Min hashamajim*, 'from heaven,' 2 Chron. vi. 21, is *El hashamajim*, 'unto (or in) heaven,' 1 Kings viii. 30. Thus *Mikkedem* is, 'to the east, or eastward,' Gen. xiii. 11. *Mitsaphon* is, 'northward,' 1 Sam. xiv. 5, and sundry the like. 'Sinai is a mountain in Arabia,' Gal. iv. 25, where God gave his law, Exod. xix, from (or out of) that mountain, God came unto Israel, and, as the Chald. interpreteth, "was revealed" there unto them; and from thence came with his people to conduct them towards Canaan. Or came unto Sinai, and to his people there. And this is the first chief blessing unto Israel, God's law, tabernacle, statutes, and judgments, given them at Sinai: after which he called them to journey towards the land of promise, Deut. ii. 6, 7. ROSE UP,] As the sun ariseth; for of that rising the Heb. word is properly used. The Chald. translatheth it, "the brightness of his glory from Seir appeared unto us." So Isaiah prophesying grace to the church, saith, 'The glory of Jehovah is risen (as the sun) upon thee.' And of the heavenly Jerusalem which Christ hath built it is said, 'The city hath no need of the sun, neither of the moon to shine on it; for the glory of God doth lighten it, and the Lamb is the light thereof,' Rev. xxi. 23. FROM SEIR,] the mountain of the Edomites, Deut. ii. 4, 5. As Israel compassed Edom's land, they were stung with fiery serpents for their murmuring: then God appointed the brazen serpent (a figure of Christ) to be set up to heal them, Num. xxi. 4—9. And here was a second degree of grace, whereby God shined

unto them, as he doth unto us by his gospel, after we have been under the schoolmaster of his law, Rom. vii. 4—25; Gal. iii. 23, 24, 26. UNTO THEM,] Or, *unto him*, meaning Israel; therefore the Chald. expoundeth it, *unto us*. SHINED FORTH, Or,] *shined bright* and clear, as the sun shineth in his strength. This word is used for the clear manifestation of God's power, in saving his people, or punishing their enemies, Ps. lxxxii; xciv. 1; 1. 2. The Gr. here translatheth, "he hasteneth from mount Pharan;" the Chald., "he was revealed in his might upon mount Pharon." PHARAN,] Or, *Paran*, the name of a mount, and of the wilderness of the Ishmaelites, Gen. xxi. 31, through which Israel travelled, Num. x. 12. Near it, Moses by the Spirit of God explained the law more clearly, and repeated this book of Deuteronomy, Deut. i. 1, &c. So the prophet after speaketh, 'the Holy One (came) from mount Pharan Selah, Hab. iii. 3. Some of the Hebs. understand these things otherwise thus, "He rose up from Seir unto them, that is, to the sons of Esau, that they might receive the law, but they would not. From thence he went to the sons of Ishmael, that they might receive it, but they would not. And then he came unto Israel," R. Sol. Jarchi on Deut. xxxiii. So Jonathan in his Thargum on this place, and R. Eliezer in Pirkei, chap. xli. But unto us it sheweth the third degree of God's grace who, after we are come unto Christ by faith, doth sanctify us by his Spirit, informing us in his truth and ways, and so prepareth us to enter into his heavenly rest, as by Moses, he prepared Israel to enter into the land of Canaan, Rom. viii. 2, 3—11; Gal. iii. 2, 14; iv. 6; v. 16, 18. OF SAINTS,] Heb. *of sanctity*; meaning spirits of sanctity, which Jonathan in his Thargum expoundeth, "holy angels." So Stephen saith, that Israel 'received the law by the disposition of angels,' Acts vii. 53, and Paul calleth the law, 'the word spoken by angels,' Heb. ii. 2. So we by grace in Christ are come 'to ten thousands of angels,' Heb. xii. 22, which are all ministering spirits, sent forth to minister for them who shall be heirs of salvation,' Heb. i. 14. Compare Ps. lxxviii. 18. Or by saints we may understand the Israelites, as in ver. 3, with whom, or for whom God came from Sinai. FROM HIS RIGHT HAND,] To wit, *went*, or, *at his right hand* was. THE FIRE OF THE LAW,] Or, *of the ordinance*; Heb. *Esh dath* (of which word *dath* the Grs. borrowed their word *Tatto*, to "order, or ordain the legal fire, or the fiery



from mount Pharan, and he came with ten thousands of saints: from his right *hand* the fire of the law for them. <sup>3</sup> Yea, the lover of the people, all his saints, *are* in thine hand, and they sat down at thy feet, *every one* shall receive thy words. <sup>4</sup> Moses commanded

law,) and it is so called, because the Lord spake those words 'out of the midst of the fire,' Deut. v. 22, and to show the nature and effect of the law, which is like fire, Jer. xxiii. 29. The Gr. translatheth it, "Angels, angels with him:" the Chald. thus, "His right hand wrote out of the midst of fire, the law he gave unto us." Answerable to this legal fire is that fire of the law of the Spirit, which was given with 'cloven tongues like fire,' Acts ii. 3, 4. The Hebs. say by tradition, that the law appeared, "written with black fire upon white fire," before the Lord. R. Moses Gerundens, and Sol. Jarchi, on Deut. xxxiii, which seemeth to be either mystical or fabulous. Unto us the fire of the law is the Spirit of God, whiles we being baptized with 'the Holy Spirit and with fire,' Mat. iii. 11, are by 'the law of the spirit of life in Christ Jesus, made free from the law of sin and death,' Rom. viii. 2.

VER. 3.—YEA, THE LOVER OF THE PEOPLES,] That is, *yea* (or certainly) *he loveth, or thou* (O God) *lovest the people, or protectedst* them. The Heb. *Chobeb* signifieth a loving embracing, or hiding, as in the bosom; and so implieth love and protection. And the people are meant of the tribes of Israel, as in Judg. v. 14, 'after thee Benjamin among thy people?' and in Acts iv. 27, 'the people of Israel. The Gr. translatheth, "And he spared his people:" the Chald. "yea, he loved them for tribes," that is, of his love chose and disposed them to be tribes. It may imply also the strangers converted unto God. And now in Christ there is 'neither Jew nor Greek, neither bond nor free, for we are all one in him,' Gal. iii. 28. ALL HIS SAINTS,] That is, the saints of Israel, as the Chald. expoundeth "all the saints of the house of Israel," Or, the saints of God, as in Ps. xxxiv. 10, 'Fear Jehovah ye his saints.' So 'his saints' may be used for 'thy saints,' as 'his commandment,' Dan. xix. 4, for 'thy commandments.' See the notes on Deut. v. 10. IN THINE HAND,] In thy power and custody, under thy guidance, care, and protection. Hand is often used for power: so the Chald. here translatheth, "with power he brought them out of Egypt:" and in the hand, is under the guidance and direction, Num. iv. 28, 33, so the Gr. here translatheth, "and all the sanctified ones are under thine hand. It noteth the safety of God's people, as Christ saith of his sheep, 'none shall pluck them out of mine hand, my Father which gave them me

is greater than all, and none is able to pluck them out of my Father's hand,' John x. 28, 29. SAT DOWN,] Or, *were set down, were joined*, the Heb. word *Tuccu* here used, is not found elsewhere; but after the Arabic it signifieth to sit down; and the Gr. word *Thakeo*, to sit, seemeth to be borrowed of it. And it hath reference here to the Israelites abiding at the foot of mount Sinai, to receive the law, Exod. xix, and to the manner of disciples sitting at their master's feet, to be taught; as Paul saith, he was 'brought up at the feet of Gamaliel,' Acts xxii. 3. The Gr. translatheth, "and they are under thee:" the Chald. "and they were led under thy cloud;" respecting the guidance of Israel through the wilderness, Num. x. 11, 12. Other Hebs. refer it to the people coming into the sanctuary, to learn God's commandments; for that is called 'the footstool of his feet,' Ps. xcix. 5; Ezek. xliii. 7, Chazkuni on Deut. xxxiii. EVERY ONE SHALL RECEIVE,] Or, *he* (speaking of the people) *shall receive*: which the Gr. translatheth, *he received*: the Chald. *they received*.

VER. 4.—MOSES COMMANDED US,] These are the words of the people, therefore Jonathan in his Thargum prefixeth, "the sons of Israel said, Moses commanded," &c. The law was first and properly of God; but being given by Moses' ministry, it is called 'the law of the Lord by the hand of Moses,' 2 Chron. xxxiv. 14, and thereupon 'the law of Moses,' 2 Kings xiv. 6; Luke xxiv. 44; John vii. 23; 1 Cor. ix. 9. And the particular things commanded of God in the law, are said to be 'commanded by Moses,' Mark i. 44; x. 3. The Scripture itself openeth this phrase, for that which in 2 Kings xxi. 8, is written, 'Moses commanded them,' is in 2 Chron. xxxiii. 8, expounded, 'by the hand of Moses.' INHERITANCE,] Or, *possession*, to have and enjoy it to them and their posterity, as a thing of worth and excellency. Hereupon David saith, 'Thy testimonies have I taken as in heritage for ever, for they are the joy of mine heart,' Ps. cxix. 111. So men are said to 'inherit the promises,' Heb. vi. 12; 'to inherit the blessing,' Heb. xii. 17; 1 Pet. iii. 9; 'to inherit eternal life and salvation,' Mat. xix. 29; Heb. i. 14. THE CHURCH,] Or, *congregation*; in Gr. "the synagogue of Jacob, that is, of the posterity of Jacob, the twelve tribes; as Jonathan in his Thargum saith, "The church of the tribes of Jacob."

us a law, the inheritance of the church of Jacob. <sup>5</sup> And he was in Jeshurun a king, when the heads of the people gathered themselves together, the tribes of Israel.

<sup>6</sup> Let Reuben live, and not die, and his men be a number.

<sup>7</sup> And this (*is the blessing*) of Judah; and he said, Hear, Jehovah,

VER. 5.—HE WAS,] Moses was ‘in Jeshurun a king;’ which the Gr. translatheth, “a prince.” So the Hebs. (as Chazkuni on this place) say Moses was the king: and Maim. in *Misn. in Beth habchirah*, chap. vi. sect. 11, “Moses our master was a king.” So princes are called kings, in Ps. cv. 30; Jer. xix. 3. Or it may be understood of God himself, that he was their king, as 1 Sam. xii. 12. JESHURUN,] in the Chald. *Israel*. See Deut. xxxii. 15. THE HEADS,] That is, *the chiefs*, the governors, together with the people, as was at the giving of the law, Exod. xix. 7—17.

VER. 6.—LET REUBEN LIVE,] The Chald. addeth “to life eternal.” This blessing may respect Reuben’s sin with his father’s concubine, for which he lost his birth-right of his father, Gen. xxxv. 22, and xlix. 4, and the sin of the princes of that tribe, which rebelled with Korah, Num. xvi. 1, &c. But mercy is here promised in Christ, that he should live before God among his brethren. So he went armed before them against the Canaanites, Jos. iv. 12. AND NOT DIE,] The Chald. expounds it, “and let him not die the second death;” by which name the Scripture call-eth eternal damnation, Rev. xx. 6, 14. So Jonathan in his Thargum paraphraseth, “Let Reuben live in this world, and not die with the death wherewith the wicked shall die in the world that is to come.” It is very usual in the Scripture, to set down things of importance and earnestness, by affirmation of the one part and denial of the other; as in Is. xxxviii. 1, ‘Thou shalt die and not live;’ Num. iv. 14, ‘That they may live and not die;’ Ps. cxviii. 17, ‘I shall not die but live;’ Gen. xliii. 8, ‘That we may live and not die;’ Jer. xx. 14, ‘Cursed be the day,’ &c. ‘Let not that day be blessed;’ 1 John ii. 27, ‘It is true, and is not lying;’ 1 John ii. 4, ‘he is a liar, and the truth is not in him;’ John i. 20, ‘he confessed and denied not;’ 1 Sam. i. 11, ‘And remember me, and not forget thine handmaid;’ Deut. ix. 7, ‘Remember, forget not;’ Deut. xxxii. 7, ‘O people foolish, and not wise;’ and many the like. A NUMBER,] By a number may be understood few: as in Deut. iv. 27; Gen. xxxiv. 30, men of number is a few men, soon numbered; and in Is. x. 19, a number meaneth few; and then the former denial, *not*, is again to be repeated to this sense, ‘and his men be not few in number.’ Examples of

such understanding the word *not* are showed in the annot. upon Num. iv. 15. Otherwise by a number is meant a great number; as the Gr. translatheth, “many in number.” Onkelos the Chald. paraphrast expoundeth it, “and let his sons receive their inheritance by their number:” and Jonathan paraphraseth, “Let his young men be numbered with the young men of his brethren of the house of Israel.”

VER. 7.—THE BLESSING OF JUDAH,] The word *blessing* is to be understood from ver. 1. And Jonathan in his Thargum supplieth it. So doth the Scripture often, as in 1 Kings xxii. 24, ‘which way went the spirit?’ the word *way* is supplied from 2 Chron. xviii. 23, and sundry the like, as is noted on Gen. iv. 20; xxiv. 33. Here Judah the fourth brother is in the second place, for the honour of the kingdom, which was to be in this tribe, Gen. iv. 9, and he marched foremost of all the tribes, Num. x. 14, so he is set before Levi here, (as he is also by his precious stone, in Rev. xxi. 19.) Simeon his name is quite omitted in this blessing, for by his sins of old he lost his honour, and was to be scattered in Israel, Gen. xlix. 5, 7, and his posterity for their sin in the wilderness, were greatly diminished, that being at the first muster fifty-nine thousand and three hundred men, Num. i. he was at the latter muster but twenty-two thousand and two hundred, Num. xxvi. 14. Neither were there any judges of his tribe, as God raised up of sundry others, Judges ii. 16, &c. Yet forasmuch as Simeon’s inheritance ‘was in the midst of the inheritance of the sons of Judah,’ Jos. xix. 1, and he went with his brother Judah to fight against the Canaanites, Judges i. 3, it is thought that his blessing was implied in Judah’s; and so Jonathan in his Thargum coupleth Simeon with Judah in this place. Howbeit the Gr. in many copies join Simeon with Reuben in the former blessing, thus: “Let Reuben live and not die, and let Simeon be many in number.” THE VOICE,] When he prayeth, as the Chald. translatheth, “Receive, O Lord, the prayer of Judah, when he goeth forth to war.” This blessing is to be compared with Jacob’s, who likeneth Judah to a lion’s whelp gone up from the prey, &c. Gen. xlix. 9, and it had accomplishment in David, who was of Judah, and a fighter of the Lord’s battles, in which he often prayed, as his psalms testify. Like-

the voice of Judah, and unto his people bring thou him : his hands be enough for him, and an help from his distressers be thou.

<sup>8</sup> And of Levi he said, Thy Thummim and thy Urim, with the

wise in Abijah and the Jews against Israel, 2 Chron. xiii. 14—18; in Asa, warring against the Ethiopians, 2 Chron. xiv. 11—13; in Jehosaphat fighting against the Ammonites, 2 Chron. xx. 5—18; in Ezekias against the Assyrians, 2 Chron. xxxii. 20—22, and others; but chiefly in Christ, ‘the Lion of the tribe of Judah,’ Rev. v. 5, him God did hear always, John. xi. 42. BRING THOU HIM,] The Chald. addeth, “in peace;” and Thargum Jonathan addeth, “from the battle in peace.” This had accomplishment, as otherwise, so in David’s return to his people and kingdom, 2 Sam. xix. 11—15, and Christ’s return unto Israel, whereof see Rom. xi. 26—31. BE ENOUGH FOR HIM,] When he fighteth, as God taught David’s hands to war, and his fingers to fight, Ps. cxliv. 1, and girded him with strength to battle, 2 Sam. xxii. 35, 40. The Gr. translateth, “judge for him;” the Chald. “execute vengeance for him on them that hate him.” So in Gen. xlix. 8, ‘Thine hand (Judah) shall be on the neck of thine enemies.’ BE THOU,] ‘For by his own strength no man shall prevail,’ 1 Sam. ii. 9. Therefore David often acknowledged God to be his helper, Ps. xxviii. 7; xl. 17; liv. 4; lxiii. 7; cxviii. 7, &c.

VER. 8.—OF LEVI,] Or, unto Levi, that is, the tribe or posterity of Levi: as in Thargum Jonathan it is said, “And Moses the prophet blessed the tribe of Levi, and said.” THY THUMMIM AND THY URIM,] By interpretation, *thy perfections and thy lights*: these were mysteries put into the high priest’s breastplate; whereof see the annot. on Exod. xxviii. 30, so they signify here the graces and office of the priesthood, which was committed to Aaron and his seed, till Christ came, who had the priesthood for ever, after a more excellent order, Heb. vi. 20. And the speech here may be directed unto God, who gave these mysteries to the priest; and so the Chald. explaineth it, “Thummim and Urim thou didst put upon the man that was found holy before thee:” and Sol. Jarchi saith, “He speaketh as to the Majesty of God.” Or it may be spoken to the tribe of Levi, who had the Urim and Thummim among them, but appropriate to one man only, who was the high priest, a figure of Christ. WITH THE MAN,] Understand, *be with the man*, or, *to the man*, that is, they belong to him, with him they are, and so let them remain. THY GRACIOUS SAINT,] *Thy merciful, pious, or holy one*; or, *of thy holy one*.

Which title is given to God himself, Jer. iii. 12; to Christ, Ps. xvi. 10, with Acts xiii. 35—37; and to all godly men, Ps. cxlix. 5. And here referring it to Aaron, or to Christ, ‘the man thy holy one,’ may mean one thing, ‘thy holy man,’ as, a man, a prince, in Exod. ii. 14; or, if we read it, ‘the man of thine holy one,’ it is meant the man of God: and in Ps. cvi. 16, Aaron is called ‘the saint of the Lord.’ TEMPTEDST,] Or, *triedst*. This word is sometimes spoken of God, as he tempted Abraham, Gen. xxii. 1. and the Israelites in the wilderness, Deut. viii. 2, 15, 16. Sometimes of men who are said to have tempted God and Christ, Exod. xvii. 2; 1 Cor. x. 9. IN MASSAH,] Or, *in the temptation*, a place so called because there Israel tempted God, Exod. xvii. 7; or *with temptation*, and so it is no proper name. CONTENDEST,] Or, *strivedst, pleadest*, this also is sometimes spoken of God, whose contending with men is the blaming and punishing of them, Is. xlix. 25; John x. 2; Jer. ii. 9; sometimes of men’s contending, as Israel did ‘with the Lord at the waters of Meribah,’ or of *contention*, Num. xx. 13. By reason of this diverse use of these words, the understanding of this blessing is also divers, thus; ‘Thy Thummim and thy Urim (O God) be with the man thy gracious saint, (Aaron and his seed,) whom thou temptedst with temptation; contendest with him (for his sin) at the waters of Meribah,’ Num. xx. 12, 13. Or, ‘Thy Thummim and thy Urim (O Levi) be with (Aaron and his seed) (the man of thy gracious (God) who thou (with the other Israelites) temptedst in Massah,’ &c. Exod. xvii. 2; Num. xx. Or thus, ‘Thy Thummim and thy Urim (O Levi) is with (or belongs unto) the man thy gracious saint (Christ Jesus) whom thou temptedst in Massah,’ &c. 1 Cor. x. 9. In this last sense, the weakness of the Levitical priesthood is implied, which kept not Urim and Thummim, but lost them at the captivity of Babylon, Ezra ii. 63, and it is not known that they ever had them more, until by Christ (our high priest, after the order of Melchisedek) they were restored by the light and truth of the gospel. The Chald. interpreteth it in Aaron’s or Levi’s praise: “Thummim and Urim thou didst put upon the man (or clothedst with them the man) that was found holy before thee, whom thou temptedst with temptation, and he was perfect; thou provedst him at the waters of contention, and he was found faithful. This may seem not well to accord



man thy gracious saint, whom thou temptedst in Massah, contendedst with him at the waters of Meribah. <sup>9</sup> Who said of his father and of his mother, I respect him not, and his brethren he acknowledgeth not, and his sons he knoweth not, for they observe thy saying, and

with the history in Num. xx., touching Aaron's person: yet the Hebs. (as Sol. Jarchi on this place) say of the Levites, that "they murmured not with the other murmurers." And of Levi God saith by his prophet, 'My covenant was with him, life and peace, and I gave them to him for the fear wherewith he feared me,' &c., Mal. ii. 5. And again, 'They kept his testimonies and the ordinances that he gave them,' Ps. xcix. 7. The Gr. translateth, "And of Levi he said, Give ye Levi his manifest ones and his truth, (that is, his Urim and his Thummim,) to the holy man whom they tempted in temptation, they reviled him at the waters of contradiction." This interpretation may well be applied unto Christ also, as before is showed.

VER. 9.—WHO SAITH,] Or, *who said*. OF HIS,] Or, *unto his father*, &c. I RESPECT HIM NOT,] *I see not*, or, *look not upon him*. The Gr. translateth, "That saith to his father and to his mother, I have not seen (or, I respect not) thee." This is meant either of the priests' continual duty, who by the law, if his father, mother, brother, or child did die, he might not mourn for them, but carry himself as if he did not respect, know, or care for them; as is said of the high priest, that was anointed and clothed with the ornaments, and had Urim and Thummim upon his heart; 'for his father, or for his mother he shall not be defiled, neither shall he go out of the sanctuary,' &c. Lev. xxi. 11, 12. Neither might Aaron mourn for his sons, or Eleazar and Ithamar for their brethren Nadab and Abihu that were slain, neither might they go out from the door of the tabernacle, on pain of death, Lev. x. 2—7. For God would have them more to regard their function and duty in his service, than any natural affection whatsoever. And herein Christ was figured, (unto whom this blessing chiefly belongeth) who, when he was told that his mother and his brethren stood without to speak with him, he answered, 'Who is my mother? and who are my brethren? &c., whosoever shall do the will of my Father which is in heaven, the same is my brother and sister, and mother,' Mat. xii. 46—50. This may also have reference to the Levite's fact, who being commanded of Moses, killed every man his brother, friend, neighbour, and son, that had sinned in making and worshipping the golden calf, and so filled their hand (or consecrated themselves) 'unto the Lord,' that he might give upon them a blessing,

Exod. xxxii. 26—29. ACKNOWLEDGETH NOT,] Or, *acknowledged not*: the first respecteth the law, Lev. xxi. the other their fact, Exod. xxxii. To this latter the Chald. referreth it, translating thus, "who had no compassion on his father, or on his mother, when they were guilty of judgment; and accepted not the faces (or persons) of his brother, or of his son. His sons,] Or, *his son*, that is, any of his sons, or children: see the notes on Deut. ii. 33. KNOWETH NOT,] Or, *knew not*. Here knowledge is used for *care* or *regard*, as in Job ix. 21, 'knowing' is opposed to 'disposing;' and in 1 Thes. v. 12, 'know them which labour among you,' that is, regard them: and in Prov. xii. 10, 'a righteous man knoweth (that is, regardeth, or hath care of) the life of his beast. For THEY OBSERVE,] That is, by law are bound to observe, Lev. xxi., or 'they have observed' in their practice, Exod. xxxii. The Gr. translateth it singularly, "He hath observed thine oracles, and kept thy covenant."

VER. 10.—THEY SHALL TEACH,] Or, *let them teach*. As in ver. 8, he mentioned their gifts and calling, in ver. 9, their sanctification; so here he teacheth their administration in the word, prayer, and other ministerial duties. For it is said, 'They shall teach my people (the difference) between the holy and profane, and cause them to discern between the unclean and the clean; and in controversy they shall stand in judgment, and they shall judge it according to my judgments,' &c. Ezek. xlv. 23, 24. Compare also Lev. x. 11; Deut. xvii. 9—11; xxiv. 8: and the commendation which God giveth of Levi, in Mal. ii. 6, 7, 'The law of truth was in his mouth, and iniquity was not found in his lips: he walked with me in peace and equity, and did turn many away from iniquity. For the priest's lips should keep knowledge, and they should seek the law at his mouth, for he is the angel of the Lord of hosts.' UNTO JACOB,] By Jacob and Israel are meant, all the posterity of Jacob, and the weak with the strong: for the church in respect of her infirmity is called Jacob, Amos vii. 2, 5, 8, and for her valour by faith is surnamed Israel: see annot. on Gen. xxxii. 28. Thus Christ commanded Peter to feed both his lambs and his sheep, John xxi. 15, 16. INCENSE,] The sweet perfume which the priests burnt daily upon the golden altar; a figure of Christ's mediation with the prayers of the saints, Rev. viii. 3, 4. See the notes on



keep thy covenant. <sup>10</sup> They shall teach thy judgments unto Jacob, and thy law unto Israel: they shall put incense in thy nostril, and the whole burnt-sacrifice upon thine altar. <sup>11</sup> Bless, O Jehovah, his power, and the work of his hands favourably accept thou: smite through the loins of them that rise against him, and of them that hate him, that they rise not again.

<sup>12</sup> Of Benjamin he said, The beloved of Jehovah shall dwell in confident safety by him: *he shall* cover him all the day, and between his shoulders he shall dwell.

Exod. xxx. This was the peculiar work of the priests, wherefore it is written, 'It pertaineth not unto thee, Uzziah, to burn incense unto the Lord, but to the priests, the sons of Aaron, that are consecrated to burn incense,' 2 Chron. xxvi. 18. IN THY NOSTRILS,] Or, *nose*, that is, *before thee*, or, as the Gr. translatheth, "in thine anger:" for the Heb. *aph* signifieth both *nose* and *anger*: and both agree well with the priest's work; for when God in anger sent a plague among the people, Aaron put incense in his censor, and 'made atonement for the people, so the plague was stayed,' Num. xvi. 46—48. THE WHOLE BURNT-OFFERING,] Heb. *the Calil*; whereof see Lev. vi. 22, 23, the Gr. here translatheth it *the continual* (oblation). Hereby all other sacrifices are meant, which the priests offered on the Lord's altar, Lev. i., ii., and iii., wherein the work of Christ, offering himself for his church, was figured.

VER. 11.—HIS POWER,] So the Gr. translatheth *his strength*. By power, is meant sometimes an army of men, as Ezek. xxxvii. 10, so here the first prayer is for a blessing upon the persons which administered, that they might be increased and strengthened in number and in knowledge. Wherefore the company of Levites is called an host or army, Num. iv. 3. In this sense Maim. (in treat. of the *Release and Jubilee*, chap. xiii. sect. 12,) expoundeth it, saying, "The Levites are separated from the ways of the world, they wage not war like the other Israelites, neither have they inheritance, &c., but they are the power (or army) of God, as it is written, Bless, Lord, his power." Sometime by power, riches and substance is meant, as in Deut. viii. 18, and so the Chald. expoundeth it here. For whereas Levi had no inheritance among the tribes, but had the Lord, and his first-fruits, tithes, and offerings for their inheritance and livelihood, Num. xviii. 20, 21, &c. Moses prayeth for a blessing on this means of theirs. WORK OF HIS HANDS,] All his administration, in doctrine, burning incense, sacrificing, &c. Compare Exod. xliii. 27. THAT RISE AGAINST HIM,] As

Korah, Dathan, and Abiram, that rose up against Moses and Aaron, were all destroyed with their assistants, Num. xvi.

VER. 12.—OF BENJAMIN,] Or, *unto Benjamin*, who is blessed here before the other tribes, and before his elder brother Joseph, because the lot of his inheritance was 'between the sons of Judah and the sons of Joseph;' and Jerusalem (where the Levites after administered in the temple) belonged to Benjamin, Josh. xviii. 11, 28. And in the heavenly Jerusalem (the church of Christ) 'the first foundation is a jasper, which was Benjamin's stone, Rev. xxi. 19; Exod. xxviii. 20. And when the other tribes fell away from the kingdom of Judah, and priesthood of Levi, Benjamin continued with them in the truth, 2 Chron. xi. 1, 3, 12, 13. BELOVED,] meaning the tribe of Benjamin, who as their father was beloved of Jacob, Gen. xlv. 20, 22, 29, 30, so his posterity should be beloved of the Lord. SHALL DWELL,] Or prayer-wise, *let him dwell*. IN CONFIDENT SAFETY,] That is, *boldly, securely, safely*. BY HIM,] By the Lord, who would tender this little tribe as Jacob tendered Benjamin, whom he kept at home with him, Gen. xlii. 4. So Benjamin's posterity dwelt in Jerusalem, and the coasts thereof, by the temple of God. HE SHALL COVER HIM,] Or let him, meaning God, cover him: so the Gr. translatheth, "God overshadoweth him." The word meaneth a covering or protection from evil, as in Is. iv. 6. The Chald. expoundeth it, "He shall be a shield over him." ALL THE DAY,] Or, *every day*; in Gr. *all days*, that is, continually and for ever. HIS SHOULDERS,] That is, Benjamin; and by shoulders are meant the coasts of his land, as Num. xxxiv. 11, 'the shoulder of the sea of Chinnereth' is the side or coast thereof. So this is a prophecy, that the temple (wherein God dwelt amongst his people) should be builded in Benjamin's lot, and in the head or chief city, which was Jerusalem. HE SHALL,] That is, *God shall dwell*: so the Chald. translatheth, "And in his land the divine Majesty shall dwell." And when God had chosen mount Zion for his habitation, he

<sup>13</sup> And of Joseph, he said, Blessed of Jehovah *be* his land: for the precious things of the heavens, for the dew, and for the deep that coucheth beneath. <sup>14</sup> And for the precious things, the revenues of the sun; and for the precious things the thrusting forth of the moons; <sup>15</sup> And for the chief *things* of the ancient mountains; and for the precious *things* of the everlasting hills. <sup>16</sup> And for the precious things of the earth, and the plenty thereof; and the favourable acceptance of him that dwelt in the bramble-bush, let *it* come on the head of Joseph, and on the crown of the head of the sepa-

said, 'This is my rest for ever, here will I dwell, Ps. cxxxii. 14.

VER. 13.—OF JOSEPH,] Or, *unto Joseph*. He is next blessed, because the first birth-right was derived unto him, 1 Chron. v. 2. And his posterity were many and great in Israel, Josh. xvii. 14—18. HIS LAND,] Joseph's inheritance in Canaan. And as the land which the Lord curseth, yieldeth not fruit, or bringeth forth thorns and briars, Gen. iv. 11, 12; iii. 17, 18, so the land which he blesteth, bringeth forth much and good increase, Ps. lxxv. 10—14. The Hebs. say, "There was not of all the inheritance of the tribes, a land so full of all good things as Joseph's was." Sol. Jarchi on Deut. xxxiii. FOR THE PRECIOUS THINGS,] Or, *with dainty fruits*. Of this word, see the annot. on Gen. xxiv. 53. OF THE HEAVENS,] Which God by the influences and moisture of the heaven and air causeth the land to bring forth. And these were figures of spiritual blessings in heavenly things by Christ, whereby the barren nature of man is made fruitful. FOR THE DEW,] Or, *by the dew*, and rain which maketh the earth to fructify. So Isaac blessing Jacob, said, 'God give thee of the dew of the heavens, Gen. xxvii. 28. On the contrary, David said for a curse, 'ye mountains of Gilboa, let there be no dew, neither let there be rain upon you,' 2 Sam. i. 21. THAT COUCHETH BENEATH,] Or, *that lieth under*; whence waters spring out of the earth: so the Gr. translatheth, "of the deeps of the fountains beneath." Likewise the Chald., "for the welling fountains and deeps that proceed from the deep places of the earth beneath." See Gen. vii. 11; Deut. viii. 7. This is another mean of fruitfulness, as in Ezek. xxxi. 4. 'The waters made him great, the deep set him up on high, with her rivers running about his plants.' And with this blessing Jacob blessed Joseph, in Gen. xlix. 25, but Moses here enlargeth it.

VER. 14.—THE REVENUES,] That is, the fruits which by the warmth of the sun are brought forth. It is said by the Hebs., that Joseph's 'land lay open to the sun, which made the fruits sweet.' Sol. Jarchi on Deut.

xxxiii. THE THRUSTING FORTH OF THE MOON,] That is, fruits which every moon thrusteth forth, or causeth to grow every month: for all fruits grew not at once; "in one month they gathered summer fruits, in another olives, in the third dates," saith Chazkuni; and Sol. Jarchi addeth, "There are some fruits which the moon ripeneth, as cucumbers and gourds." As the sun by warmth, so the moon by moisture maketh the earth fruitful.

VER. 15.—CHIEF THINGS,] Heb. *the head*, that is, principal; the Gr. translatheth it, "the top of the mountains." There fruits are first ripe. ANCIENT MOUNTS,] Heb. *mountains of antiquity*, or, *of priority*, which were from the beginning: so after *hills of eternity*, that is, *everlasting hills*; which are so called, because they are unmovable and lasting, have been from the beginning, and shall continue to the end of the world; or because of their continual fruitfulness. So in Hab. iii. 6. Compare this with Jacob's blessing, Gen. xlix. 26. Joseph's heritage in Canaan had many fertile mountains and hills often mentioned, as 'Mount Ephraim,' Judg. xvii. 1, the 'mountains of Samaria,' Amos iii. 9; iv. 1; vi. 1.

VER. 16.—THE PLENTY THEREOF,] All creatures that fill the same, Ps. xxiv. 1. THE FAVOURABLE ACCEPTATION,] Or, *the good, will favour*. The Gr. translatheth, "and the things acceptable unto him that appeared in the bramble-bush:" The Chald. thus, "and the good will of him whose dwelling is in heaven, and unto Moses he appeared in the bramble-bush." OF HIM THAT DWELT,] Or *of my dweller*, that is, *of my God that dwelt in the bramble*, that is, God which appeared unto Moses there, Exod. iii. 2, where 'the angel Christ appeared unto him in a flame of fire out of the midst of a bramble-bush, which burned, but was not consumed: a figure of Christ's presence with his people in afflictions, that they perish not in them. LET IT,] That is *let this blessing come*, or, *it shall come*; the Gr. saith, "let them come;" the Chald., "let all these things come;" and the original word *come*, impli-

rated among his brethren. <sup>17</sup>His glory (*be like*) the firstling of his bullock, and his horns the horns of an unicorn: with them he shall push the people together, *to* the ends of the land; and they *are* the ten thousands of Ephraim, and they *are* the thousands of Manasses.

<sup>18</sup> And of Zabulon he said, Rejoice Zabulon in thy going out,

eth an abundant and speedy coming. Compare Gen. xlix. 26, from whence Moses taketh this blessing. THE CROWN OF THE HEAD,] Whereby is meant an open, apparent, and plentiful pouring out of these blessings, as the like phrase is used also in curses, Ps. vii. 17. THE SEPARATED AMONG HIS BRETHREN,] Or, *the Nazarite of his brethren*, meaning Joseph, who was separated and exempted to be a choice and chief man among his brethren: as the Gr. translateth it, 'the honoured (or glorified) among his brethren:' see the notes on Gen. xlix. 26. So Chazkuni here explaineth it, "Joseph that was prince of all his brethren."

VER. 17.—HIS GLORY,] Or, *He hath glory (or beauty, comeliness)* like his first-born bullock. The Chald. expounds it, "The chief of his sons, his glory," &c. And Chazkuni applieth it to Joshua, "The first king which the holy blessed (God) chose him of Joseph's seed, was Joshua, &c. and a king is likened to a bullock, which is king of beasts. HORNS,] Which signify 'strength, and glory, and kingdom,' Ps. lxxv. 5, 11; cxii. 9; lxxxix. 18, 25; Luke i. 69, whereupon 'horns' are used to denote kings, Dan. viii; Rev. xvii. OF AN UNICORN,] That is, of *unicorns*, the singular put for the plural: it is a beast which will not be tamed, Job xxxix. 9—11. See the notes on Num. xxiii. 22. PUSH,] In Chald., *kill*. So in Ps. xlv. 6. ENDS OF THE LAND,] Or, *of the earth*, to wit, the land of Canaan, for Joshua with his horns and armies conquered all that land. AND THEY,] The *horns* forementioned. So Chazkuni on this place saith, "the horns are the ten thousands of Ephraim," &c. And here he giveth to 'Ephraim the younger, ten thousands, and to Manasseh the elder but thousands, according to Jacob's prophecy that Ephraim should be greatest,' Gen. xlviii. 19, and so was his increase greater than his brother's, in Num. i. 33, 35, though in the last mustering of them, and now when Moses blessed them, the men of Manasseh were many more than of Ephraim, Num. xxvi. 34, 37. See the notes on Gen. xlviii. 19. The 'ten thousands of Ephraim, are referred to Joshua and his men that conquered Canaan; the thousands of Manasses, to Gideon and his men, (Judg. vii.) by Sol. Jarchi, on Deut. xxxiii.

VER. 18.—OF ZABULON,] Or, *to Zabulon*; and with him he joineth Issachar his brother, (both sons of Leah) as partner of his blessing. So these two joined in one, and the four next (the sons of the handmaids;) are set and blessed together next after Joseph. And it is a tradition of the Hebs., that these five, 'Zabulon, Gad, Dan, Naphtali and Aser, were those five mentioned in Gen. xlvii. 2, when Joseph took of his brethren five men, and presented them before Pharaoh.' Sol. Jarchi on Deut. xxxiii. and Thargum Jonathan on Deut. xlvii. 2. REJOICE ZABULON,] That is, God so bless thee, as thou mayest have cause to rejoice in thy prosperity. THY GOING OUT,] To trade in merchandise by shipping for Zabulon, by Jacob's blessing, was to 'dwell at the haven of the seas,' &c. Gen. xlix. 13, so here Moses blesteth them with good success in his traffic, or 'going out to wars,' as Gen. xiv. 8; 2 Sam. xi. 1, and so the Chald. here expoundeth it, "in thy going out to war against thine enemies." And in Judg. v. 18. Zabulon is commended for jeoparding 'their lives unto the death, in the high places of the field.' AND ISSACHAR,] To wit, rejoice thou also. Issachar was elder brother to Zabulon, Gen. xxx. 18, 20, yet Jacob blessed Zabulon first, Gen. xlix. 13, 14, and so doth Moses here; and God in parting their inheritance preferreth Zabulon, giving him 'the third lot, and Issachar the fourth,' Josh. xix. 10, 17. IN THY TENTS,] That is, in thy dwelling at rest, or tarrying at home; for so the remaining in tents is opposed unto going forth to wars, or traffic, or hunting abroad, Josh. xxii. 4; Judg. vii. 8; v. 24; Gen. xxv. 27. And 'tent' is often used for one's home, house or city, as, the 'tents of Jacob,' Mal. ii. 12, where the Chald. translateth, 'the cities of Jacob;' so these tents of Issachar, mean his quiet life at home, differing from Zabulon's going abroad to trade. Chazkuni (on this place) noteth, that Issachar's "land was good to sow, and he sat in tents to keep his fields; and Moses prayeth that he might prosper and rejoice in his fields." And so Jacob said unto him, (in Gen. xlix. 14.) 'couching between two bounds; between the limits, to keep his fields.' The Chald. translateth, "and Issachar in thy going to appoint the times of the solemn feasts in Is-



and Issachar in thy tents. <sup>19</sup> They shall call the peoples *to* the mountain, there they shall sacrifice the sacrifices of justice, for they shall suck the abundance of the seas, and treasures hid in the sand.

<sup>20</sup> And of Gad he said, Blessed *be* he that enlargeth Gad; as a courageous lion he dwelleth and teareth the arm with the crown of the head. <sup>21</sup> And he provided the first *part* for him, because there *in* a portion of the lawgiver *was* he protected; and he came *with* the heads of the people; he did the justice of Jehovah, and his judgments with Israel.

rael:" having reference to that which is written in 1 Chron. xii. 32, 'of the sons of Issachar that had understanding for the times, to know what Israel ought to do,' &c. which some of the Hebs. understand of the times and seasons of the year, new moons, and feasts. So Sol. Jarchi here expoundeth it, "and Issachar prosper in thy sitting in tents, for the law, sitting and making intercalation of the years, and appointing the new moons;" as it is said (in 1 Chron. xii. 32,) 'And of the sons of Issachar, that knew understanding for the times, &c. the heads of them were two hundred, they were heads of the counsel, employed hereabouts,' &c.

VER. 19.—THEY SHALL CALL,] Or, *let them call*, and so show their thankfulness to God, by inviting others to God's house, and showing them a good example, by their own frequenting the Lord's mountain. THE MOUNTAIN,] Mount Zion, where Moses by the Spirit foresaw God's temple should be builded. The Chald. paraphraseth, "They shall gather the tribes of Israel to the mountain of the house of the sanctuary. Though by peoples the Gentiles also may be implied, whom they having occasion to trade with, should provoke to true religion, as in Is. ii. 2, 3. 'All nations shall flow unto it, and many people shall go and say, Come ye, and let us go up to the mountain of the house of the Lord,' &c. OF JUSTICE,] That is, just, righteous and acceptable sacrifices, offered in faith, according to God's law: as 'the way of justice,' is a just and righteous way, Matt. xxi. 32. So David exhorteth, 'sacrifice ye the sacrifices of justice, and trust unto Jehovah,' Ps. iv. 6. THE ABUNDANCE,] In Gr., *the riches of the sea*; which the Chald. expoundeth, "they shall eat the riches of the peoples;" taking seas figuratively for peoples, as is often in the prophets. So in Is. lx. 5, 16. 'The abundance of the sea shall be converted unto thee, &c. and thou shalt also suck the milk of the Gentiles.' TREASURES HID IN THE SAND,] Or, *hidden treasures of*

*the sand*. The Gr. translateth, "the merchandise of the nations, that dwell by the sea coast."

VER. 20.—ENLARGETH GAD,] This may be understood of Gad's inheritance, which the blessed God would enlarge, as he promised Israel, 'I will enlarge thy border,' Exod. xxxiv. 24. Or understood of his person, and then his 'enlarging' is his deliverance out of distress, as in Ps. iv. 2, 'thou hast enlarged me, when I was in distress.' So it hath reference to Gad's troubles, prophesied in Gen. xlix. 19, see the annots. theré; and the history of Gad's enlargement by Jephthah, in Judg. xi. A COURAGEOUS LION,] See this word in Gen. xlix. 9. There were of the Gadites in David's time mighty warriors, 'whose faces were like the faces of lions, and were as swift as the roes upon the mountains,' 1 Chron. xii. 8. THE ARM,] This noteth strength, as the 'the crown of the head,' principality; meaning that none should be so strong or excellent, but Gad should overcome them. The Gr. translateth, he shall "break the arm and the ruler;" the Chald., "he shall kill rulers with kings." This may have reference both to his wars in subduing the Canaanites, going armed before his brethren, Josh. i. 12—14, and to that famous victory which he got over the Hagarims, 1 Chron. v. 18—22, as also to the courageous acts of Jehu, 1 Kings ix. and x. chap.

VER. 21.—HE PROVIDED THE FIRST PART FOR HIM,] Or, as the Gr. translateth, *he saw his first-fruits*: or, *he provided in the beginning* (at the first) *for himself*. Gad, with Reuben, saw the land of Jazer and Gilead, that it was a place for cattle; 'and the sons of Gad and of Reuben' asked of Moses and of the princes, that the land might be given them for a possession, Num. xxxii. 1—5. It may also be understood of the Lord, that he provided this first portion for Gad; or, that Gad himself 'saw,' that is, enjoyed (as the Chald. expoundeth it, "received) his first part." Sol. Jarchi openeth



<sup>22</sup> And of Dan he said, Dan is a renting lion's whelp, he shall leap from Bashan.

<sup>23</sup> And of Naphtali he said, Naphtali satisfied with favourable acceptation, and full with the blessing of Jehovah, possess thou the sea and the south.

<sup>24</sup> And of Aser he said, Blessed with sons *be* Aser, let him be favourably accepted of his brethren, and dipping his foot in oil.

<sup>25</sup> Iron and brass thy shoes, and as thy days thy strength.

it thus, "He saw (or provided) to receive his portion in the land of Sihon and Og, which was the first-fruits (or beginning) of subduing the land." IN A PORTION OF THE LAW-GIVER,] The portion which God by Moses the lawgiver gave unto Gad, Num. xxxii. 33. PROTECTED,] Or, *hidden, covered, sealed*; there in the fenced cities they left their wives and children under God's protection, whilst they went to war before their brethren, Num. xxxii. 26, 34, 35, &c. Josh. i. 14. HE CAME,] That is, *Gad came*. WITH THE HEADS,] That is, the princes and captains of the people with whom Gad went to war, Josh. i. 14, and so it is a prophesy of a thing to come, as already done. Or, 'he came to the heads,' to the princes, when he desired to have that land given him, Num. xxxii. 2. But the former seemeth fittest; and so Sol. Jarchi explaineth it, "They went armed before them when they conquered the land." JUSTICE,] That which was just and right in the Lord's eyes, and his judgments upon the Canaanites in destroying them: so Joshua commendeth their obedience, Josh. xxii. 1—3. It may also have reference to other judgments, as those executed by Jehu, 2 Kings ix. x. and by Elias the prophet upon Baal's priests, 1 Kings xviii.

VER. 22.—LION'S WHELP,] In Chald., *strong as a lion's whelp*. In Gen. xlix. 17, Jacob likened Dan to a 'serpent,' for his subtle and secret undermining of his enemies: Moses here likeneth him to a 'lion,' which signified his strength and prowess, verified when this tribe fought against Le-shem, and 'smote it with the edge of the sword,' Josh. xix. 47; Judg. xviii. 27, 29. HE SHALL LEAP,] Or, that *leapeth*; referring it to the lion leaping from mount Bashan, where lions kept: for Bashan was not Dan's possession, but Manasseh's, Deut. iii. 13; Num. xxxii. 33; Josh. xiii. 7, 8, 11. Chazkuni here saith, "because Bashan was a place of lions and wild beasts, he likeneth him to a lion." The Chald. expoundeth it, "his land shall be watered with the rivers that run from Bashan."

VER. 23.—NAPHTALI,] In Gr., *Nephtaleim*. He was Dan's brother, both of them

born of Bilhah Rachel's handmaid; but Gad and Aser were of Zilpah, Leah's maid. Moses keepeth not Jacob's order, (Gen. xlix.) in blessing the tribes. SATISFIED WITH FAVOURABLE ACCEPTATION,] In Gr., *the satiety (or abundance) of acceptable things*; he meaneth, that the tribe of Naphtali should have in their land many good and acceptable fruits, through God's favour and blessing. There also the light of God's favour in Christ abundantly appeared, Matt. iv. 13, 15, 16, and Capernaum in this tribe was Christ's city, Mark ii. 1; Matt. ix. 1; wherein he did many 'mighty works,' Matt. xi. 23. THE BLESSING OF JEHOVAH,] Blessings given of him; and, as Chazkuni expoundeth it, "Whosoever cometh into his land, and seeth the first ripe fruits, shall bless the Lord for them." But the Gr. translateth, "let him be filled with blessing of (or from) the Lord. THE SEA,] This the Chald. interpreteth, the *sea of Ginosar*, called in the New Testament 'the lake of Gennesaret,' Luke v. 1; in Heb. 'Chinnereth,' Num. xxxiv. 11; Deut. iii. 17. R. Sol. Jarchi here saith, "The sea of Chinnereth fell to his portion."

VER. 24.—WITH SONS,] Or, *for sons*, for multitude of children; the Chald. saith, "with the blessing of sons:" as in Aser's tribe there were now fifty-three thousand and four hundred men of war, Num. xxvi. 47. LET HIM BE,] In Gr., *he shall be acceptable to his brethren*. DIPPING,] In Gr., *he shall dip his foot in oil*, that is, shall have plenty of oil, that he may set his feet therein: according to Jacob's blessing, that his 'bread should be fat,' Gen. xlix. 20.

VER. 25.—THY SHOES,] That is, the ground under thee shall have mines of iron and brass, that thy feet may seem to be shod with them. This also may signify his strength, to tread down his enemies; as Christ's feet were of fine brass, Rev. i. 15. THY STRENGTH,] Or, *thy old age*. The Heb. *Dobce* (here only used), is in Gr. translated *strength*: and so the Chald. expoundeth it, "as the days of thy youth, thy strength." The Lat. version, and others expound it 'old age,' so named of weakness; meaning that

<sup>26</sup> *There is none like God, Jeshurun, who rideth upon the heavens for thy help, and in his excellency on the skies.* <sup>27</sup> *The God of antiquity is thy mansion, and underneath are the arms of eternity, and he will thrust out the enemy from before thee, and will say destroy.* <sup>28</sup> *And Israel shall dwell in confident safety alone, the fountain of Jacob, upon a land of corn and new wine, also his*

his old age should be strong and lusty, as the days of his youth. Others, 'fame' or 'report'; that as his days were, so his fame should be as long as he lived. Chazkuni saith, *Daba* is the same that *Daah*, weakness or debility, (as *Cebes* is the same that *Ceseb* a lamb) and that it meaneth the "days of old age in which a man is weak; as if he should say, Even in the time of their old age they shall be strong."

VER. 26.—JESHURUN.] That is, *O Israel*; see Deut. xxxii. 15. The Gr. translatheth, "There is none like the God of the beloved one;" the Chald. saith; "there is no God like the God of Israel." This conclusion concerneth all the tribes of Israel in general, celebrating the glory and goodness of God, communicated with his church; and their participation of his graces, to their perpetual happiness. RIDETH,] Which is a sign of honour, and of his speedy coming to help his people: so in Ps. lxxviii. 34. For which cause he is said also to 'ride upon the cherub,' 2 Sam. xxii. 11, and to 'ride upon his horses and chariots of salvation' Hab. iii. 8. This was fulfilled in the wars against the Canaanites, Josh. x. 10, 11, 13, and before, against the Egyptians, Exod. ix. 23; xiv. 24, 25. And Christ still 'rideth in heaven upon a white horse,' to conquer the enemies, for his church's sake, Rev. vi. 2; xix. 11—16. The Chald. translatheth, "whose habitation (or, divine majesty) is in the heavens." IN THY HELP,] Or, *for thy help*: in Gr., *thine helper*. IN HIS EXCELLENCY,] Or, *for his high majesty, magnificence*; in Chald., "strength." So in Ps. lxxviii. 35. God's works are for the manifestation of his excellent glory, in the health and salvation of his people. SKIES,] The highest heavens, which the Gr. calleth "the firmament;" the Chald., "the heavens of heavens."

VER. 27.—THE GOD OF ANTIQUITY,] That is, *the ancient (or eternal) God*; which the Chald. interpreteth, "God that was from the beginning." Hereupon David entitleth him the God 'that sitteth from antiquity, (or abideth of old,)' Ps. lv. 20, and Asaph saith, 'God is my king from antiquity,' Ps. lxxiv. 12. 'And he is before all things, and by him all things consist,' Col. i. 17. IS THY MANSION,] Or, will be *thy habitation*: or, prayer-wise, be *thy mansion*, that

is, *thy protection*; as the Gr. translatheth, *will protect thee*. So Moses saith, 'Lord, thou hast been our mansion (or habitation,) in every generation and generation,' Ps. xc. 1. Under this name 'mansion,' all things needful are implied, both for life and salvation in this world, and in that which is to come, John xiv. 2. ARMS OF ETERNITY,] That is, *eternal (or everlasting) arms*: or, *arms of the world*. Israel is protected under God's everlasting arms or power; God is their defence over and under: 'his left hand is under the head of his church, and his right hand doth embrace her,' Song ii. 6. The Gr. translatheth, "under the strength of the everlasting arms;" the Chald. expoundeth it, "and by his word the world was made." Sol. Jarchi explaineth it thus, "and underneath his mansion do all strong armed dwell. The arms of the world were Sihon and Og, and the kings of Canaan, which were the strength and power of the world, &c. but their strength was weakened before him." But the arms of eternity are rather meant here of the arms of the eternal God, who is most ancient without beginning; and eternal, without ending; who saith, 'I am the first, and I am the last: and besides me there is no God,' Is. xlv. 6. DESTROY,] Speaking to Israel, whom he would enable to destroy their enemies: the Gr. translatheth, "Perish," speaking to the enemy. So God by Christ not only preserveth his people from harm, but destroyeth him that hath the power of death, that is, the devil, Heb. ii. 14, and with him all other enemies perish.

VER. 28.—ALONE,] Secure from enemies, as Jer. xlix. 31, or, 'alone, and shall not be reckoned among the nations,' as Num. xxiii. 9. This dwelling in safety had accomplishment under Christ, of whom it is said, 'In his days Judah shall be saved, and Israel shall dwell safely,' Jer. xxiii. 6. THE FOUNTAIN,] That is, the people which flow out of Jacob, as out of a well or fountain: so that *fountain* is here used for a river or stream issuing from a fountain, as in Ps. civ. 10, and waters often signify peoples, Rev. xvii. 15. Thus David called them of 'the fountain of Israel,' Ps. lxxviii. 27, and Isaiah saith, which 'are come forth out of the waters of Judah,' Is. xlviii. 1. The Heb. word sometimes signifieth a fountain, some-

heavens shall drop down dew. <sup>29</sup> O happy *art* thou Israel! who is like thee, O people? Saved by Jehovah the shield of thy help, and whose sword *is* thy excellency, and thine enemies shall falsely deny unto thee, and thou shalt tread upon their high *places*.

times an eye; in which latter sense some interpret it here, 'the eye of Jacob' shall look 'unto a land of corn, &c. HIS HEAVENS,] The heaven or air over the land of Israel, shall drop down dew, whereby it shall be fruitful. Thus Moses confirmeth to Jacob's seed the blessing which Isaac gave unto Jacob, Gen. xxvii. 28. Spiritually 'heavens' signify the ecclesiastical estate, Rev. iv. 1, 'dew and rain' signify heavenly doctrine, as Deut. xxxii. 2.

VER. 29.—WHO IS LIKE THEE,] Not any people. So David said, 'What one nation in the earth is like thy people, like Israel,' 2 Sam. vii. 23. See also Deut. iv. 7. BY JEHOVAH,] Or, *in Jehovah*, that is, Christ; called 'Jehovah our righteousness,' Jer. xxiii. 6. SHIELD OF THY HELP,] That is, thine helpful shield, which aideth thee against thine enemies; the Chald. saith, *strong for thine help*; the Gr., *thy helper will shield* (or *protect*) thee. SWORD, IS THY EXCELLENCY,] In Gr., *thy glory* (or *boasting*:) that thou mayest truly glory in his *sword*, not in thine own: as the church doth in Ps. xlv. 4, 7, 'they inherited not the land by their own sword: and, my sword shall not save me.' Christ appeared with a two-edged sword in his mouth, Rev. i. 16, and with a sword in his hand, as 'prince of the Lord's host,' Josh. v. 13, 14, and the 'sword of the Spirit is the word of God,' Eph. vi. 17. SHALL FALSELY DENY,] Shall dissemble that they were thine enemies, and fain to be friends for fear. This David acknowledged, 'the sons of the stranger falsely deny unto me,' Ps. xviii. 45. The Gr. translateth,

"shall lie unto thee." Chazkuni explaineth it thus, "They that are enemies to thee in their heart, shall falsely deny unto thee through fear, and shall show themselves thy friends, and shall be obedient to do thy pleasure." And Sol. Jarchi giveth an example, "as the Gibeonites which said, from a very far country thy servants are come," &c. TREAD ON THEIR HIGH PLACES,] Or, *on their heights*: in Gr., "thou shalt ride upon their neck:" see a like phrase in Ps. lxvi. 12. The Chald. expoundeth it, "thou shalt tread on the joints of the necks of their kings;" which thing was fulfilled in Joshua's time, Josh. x. 24, 25. By 'heights' or 'high places,' are meant all the high and fortified places, wherein the enemies kept for their safety; as mountains, high walled cities, &c. David when he was safe from his enemies, rejoiceth that God had set him upon his 'high places,' 2 Sam. xxii. 34. And as it is the glory of God, that he 'treadeth upon the high places of the earth,' Amos iv. 13; Mic. i. 3, and 'upon the high places (or heights)' of the sea, Job ix. 8, so he communicateth this glory to his people, that should vanquish all their enemies; as was also said in Deut. xxxii. 13, 'he made him ride on the high places of the earth.' And by the weapons of their warfare, which are mighty through God, they pull down strong holds and cast down 'every high thing that exalteth itself against the knowledge of God,' 2 Cor. x. 4, 5. Death shall be swallowed up in victory, 1 Cor. xv. and satan himself shall be trodden underneath their feet, Rom. xvi.

## CHAP. XXXIV.

1. *Moses from mount Nebo vieweth the land.* 5. *He dieth there, and is buried of God.* 7. *His age and vigour when he died.* 8. *The Israelites mourn for him thirty days.* 9. *Joshua succeedeth him.* 10. *The praise of Moses.*

<sup>1</sup> AND Moses went up from the plains of Moab unto mount Nebo, to the top of Pisgah, which is over against Jericho: and Jehovah

VER. 1.—MOSES WENT UP,] As God commanded him, Deut. xxxii. 49. PLAINS

OF MOAB,] In the wilderness where Israel pitched, and where Moses had explained all

caused him to see all the land from Gilead unto Dan. <sup>2</sup> And all Naphtali, and the land of Ephraim, and Manasseh, and all the land of Judah, unto the hindmost sea. <sup>3</sup> And the South, and the plain of the valley of Jericho, the city of palm trees, unto Zoar.

this law unto them. See Num. xxii. 1; Deut. i. 1, 5. The Gr. retaineth the Heb. name, *Araboth Moab*. MOUNT NEBO,] Or, of *Nebo*, that from thence he might view the holy land, as 'John from an high mountain was showed the holy Jerusalem,' Rev. xxi. 10, and Ezekiel likewise before him, Ezek. xl. 2. Nebo was the name of a mountain, and of a city by it, which was given for a possession to the Reubenites, Num. xxxii. 37, 38; 1 Chron. v. 3, 8. PISGAH,] In Gr., *Phasga*; in Chald., *Ramatha*; so named of the 'highness' of it: see Deut. iii. 27. JERICHO,] In Gr. *Jericho*, a city within the land of Canaan, which the Israelites first conquered, by faith causing the wall to fall down, Josh. vi; Heb. xi. 30. See after on ver. 3. CAUSED HIM TO SEE,] As in ver. 4, or, *showed him*, as the Gr. translath. FROM GILEAD,] In Gr., *the land of Gaalad*. But Gilead was on the outside of Jordan, and given to Reuben, Gad, and half Manasseh, Deut. iii. 12, 13, being conquered by Moses himself; so that there was no need to view that, but from that country forward he viewed all the the rest. Therefore the Hebs. expound the word *Eth*, by *Min*, *from*; saying, "From Gilead which was on the outside of Jordan, towards the sun rising, wherein Moses was standing; unto Dan, which is the border of the land of Israel, as it is written, from Dan even to Beersheba," (1 Sam. iii. 20,) Chazkuni on Deut. xxxiv. Others refer it to a spiritual vision of things to be done after in this country; as Jonathan in his Thargum paraphraseth, "The word of the Lord showed him all the mighties of the land; the valiant acts which should be done by Jephtha of Gilead, and the victories of Samson son of Manoah of the tribe of Dan;" likewise Sol. Jarchi expoundeth it, "He showeth him the sons of Dan committing idolatry, as it is written (in Judg. xviii. 30,) and the sons of Dan set up the graven image: and he showed him Samson, that should come out of him for a Saviour. By Dan here we are to understand Leshem, or Laish, a city in the furthest part of the land northward, called also Dan, Josh. xix. 47; Judg. xviii. 27, 29.

VER. 2.—ALL NAPHTALI,] In Gr., *all the land of Naphtali*, which lay also northward in Galilee, Matt. iv. 15. OF EPHRAIM AND MANASSEH,] Meaning the half tribe of Manasseh that dwelt within Jordan; this

was the midst of the land in Samaria: see Josh. xvi.; xvii. 7—11. OF JUDAH,] Which was the southern part of the country, Josh. xv. 1, &c. for the land was far more in length than breadth and by naming these few chief countries, he implieth all the rest with them. These also in Thargum Jonathan, and Sol. Jarchi, are applied to "the captains of the house of Naphtali, that were joined with Barak, and the kings which Joshua the son of Nun, of the tribe of Ephraim, should kill; and the valiant acts of Gideon son of Joshua, of the tribe of Manasseh, and all the kings of Israel, and kingdom of the house of Judah, that should rule in the land, until the sanctuary should be destroyed at the last. THE HINDMOST,] Or, *utmost sea*, that is, the main sea, which was the western coast: see the notes on Deut. xi. 24.

VER. 3.—THE SOUTH,] In Gr. *the wilderness*: the utmost cities of the tribe of the sons of Judah, towards the coasts of Edom, described in Josh. xv. 21, &c. So in Num. xxxiv. 3, 'your south quarter shall be from the wilderness of Zin, along by the coast of Edom,' &c. Thus Moses viewed the land after the order that Abraham did at the first: see Gen. xii. 6—9, with the annot. there. God here sheweth Moses all the kingdoms and glory of Canaan, from an high mountain, for his comfort and strengthening of his faith, who saw the promises afar off, saluted them and died, as did his godly forefathers, Heb. xi. 9, 13. On the contrary, the devil taketh Christ up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them, to draw him (if he had been able) from the faith and service of God, unto the worship of satan, Matt. iv. 8, 9. THE PLAIN OF THE VALLEY OF JERICHO,] In Gr., *regions about Jericho*: this last part which Moses viewed, was the first which the Israelites possessed, Josh. ii. 1; iii. 16; iv. 13, 19. Sol. Jarchi here saith, God showed to Moses, "Solomon casting the vessels of the sanctuary, as it is said, In the plains of Jordan did the king cast them," 2 Chron. iv. 17. CITY OF PALM-TREES,] So Jericho is called here, and in 2 Chron. xxviii. 15; Judg. i. 16; iii. 13, and of them and other fragrant fruits there growing, as balsam and the like; the city had the name Jericho, by interpretation, 'odoriferous,' or 'fragrant.' UNTO ZOAR,] In Gr., *Segor*. Thus the



‘ And Jehovah said unto him, This is the land which I swear unto Abraham, unto Isaac, and unto Jacob, saying, Unto thy seed will I give it: I have caused thee to see it with thine eyes, but thou shalt not go over thither. <sup>5</sup> And Moses the servant of Jehovah died there in the land of Moab, according to the mouth of Jehovah. <sup>6</sup> And he buried him in a valley in the land of Moab, over against Beth-peor, and no man knoweth of his sepulchre unto this

last part which Moses viewed, was both nearest unto him, and the pleasantest of all the land of Canaan: for ‘all the plain of Jordan was well watered, it was as the garden of the Lord,’ Gen. xiii. 10.

VER. 4.—I SWARE,] That is, I promised by oath; see Gen. xii. 7; xxii. 16, 17; Ps. cv. 9—11. THY SEED,] In Gr. *your seed*: in Chald., *thy sons*. CAUSED THEE TO SEE,] In Gr., *I have showed it to thine eyes*. This view was by the marvellous work and grace of God towards his servant; that in one place and time he should behold so large a country; and in it (by the eye of his spirit) so many mysteries as in that ‘holy land,’ (so called in Zach. ii. 12,) were comprehended; and it being ‘the land of Immanuel,’ (or of Christ) Is. viii. 8, the beholding thereof was the beholding of the blessings to be enjoyed by Christ Jesus; unto whom Moses and his law is a schoolmaster, Gal. iii. 24. NOR GO OVER,] To wit, over the river Jordan, because Moses had not believed to sanctify the Lord in the eyes of the sons of Israel, Num. xx. 12. And as he and others could not enter into the good land, because of their ‘unbelief,’ Heb. iii. 19, so all that are of the works of the law, and not of the faith of Christ, though they may behold the blessing afar off, yet shall they not enter in to enjoy the same, Gal. iii. 9—12; Rom. ix. 31, 32.

VER. 5.—SERVANT,] So he is often called, even of God himself, Josh. i. 2, and in the New Testament, as Rev. xv. 3. ‘The song of Moses the servant of God.’ This title he had in respect of his office, being governor of Israel: as David also had, in Ps. xviii. 1; xxxvi. 1. See Num. xii. DIED THERE,] In the mountain, Deut. xxxii. 50, as Aaron died on the top of mount Hor, Num. xx. 28. In that the death of Moses immediately followed after his viewing of the promised land, it foreshowed the end and abrogation of Moses’ law, when men are come to the gospel of Christ: for, ‘after that faith is come, we are no longer under the schoolmaster,’ Gal. iii. 25. ‘The law hath dominion over a man as long as he liveth, for the woman which hath an husband is bound by the law to her husband so long as he

liveth; but if the husband be dead she is loosed from the law of the husband: so we also are become dead to the law, by the body of Christ, that we should be to another, even to him who is raised from the dead,’ Rom. vii. 1, 2, 4. Therefore upon this death of Moses, God speaketh unto Israel, to go over Jordan into the land, Josh. i. ACCORDING TO THE MOUTH,] In Gr. and Chald., *by the word*. The day of his death, by the Jews’ tradition, was the seventh of Adar, (which we call February:) so Jonathan in his Targum on this place saith; ‘On the seventh day of the month of Adar, Moses the master of Israel was born; and on the seventh day of the month of Adar he was taken out of the world.’

VER. 6.—HE BURIED HIM,] That is, Jehovah buried him, or Michael, (that is, Christ, who is Jehovah, one with the Father,) Jude ver. 9. Signifying that none but Christ should abolish the law and ordinances given by Moses, Rom. viii. 3; Gal. iii. 13, 14; Col. ii. 14, 16, 17; Heb. ix. 9, 10, 11, &c. x. 1—9. And this was a special honour unto Moses’ person, whom the Lord loved when he was dead, and buried his corpse, ‘which we find not done to any man else in the world,) which he will also raise up incorruptible and glorious, at the day of his appearing. IN A VALLEY,] He died in the mountain, Deut. xxxii. 50, but was buried in a valley. OVER AGAINST BETH-PEHOR,] The Gr. saith, *near to the house of Phogor*; of which place, see Deut. iii. 28. NO MAN KNOWETH,] God would not have Moses’ sepulchre to be known (though the devil contend- ed with him hereabout, Jude ver. 9,) because there should be no occasion of superstition or idolatry thereby, as is thought of some. Chazkuni saith, ‘that none which inquire of the dead,’ (as Deut. xviii. 11,) ‘might seek unto him.’ The chief cause seemeth to be a mystery, that the law (whereof Moses was the minister) being once dead and abrogated by Christ, should never more be sought after, but quite abolished out of the conscience of sinners, that the grace of Christ may live and reign alone. See Gal. iv. 9—11; v. 4. Also that the legal rudiments should by the coming of the gospel be taken away from Is-

day. <sup>7</sup> And Moses *was* an hundred and twenty years old when he died, his eye was not dim, nor his natural moisture fled. <sup>8</sup> And the sons of Israel wept for Moses in the plains of Moab, thirty days: and the days of weeping, of mourning for Moses, were ended. <sup>9</sup> And Joshua the son of Nun was full of the spirit of wisdom, for Moses had laid his hands upon him, and the sons of Israel hearkened unto him, and did as Jehovah commanded Moses. <sup>10</sup> And there arose not a prophet since in Israel like Moses, whom Jehovah knew face to face. <sup>11</sup> In all the signs and wonders which Jehovah sent him to do in the land of Egypt, to Pharaoh, and to all his servants, and to all his land. <sup>12</sup> And in all the mighty hand and in all great terror which Moses did in the eyes of all Israel.

rael, never to be found or enjoyed by them any more. For Christ destroyed both their city and sanctuary, as was foretold in Dan. ix. and they have been 'many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim; and so shall be until they return and seek the Lord their God, and [the son of] David their king,' Hos. iii. 4, 5.

VER. 7.—YEARS OLD,] Heb. *son of* 120 years: so the year of his death fell out in the 2553th year of the world: and his years accord with Noah's preaching and preparing of the ark, Gen. vi. 3. HIS EYE,] In Gr., *his eyes*: his eye-sight failed him not, as did Isaac's, Gen. xxvii. 1. The eye is also used for the outward appearance and colour of a thing, as Exod. x. 5; Num. xi. 7; so it may be meant here also; 'his visage was not wrinkled,' Chazkuni here expoundeth it, "the shining of his face," mentioned in Exod. xxxiv. 30. HIS NATURAL MOISTURE,] *His radical humour*, wherein the life and strength of the body consisteth, which when it is spent and dried up, a man dieth. The Gr. translateth, "his lips were not corrupted;" the Chald. saith, "the brightness of the glory of his face was not changed;" having reference to Exod. xxxiv. 30, &c. FLED,] That is, departed from him. Thus outwardly and inwardly Moses retained his vigour, beauty and natural strength; that he died not through feebleness, or defect of nature, as most men did at his age, though he had been a man of sorrows, and broken with many cares for the people. And hereby the continual force of the law is signified; the power whereof decayeth not in the conscience of sinners by number of days, or multitude of works, till God take it away, and abolish it by grace in Christ. 'The law hath dominion over a man as long as he liveth: while we are in the flesh, the passions of sins which are by the

law, do work in our members, to bring forth fruit unto death,' Rom. vii. 1, 5.

VER. 8.—THE PLAINS OF MOAB,] In Gr., *Araboth Moab by Jordan, over against Jericho*; as ver. 1. THIRTY DAYS,] So long they mourned also for Aaron: see Num. xx. 28.

VER. 9.—JOSHUA,] In Gr., *Jesus the son of Nave*. OF WISDOM,] In Gr., *of understanding the spirit of wisdom*, meaneth wisdom ministered by the Spirit of God, wherein he was a figure of Jesus Christ, who 'being full of the Holy Spirit,' entered upon the work of his ministration here on earth, Luke iv. 1, &c. On him the Spirit of the Lord rested, 'the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge, and of the fear of the Lord,' Is. xi. 2. LAID,] Or, *imposed his hands upon him*: of this see Num. xxvii. 18—23. As Moses by imposition of hands authorized Joshua the son of Nun, and bare record unto him: so the law of Moses which was in the heart and bowels of Jesus the Son of God, gave authority and bare record unto him, Heb. vii; Acts xxvi. 22, 23, and Moses himself appeared talking with Jesus, and speaking 'of his decease, which he should accomplish at Jerusalem,' Luke ix. 30, 31. HEARKENED UNTO HIM,] That is, obeyed him: as after also they promised, in Josh. i. 16—18. See the notes on Num. xxvii. 20.

VER. 10.—KNEW FACE TO FACE,] The Chald. saith, *was revealed unto him face to face*. So in Exod. xxxiii. 11, it is said, 'Jehovah spake unto Moses face to face as a man speaketh unto his friend;' and in Num. viii. he said, 'with him will I speak mouth to mouth.' See the annot. there.

VER. 12.—THE MIGHTY HAND,] That is, works wrought with a mighty hand, and powerful government, and administration; according to that which is said, 'Humble

yourselves therefore, under the mighty hand of God,' &c. 1 Pet. v. 6. GREAT TERROR,] That is, works done with great terror; which the Gr. translateth, *great marvels*: the Chald., *great visions*. These things do magnify Moses' office and administration, that the laws which he hath written and confirmed by such signs and wonders might be acknowledged to be of God; wherefore he and his writings are worthily celebrated throughout the world, confirmed of God himself, Num. xii. 7, 8, approved and expounded by all the prophets after him, by Christ, himself and his apostles; so that they which hear not him, 'will not be persuaded though one went from the dead,' Luke xvi. 31. But unto us God hath raised up a prophet like unto Moses, as he promised, Deut. xviii. 18; Acts iii. 21; even Jesus the

son of the Most High, 'a man approved of God among the Israelites, by miracles, wonders and signs, which God did by him in the midst of them,' Acts ii. 22; Heb. ii. 4; in whom 'God was reconciling the world unto himself,' 2 Cor. v. 19; whom God buried not, as he did Moses, but raised him from the dead, that he saw no corruption. Of him Moses wrote, and 'to him give all the prophets witness, that through his name, whosoever believeth in him shall receive remission of sins,' Acts x. 40, 43. 'And by him, all that believe are justified from all things, from which we could not be justified by the law of Moses,' Acts xiii. 19. 'This is the true God and eternal life,' 1 John v. 20. To him be honour, and glory, and praise, throughout all generations; and 'let all the earth be filled with his glory, Amen, and Amen.'

## BOOK OF PSALMS, OR HYMNS.

## PSALM I.

1. *The happiness of the godly, whose conversation is described, and their prosperity like a fruitful tree.* 4. *The contrary course of the wicked, for which they and their way do perish.*

<sup>1</sup> O BLESSED is the man that doth not walk in the counsel of the wicked, nor stand in the way of sinners, nor sit in the seat of the

THE BOOK OF PSALMS,] So our Lord himself entitleth it, Luke xx. 42, but the Hebs. title, *Tehillim*, signifieth hymns or praises. According to the Gr., it is called the *Psalter*.

VER. 1.—O BLESSED,] Or, *O happy*, or *well fares the man*. A joyful acclamation for the man's welfare and felicity, as going right forward, and so having good success, contrary hereunto is *woe*, or *alas*, Eccl. x. 16, 17; Luke vi. 20, 24. This word *ashrei* in the Heb., is always applied to men, and so differeth from another word, *baruc*, blessed; which is ascribed both to God and men, Ps. cxv. 15, 18, the contrary whereto is *cursed*, Ps. xxxvii. 22. DOTH NOT WALK,] Or, *hath not walked*. But the time past and time to come, are in the Heb. often used for to express continued actions. Walking signifieth one's conversation, both touching faith and works, Ps. cxix. 1; Gen. v. 24, compared with Heb. xi. 5, 6; 2 Pet. ii. 10; Jude 11. To 'walk in the counsel' of any, is either to do as they advise and suggest, as did Ahab, 2 Chron. xxii. 3—5, or by imitation to do like others before, as did Israel, Mic. vi. 16. But in every respect the 'counsel of the wicked should be far from us,' Job xxi. 16; xxii. 18. WICKED,] That is, *ungodly*: so our English word meaneth, being made of the old Danish *wgudelig*: or we may call them according to the original, 'restless, turbulent, unjust, ungracious.' The Heb. *rashangh*, signifieth restlessness, and is opposed to quietness, Job xxxiv. 29. Such men are without peace in themselves and

seek to disturb and molest others, Prov. iv. 16, likened therefore to the raging sea, Is. xlvii. 20, 21. And because for their evil deeds they are often brought forth to judgment and condemned; therefore is this name given to condemned persons, Ps. cix. 7; Job xxvii. 7. And as to make just or justify, is to acquit or absolve in judgment, Ps. lxxxii. 3, so to make or pronounce wicked, is to condemn, Ps. xxxvii. 33; xciv. 21; Deut. xxv. 1. WAY,] *Track* or *trode*. This word also signifieth any religion, doctrine, manners, actions, administration, or course of life, Ps. v. 9; xxv. 4; lxxxvi. 11; Acts xviii. 25, 26; xxii. 4; 2 Pet. ii. 2, 15, 21. SINNERS,] Or, *misdoers, erroneous, enormous*. Though there is no man just on earth, that doth good, and sinneth not, Eccl. vii. 22, yet such are usually called sinners, as he given to vice, and have the course of their life evil, Gen. xiii. 13; 1 Sam. xv. 18; Ps. xxvi. 9; civ. 36; Matt. xxvi. 45; Luke vii. 37; John ix. 16, 31. In this respect they that are born of God, are said 'not to sin,' 1 John iii. 9; and Solomon opposeth the sinner to the good man, Eccl. ix. 2. See the note on Ps. iv. 5. NOR SIT IN THE SEAT,] Or, *and hath not sitten*, To sit, is to abide, continue, dwell, Ps. ii. 4; ci. 6, 7; cxxxii. 14, or to company, and have familiarity with any, Ps. xxvi. 4, 5. And the original *moshab* here Englished *seat*, is diversely used, as, for a seat or chair to sit on, 1 Sam. xx. 25; Job xxix. 7, which noteth authority; sometimes an habitation or dwelling, Ps. cvii. 4, 7; cxxxii. 13; sometimes an assize, session, or assembly, Ps. cvii. 32. And so it may be here taken for the 'assem-



scornful. <sup>2</sup> But *hath* his delight in the law of Jehovah, and in his law doth he meditate day and night. <sup>3</sup> And he shall be as a tree planted by brooks of waters, which shall give his fruit in his time, and his leaf shall not fade, and whatsoever he shall do shall prosper. <sup>4</sup> Not so the wicked; but as the chaff which the wind driveth away. <sup>5</sup> Therefore the wicked shall not stand up in judgment, and sinners in the assembly of the just. <sup>6</sup> For Jehovah knoweth the way of the just, and the way of the wicked shall perish.

bly of the scornful,' and their society as the Chald. version explaineth it. THE SCORNFUL,] *Proud rhetorical mockers, losels.* The word importeth *pride*, as the Lord scorneth the scornors, Prov. iii. 34; that is, resisteth the proud, Jam. iv. 6; 1 Pet. v. 5. It implieth also eloquence, often used in mockery, Job xvi. 20. The Gr. translatheth them *pestilent*, they are of the worst sort of sinners, which admit of no reproof: therefore it is said, 'Rebuke not a scorner, lest he hate thee,' Prov. ix. 7, 8.

VER. 2.—HATH HIS DELIGHT,] Or, *his pleasure* is. LAW,] Or, *doctrine*. See the notes on Ps. xix. 8. JEHOVAH,] Or, *the Lord*, as the Gr. and the New Testament usually expresseth it. The opening of this name, see on Ps. lxxxiii. 19; Gen. ii. 4. DOTH MEDITATE,] Or, *shall meditate*, that is, *usually meditateth*. This word importeth study and exercise of the mind, which often bursteth out into voice. It is used for musing in the mind or heart, Prov. xxiv. 2; Is. xxxiii. 18; for muttering with the mouth, that which the heart mindeth, Ps. ii. 1; xxxvii. 30; Prov. viii. 2; Is. lix. 3; but with a low imperfect voice, Is. viii. 19. DAY AND NIGHT,] Or, *by day and by night*, that is continually.

VER. 3.—BROOKS,] Or, *becks, riverets*; in Heb. called *plagim*, that is, divisions or partitions, being little streams derived either from a great river, as Ps. xlv. 5, or from a well or fountain, as Prov. v. 16, or from any other head, Job xxix. 6. In hot countries they used to plant gardens near well-springs of water, from which the husbandman deriveth many little becks or riverets, to run on the roots of the trees set in a row, whereby they are moistened and made fruitful. So Ezek. xxxi. 3, 4; Eccl. ii. 6. According to this, Christ is called the 'fountain of the gardens,' that is, of the churches, Song iv. 15. Also in Jer. xvii. 8, the godly man is likened to a tree planted by water, which thrusteth out his roots by the river, and feeleth not when the heat cometh, and careth not for the year of drought, nor ceaseth from making (or yielding) fruit. IN HIS TIME,] That is, *in due time*, or *season*; so Ps. civ. 27; cxlv.

15; Lev. xxvi. 4. The Chald. translatheth, "whose fruit is ripe in his time," WHATSOEVER HE SHALL DO,] Or, *all that it shall make*, or *yield*, meaning the tree, the resemblance of the man. For a tree is said to make fruit, when it beareth or yieldeth it, Jer. xvii. 8. So in Matt. iii. 8, 10, where men are trees, and their works fruits, which they make, or yield. SHALL PROSPER,] Or, *thrive*, and so be of good use. And this is in a tree, when the fruit is for meat, and the leaf for medicine; as Ezek. xlvii. 12. 'The just man's fruit,' is the fruit 'of the tree of life,' Prov. xi. 30. So the Chald., in the Masorite's bible, called this tree here spoken of "the tree of life."

VER. 4.—DRIVETH IT AWAY,] Or, *tosseth away*; therefore the Chald. for 'wind,' translatheth whirl-wind, or tempest; and in Job xxi. 18, it is said, such are 'as chaff, that the tempest stealeth away.' Compare also Ps. xxxv. 5; Hos. xiii. 3. The word *it* is added for vehemency sake, and may be omitted in our English, as it is sometimes in the Heb., 2 Chron. xxviii. 3, compared with 2 Kings xvi. 3, yet such manner of speeches the Gr. also in the New Testament used, Rev. vii. 2, 9.

VER. 5.—STAND UP,] Or, *rise up, consist, stand-sure*, opposed to bending, or falling down, Ps. xviii. 39; xx. 9. 'God is he that riseth up to judgment,' Ps. lxxvi. 10, and men do stand or fall therein, when they are justified or condemned. See Matt. xii. 41; Rev. vi. 16. So the Chald., in the Masorite's bible, expoundeth it, they "shall not be justified in the great day of judgment. AND SINNERS,] To wit, *shall not stand up*. The formal denial *not*, is again to be understood as in Ps. ix. 19.

VER. 6.—KNOWETH,] Or, *acknowledgeth*. This word also importeth regard and care of; as the just man knoweth; that is, regardeth his beast's life, Prov. xii. 10; so Job ix. 21; 1 Thes. v. 12. Also to approve, or allow, as Ps. x. 1, 4; Rom. vii. 15; 1 John iii. 2. And as God's knowledge of them implieth their election, 2 Tim. ii. 19, so his not knowing of the wicked, implieth their rejection, Matt. xxv. 12; vii. 23. SHALL PERISH,] Or, *be done away, decay, be lost*. To this way of the

wicked, which perisheth, is opposed the good way, which is everlasting; wherein David desired God to lead him, Psal. cxxxix 21.

## PSALM II.

1. *David prophesieth of the rage of Jews and Gentiles against Christ.*  
4. *God's wrath against them for it.* 6. *Christ is established King,* 7. *declared to be the Son of God,* 8. *heir and ruler of the world.* 10. *Kings are exhorted to submit unto him.*

<sup>1</sup> WHY do the heathen tumultuously rage, and the people meditate vanity? <sup>2</sup> The kings of the earth set themselves, and the princes do plot together against Jehovah, and against his Christ.

VER. 1.—WHY,] Or, *for what?* David was the writer of this psalm, (as the Gr. prefixeth this title, “A psalm of David:”) and he beginneth with marvelling at the rage and folly of the Jews and Gentiles, in persecuting Christ and his church, Acts iv. 25, &c. And as David himself was a figure of Christ in his kingdom, and a father of him according to the flesh: so suffered he the like opposition at the hands of his own people, and of the nations round about him, 2 Sam. ii. 10; iii. 1; v. 17; x. 6, 7, &c. TUMULTUOUSLY RAGE,] Or, *hurtle together, convene with rage and uproar mutinously.* This word is also used in Daniel’s case, Dan. vi. 6, 11, and after in Ps. lxxiv. 3. The Gr. *ephruavan*, whereby the Holy Spirit translateth it, Acts iv. 25, denoteth rage, pride, and fierceness, as of horses that neigh and rush into the battle. PEOPLES,] Or *nations*: under these names are comprehended the Jews with the Gentiles, Acts iv. 27, 28. MEDITATE VANITY,] *Mutter a vain or empty thing*, which shall have no effect. And here the Heb. changeth the time (as it doth very often elsewhere) *will meditate*, noting by such phrase a continuance of the action, as they that did still or usually meditate vain things. But the Holy Spirit in Acts iv. 25, keepeth like time here as before: whose example I follow, according to the propriety of our tongue. So after in this psalm and many others. The Heb. text itself sometimes doth the like, as Is. xxxvii. 33, compared with 2 Kings xix. 33. See the notes on Ps. xviii. 7.

VER. 2.—SET THEMSELVES,] Or *present themselves, will stand up*, noting a settled purpose in the heart, with a standing up in person to effect the same, 1 Chron. xi. 14. PRINCES,] *Rulers, or privy counsellors*, subtle, prudent, and employed in making de-

crees, Prov. viii. 15, next therefore in place to kings, and joined with them, as here, so in Judg. v. 3; Hab. i. 10; Prov. xxxi. 4. PLOT,] *Conspire, or, are founded*, that is, have their foundation, plot, or ground-work laid, as Exod. ix. 18; Is. xlv. 28, and this ly assembling and consulting, and is therefore interpreted, ‘gathered together,’ Acts iv. 26. So the Chald. translateth it, “consociate (or joined together) to rebel before the Lord, and to fight against his Anointed.” CHRIST,] Or *Anointed*, in Heb., *Mashiach* or *Messias*, which word, though it be general for the ancient kings, and priests, and prophets that were anointed with oil, Ps. lxxxix. 21; ev. 15; Is. xlv. 1; Num. iii. 3; 1 Kings xix. 16,) yet is it principally the name of the Son of God, our Saviour, Dan. ix. 25, 26, who was known in Israel by the name *Messias*, John i. 41; iv. 25; and among Greeks by the name *Christ*; of whom we that believe in his name, are also called Christians, Acts xi. 26, because we have an ‘anointing from him that is holy,’ 1 John ii. 20, 27, himself being first anointed with the Spirit, and with the oil of gladness above his fellows, Luke iv. 18; Ps. xlv. 8. Of him is this Psalm interpreted by his apostles, saying; ‘Of a truth, Lord, against thy holy child Jesus, whom thou anointedst, gathered were both Herod and Pontius Pilate, with the nations and people of Israel, to do whatsoever thy hand and thy counsel had foredetermined to be done,’ Acts iv. 27, 28.

VER. 3.—THEIR BANDS,] These were signs of subjection, Jer. xxvii. 2, 3, 6, 7. And thus the kings and nations speak, refusing to serve Christ, though his yoke be easy, Matt. xi. 29, 30; Jer. v. 5. The Heb. phrase *mo*, importeth *their bands* and *his*: speaking of the Father and the Son jointly, and of the Son in special: but ‘he

<sup>3</sup> Let us break their bands, and cast their cords from us. <sup>4</sup> He that sitteth in the heavens laugheth, the Lord mocketh at them. <sup>5</sup> Then will he speak unto them in his anger, and in his wrath he will suddenly trouble them. <sup>6</sup> And I have anointed my king upon Zion,

that honoureth not the Son, honoureth not the Father which sent him,' John v. 23. So in the verse following, 'the Lord mocketh at them and at him;' meaning them all jointly, and each severally. The like manner of speech see in Is. liii. 8; xlv. 15; Lam. iv. 10; Ps. v. 12; xi. 7; xlix. 14; lix. 9; Job xxii. 19; Exod. xv. 15; Deut. xxxii. 23, 32, 35, 37. CORDS,] Or *ropes, thick twisted bands*: signs also of subjection and restraint, Job xxxix. 15; Ezek. iv. 8, and sometimes of love, Hos. xi. 4.

VER. 4.—THE LORD,] In Heb. *Adonai*; which in this form is the peculiar title of God; having the form plural, and vowels of Jehovah, mystically signifying 'my stays,' or 'my sustainers, my pillars.' And where in one place *Adonai* is used, another speaking of the same thing hath sometimes Jehovah. See Ps. lvii. 10, with Ps. cviii. 4. It cometh of *Æden*, a base or pillar which sustaineth anything. The Chald. translateth it, "the Word of the Lord," that is, the title of Christ, John i. 1; Rev. xix. 13. Our English word *Lord* hath much like force, being contracted of the old Saxon *Laford*, or *Hlaf-ford*, which cometh of *Laef*, to "sustain, refresh, cherish." MOCKETH,] *Will mock, deride*. This implieth both their folly, their punishment for it, and how God will leave them helpless in their misery, Ps. lix. 9; Prov. xxvi. 28. It is spoken of God, after the manner of men, that he 'laugheth, mocketh, is angry,' and the like, not that he hath such passions as men, but because he doth such things as men use to do when they are moved with such passions: and as the Hebrew doctors say, "The law speaketh (of God) according to the language of the sons of Adam. See the annots. on Gen. vi. 6.

VER. 5.—ANGER,] *Ire*, outward in the face, *grame, grimness* or *fierceness* of countenance. The original *aph* signifieth both the nose by which one breatheth, Ps. cxv. 6, and 'anger which appeareth in the snuffing or breathing of the nose; as Saul is said to breath out threatenings and slaughter,' Acts ix. 1. The circumstances of the text will show which of the two is meant: though sometimes it is doubtful, as Ps. cxxxviii. 7. WRATH,] *Fervent ire, inflamed displeasure*. This word *Charon*, noteth 'burning or inflammation' of choler, sometimes of grief, Gen. iv. 5; Jer. iv. 10: sometimes of other

affections, Neh. iii. 20. SUDDENLY TROUBLE,] Or *vea, appal, fright, make them to start*. It noteth hastiness of fear and trouble: opposed to firm steadiness.

VER. 6.—AND I,] The word *And* is here a sign of indignation stirred, as was in the apostle, when he said, 'And sittest thou to judge me,' &c. Acts xxiii. 3, or *and* may here be put for *but*, as in Gen. xlii. 10; Is. x. 20, and often elsewhere. HAVE ANOINTED,] Or *poured out*, that is, *ordained, authorised*: by pouring out the oil of the Spirit, the oil of gladness, as is noted on ver. 2. Of this word *Nasac*, that signifieth to shed or pour out, *Nasicke* is used for a governor, or one in authority, Ps. lxxxiii. 12; Josh. xiii. 21; Mic. v. 5; Dan. xi. 8. Accordingly, the wisdom of God saith, Prov. viii. 23, 'I was anointed (or authorised from everlasting.)' In David Christ's figure, this was outwardly performed, when he was anointed king, with oil, 1 Sam. xvi. 1, 13, and 2 Sam. ii. 4; v. 3. UPON ZION,] Or, *over Tsjon*, the name of an high mountain in Jerusalem, on top whereof was a strong fort, which the Jebusites kept by force from Israel, till David's days, Josh. xv. 63; 2 Sam. v. 6, 7; but he took it from them, fortified it, and called it David's city, 1 Chron. xi. 4, 5, 7. Near unto this was mount Morijah, whereon Solomon built the temple, 2 Chron. iii. 1. Hereupon Jerusalem was called the 'holy city,' Neh. xi. 1; Is. lii. 1; xlviii. 2; Matt. iv. 5, with Luke iv. 9, and Zion is named the Lord's 'holy mountain,' Joel iii. 17, which he loved, Ps. lxxviii. 68, from which the law should come forth, Is. ii. 3, and where he would dwell for ever, Ps. cxxxii. 13, 14. Therefore was it a figure of Christ's church, Heb. xii. 22; Rev. xiv. 1; Is. lx. 14. MOUNTAIN OF MY HOLINESS,] Or *my mount of holiness*, that is, *my holy mount*, as the Gr. turneth it. So the "temple of God's holiness," Ps. lxxix. 1, and 'people of his holiness,' Is. lxiii. 18. And in speech to Daniel, Jerusalem is called, 'the city of his holiness,' that is, 'his holy city,' by him so esteemed and regarded, Dan. ix. 24. Such Heb. phrases, because they are more forcible, the apostle often used in Gr. to inure the Gentiles with them: as Christ is called the Son of God's love, that is, his beloved Son, Col. i. 13, our Lord Jesus Christ of glory, that is, our glorious Lord, James ii. 1, and many the like.

the mountain of my holiness. <sup>7</sup> I will tell the decree; Jehovah said unto me, thou *art* my son; I *this* day begat thee. <sup>8</sup> Ask of me and I will give the heathen *for* thine inheritance, and the ends of the earth *for* thy firm possession. <sup>9</sup> Thou shalt roughly rule them with a rod of iron, as the vessel of a potter thou shalt scatter them in pieces. <sup>10</sup> And now, O ye kings, be prudent, be nurtured ye judges of the earth. <sup>11</sup> Serve ye Jehovah with fear, and

VER. 7.—[I WILL TELL,] *Telling* is often used for *preaching, declaring, showing*, as Ps. xxii. 23, with Heb. ii. 12; Exod. ix. 16, with Rom. ix. 17. So hereby Christ noteth his prophetic office. THE DECREE,] Here the Heb. *el* seemeth to be used for *eth*: as *el haderech*, 2 Chron. vi. 27, is the same that *eth haderech*, 1 Kings viii. 36, we may also read it thus, 'I will tell of the decree;' *el* being many times used for *of*, as Gen. xx. 2; Job xliii. 27; 2 Kings xix. 32; Jer. li. 60. So the Gr. *pros* (answering to the Heb. *el*) is used for *of*, or *concerning*, Heb. i. 7; iv. 13. DECREE,] *prescript, law or statute*: the Gr. translateth it, "the ordinance of the Lord;" the Chald., "the covenant of God." The Heb. *Chock* usually denoteth the rules, decrees, and ordinances about God's worship, as the decree of the passover, Exod. xii. 24, 43; the decree of dressing the lamps, Exod. xxvii. 21; of the priest's office and garments, Exod. xxix. 9; of their washing, Exod. xxx. 21; of the sacrifices, Lev. iii. 17; vi. 18, 22; and many other things about God's service. So may it here be taken, that Christ 'preacheth the decree or rule' of his calling to the office of priesthood, as the apostle gathereth from this place, Heb. v. 5, or of serving God, fulfilled of us by faith and obedience to his gospel, when these legal ordinances had an end, John iv. 21, &c. 'THOU ART MY SON,] Though holy men be called the sons of God, Deut. xiv. 1; 1 John iii. 1, and likewise angels, Job i. 6; xxxviii. 7, yet is this title natural and peculiar to our Lord Jesus, the only begotten of the Father; whereupon the apostle saith, 'to which of the angels said he this at any time?' Heb. i. 5. The word *art* is supplied by the apostle, in Acts xiii. 33; the like is sometimes in the Heb. text itself; as, 'True was the word,' 1 Kings xviii. 6, which in 2 Chron. ix. 5, is, 'True the word;' so, 'Thou leading out,' 1 Chron. xi. 2, 'Thou wast leading out,' 2 Sam. v. 2. Also in the Gr. of the New Testament, 'Summer near,' Matt. xxiv. 32; 'Summer is near,' Luke xxi. 30. I, THIS DAY,] Or, *to day begat thee*. The word *this* is often omitted in the Heb.; as Deut. iv. 4, 8, 39; v. 1, 3; xxvi. 17, 18, and often is expressed, as Deut. ii. 25, 30; iv. 20; xxvi.

16; xxvii. 9. Of this point thus speaketh the apostle: 'Touching the promise made to the fathers, God hath fulfilled it unto us their children, in that he raised up Jesus, as it is written in the second psalm, 'Thou art my son, I this day begat thee,' Acts xiii. 32, 33. See also Rom. i. 4, and Heb. v. 5, where Christ's calling to be our high priest, is from hence proved.

VER. 8.—[FOR THINE INHERITANCE,] Or, to be *thine inheritance*. This noteth the subjection of the nations to the Son of God; as the like manner of speech importeth, Is. xiv. 2; Zeph. ii. 9; Lev. xxv. 46. Hereupon Christ is called heir, that is, 'Lord of all,' Heb. i. 2. See Ps. lxxxii. 8; Jer. xlix. 2. FOR THY FIRM POSSESSION,] Or, to be *thy tenement, to have and to hold*. It implieth Christ's government of the world; and so the Chald. expoundeth it, "the dominion of the ends of the earth for thy possession." The word *for*, or some such like, is here to be understood, and sometimes the Heb. expresseth it: as "the house," 1 Kings vii. 51, instead of, 'for the house,' 2 Chron. v. 1, 'servants,' 1 Chron. xviii. 6, instead of 'for servants,' 2 Sam. viii. 6, and sundry the like.

VER. 9.—[ROUGHLY RULE THEM,] Or, *bruise, crush them*. The word signifieth to *entreat evil, or rigorously*: and this is meant of Christ's enemies. POTTER.] Or *former* of the clay: this signifieth their 'utter destruction;' for a potter's vessel broken cannot be made whole again, Jer. ix. 11; Is. xxx. 14. So in Dan. ii. 44, it is prophesied, that Christ's kingdom should 'break in pieces and consume all those kingdoms, and it shall stand for ever.'

VER. 10.—[BE PRUDENT,] *Be skilful, or, behave yourselves skilfully, prudently, wisely*. BE NURTURED,] Or, *restrained, chastised, disciplined*: and so the Chald. translateth, "receive chastisement ye governors," (the Gr. saith, "all ye judges") of the earth.

VER. 11.—[BE GLAD,] This word signifieth *open and manifest joy, exultation, or outward glee*. 'Gladness and trembling are here joined together, as fear and joy,' Matt. xxviii. 8. The Gr. sheweth in whom this gladness should be, saying, "shew gladness



be glad with trembling. <sup>12</sup> Kiss ye the son lest he be angry, and ye perish in the way, when his anger shall burn suddenly; O blessed are all that hope for safety in him.

unto him;" the Chald. translateth, "pray with trembling."

VER. 12.—KISS THE SON,] *Kissing* was used in sign of *love* and of *obedience*, Gen. xli. 40; 1 Sam. x. 1; it was used also in religious and divine worship, 1 Kings xix. 18; Hos. xiii. 2; Job xxxi. 27. All these are due to Christ: but Judas 'betrayed the Son of man with a kiss,' Luke xxii. 48. The Gr. translateth, "Receive nurture (or instruction,)" and the Chald., "receive doctrine;" both are implied in kissing of the Son, Prov. xxiv. 26. PERISH IN THE WAY,] Or, *from the way*. To *perish* or *be lost in the way*, importeth sudden destruction, while they are doing their actions: to *perish from the way*, is to wander or lose the right way, and not know whither to go. So Deut.

xxxii. 28, 'perishing in (or from) counsels, is to be void of counsel,' not knowing what to deliberate. The Chald. translateth it, "and ye lose way:" the Gr., and "and ye perish from the just way." WHEN HIS ANGER SHALL,] Or *for his anger will burn*; or, *his angry countenance*. SUDDENLY,] Or *very soon*, or *a very little*: this manner of speech sometimes meaneth a 'short time, speedily,' Ps. lxxxi. 15; Is. xxvi. 20; 2 Chron. xii. 7, sometimes 'a little deal,' as Is. i. 9. The Gr. here turneth it, "soon or suddenly." See also Ps. viii. 6. THAT HOPE FOR SAFETY,] Or, 'that shroud, that rely confidently, that betake themselves for refuge and safety unto him. For, he is made the author of eternal salvation to all that obey him.' Heb. v. 9.

### PSALM III.

1. *David in Absalom's rebellion complaineth to God of his many enemies: 4. Comforteth himself in God's protection: 6. Testifieth his security therein. 8. Prayeth for full deliverance, 9. and a blessing upon God's people.*

<sup>1</sup> A psalm of David when he fled from the face of Absalom his son.

VER. 1.—A PSALM,] Called in Hebrew *Mizmor*, which hath the signification of *pruning* or *cutting off* superfluous twigs, and is applied to songs made of short sentences or verses; where many superfluous words are cut away. There be three kinds of songs mentioned in this book; 1. *Mizmor*, in Gr. *psalmos*, a *psalm*: 2. *Tehillah*, in Gr. *hymnos* a *hymn* or *praise*: 3. and *Shir*, in Greek *Odē*, a *song* or *lay*. All these three the apostle mentioneth together, where he willet us to speak to ourselves with 'psalms, and hymns, and spiritual songs,' Eph. v. 19. OF DAVID,] Or *to David*: and so after in this book usually. But the Heb. speech useth these indifferently; as 'Jasderoth,' 2 Kings xi. 15, and 'hasderoth,' 2 Chron. xxiii. 14, 'Iammaghnaloth and hammaghnaloth,' Ps. cxx. 1; cxxi. 1. So the sword 'of Jehovah,' Jer. xlvi. 6, the prophet 'of Jehovah,' 1 Kings xxii. 7; 2 Kings iii. 11, and many the

like. So in the Gr., "disciples to thee," Mark ii. 18, and 'disciples of thee,' Matt. ix. 14, are one and the same. FROM THE FACE,] Or, *presence*, or *for fear of*: So the woman fled 'from the face of the serpent.' Rev. xii. 14. Of David's flight it is thus written; 'Then David said to all his servants that were with him in Jerusalem, Rise up and let us flee, for we shall not escape else from the face of Absalom; make speed to depart, lest he come suddenly and take us, and bring evil upon us, and smite the city with the edge of the sword. So the king departed, and all his household after him,' 2 Sam. xv. 14, 16. HIS SON,] David having sinned in defiling Bathsheba, and killing her husband Uriah, 2 Sam. xi. was threatened therefore of God, that he would raise up evil against him, out of his own house, 2 Sam. xii. 11, which was fulfilled in this rebellion of Absalom.

<sup>2</sup> Jehovah, how many are my distresses? many that rise up against me. <sup>3</sup> Many, saying of my soul, *There is no salvation for him in God, Selah.* <sup>4</sup> But thou Jehovah *art* a shield about me, my glory, and the lifter up of my head. <sup>5</sup> *With* my voice I called unto Jehovah, and he answered me from the mountain of his holiness, Selah. <sup>6</sup> I lay down and slept, I waked up, for Jehovah sustained me. <sup>7</sup> I will not fear for ten thousands of people, which round about do set against me. <sup>8</sup> Rise up, Jehovah, save me, O my God; for thou hast smitten all mine enemies *on* the cheek bone: thou hast broken the teeth of the wicked. <sup>9</sup> To Jehovah the salvation: upon thy people thy blessing, Selah.

VER. 2.—HOW MANY ARE,] *how multiplied are.* For, ‘the conspiracy was great, and the people multiplied still with Absalom,’ 2 Sam. xv. 12.

VER. 3.—MANY SAYING,] Or, *how many do say?* OF MY SOUL,] That is, *of me, of my life, concerning me*; or, *to my soul*, and so the Gr. translateth it. NO SALVATION,] Or, *no manner salvation*; no *health, help or deliverance* at all. The Heb. hath a letter more than ordinary, to increase the signification. The like is in many other places, as Ps. xlv. 27; xcii. 16; xciv. 17; lxi. 8; exxv. 3; Job v. 16. GOD,] In Heb. *Ælohim*, which is the first name whereby the Creator of all is called in scripture, Gen. i. 1. See the annot. there. And it is in the plural number, to signify the mystery of the trinity in the unity of the Godhead; and therefore is joined commonly with other words of the singular number, and sometime of the plural, indifferently: as ‘Ælohim, he went,’ 1 Chron. xvii. 21, and ‘Ælohim, they went,’ 2 Sam. vii. 23. See Ps. lviii. 12. It is sometimes used (though more seldom) in the form singular, ‘Æloah,’ Ps. xviii. 32, &c. And it may be derived either from ‘El,’ which signifieth mighty; and so by increase of the word, the signification is increased, most mighty, or the Almighty: or from ‘Alah,’ to adjure; because of the covenant oath, and execration, wherewith we are bound unto God; according to that in Deut. xxix. 12, 14, 19; Neh. x. 29; Eccl. viii. 2. This honourable name is also given to ‘angels,’ Ps. viii. 6, and to magistrates, Ps. lxxxi. 1, 6, because God hath communicated with them his word, John x. 24, 25. SELAH,] This Heb. word signifieth *elevation, or lifting up*, whether of the mind, to mark, or of the voice to strain it, or of both. And for the matter, it seemeth to import an asseveration of a thing so to be, and an admiration thereat. For the manner, it is a note of singing high, and therefore is used only in psalms, and songs, and always at the

end of verses, excepting some few places, Ps. lv. 20; lvii. 4; Hab. iii. 3, 9, where it is set in the midst. The Chald. paraphrast, and some other Hebs. have turned it, “For ever, our doctors of blessed memory have said, that every place where it is written, Netsach, Selah, and Ghned, there is no ceasing (or end) of that thing,” saith R. Menachem, on Lev. xxv. The Gr. version makes it a musical notion, *Diapsalma*.

VER. 4.—A SHIELD ABOUT ME,] Or, *for me*, that is, a *protector, a defender*. So Gen. xv. 1; Deut. xxxiii. 29; Ps. lxxxiv. 12. GLORY,] Or, *honour*, which in the Heb. hath the signification of “weightiness or gravity;” which the apostle seemeth to respect, mentioning the ‘eternal weight of glory,’ 2 Cor. iv. 17. David here calleth ‘God his glory,’ who had advanced him to kingly dignity; such as our Saviour calleth ‘glory,’ Matt. vi. 29. THE LIFTER UP,] Or, *exalter* of my head, that is, *givest me victory, honour and triumph.* So Ps. xxvii. 6; ex. 7.

VER. 5.—HE ANSWERED,] Or, *heard*: but to *answer* is to certify by some means, that he heareth; as by *help or deliverance* from danger, Ps. xxii. 22; Is. xli. 17, (so ‘to answer by fire,’ 1 Kings xviii. 24,) therefore it importeth more than bare ‘hearing,’ Is. xxx. 16; lviii. 9. The Chald. translateth, “he received my prayer, from the mountain of the house of his sanctuary for ever.”

VER. 6.—I LAY DOWN, &c.] This speech denoteth ‘safety and security from danger and dread of evil,’ Lev. xxvi. 6; Job xi. 19; Ps. iv. 9; Ezek. xxxiv. 25; Prov. iii. 24.

VER. 7.—DO SET,] To wit, ‘themselves in league, or in battle array or set their engine.’ So Is. xxii. 7.

VER. 8.—ON THE CHEEK-BONE,] A sign also of reproach, as Job xvi. 10.

VER. 9.—TO JEHOVAH THE SALVATION,] To wit, is, or *belongeth*; or, of Jehovah is *salvation, help, or deliverance.* So Prov.

xxi. 31; Jonah ii. 19. Also Rev. xxvii. 10; xxx. 1. 'The salvation to our God.' Like speeches are, 'Holiness to Jehovah,' Exod. xxviii. 36. 'To Jehovah the war,' 1 Sam. xvii. 47. 'To Jehovah the earth,' Ps. xxiv. 1, and many the like. "The Chald. saith, "From before the Lord is redemption:" the Gr. "Of the Lord." **THY BLESSING.**] This word when it is spoken of God towards man, (as in this place) signifieth "a plentiful bestowing of good things," earthly or heavenly, Gen. xxiv. 35; Deut. xxviii. 2—4; Eph. i. 3; Gal. iii. 8. When it is spoken of men towards God, it betokeneth 'praise or thanks-

giving,' by word or deed, Deut. viii. 10; Ps. ciii. 1, 2; Luke i. 64; ii. 28. And that which in Matt. xxvi. 26, is called 'blessing,' in Luke xxii. 19, is called 'thanksgiving.' When it is spoken of men towards men, it signifieth sometimes 'salutation,' as Gen. xlvii. 7; 1 Sam. xiii. 10; sometimes a 'gift,' or 'benevolence,' as 1 Sam. xxv. 27; 2 Cor. ix. 5; 2 Kings v. 15; sometimes a 'pronouncing (by way of prayer or prophesy) of good things in the name of God,' as Gen. xiv. 19, 20; Num. vi. 23, 24. In this sense, 'the less is blessed of the greater,' Heb. vii. 7.

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PSALM IV.

2. *David prayeth to God for audience*; 3. *Reproveth his enemies for opposing him in vain*; 5. *Exhorteth them to repent and trust in the Lord*. 7. *God's favour more joyeth the heart than all riches*: 9. *therein David secureth himself*.

<sup>1</sup> To the master of the music on Neginoth, a psalm of David.

<sup>2</sup> WHEN I call, answer me, O God, of my justice; in distress thou hast made room for me: be gracious to me, and hear my prayer. <sup>3</sup> Sons of men, how long shall my glory be to ignominy;

VER. 1.—TO THE MASTER OF THE MUSIC,] Or, *To the overseer, to him that excelleth*: the Chald. translateth it, "to sing." The original word *Menatseach* signifieth one that 'urgeth the continuance of anything unto the end, or the going forward with a work till it be concluded,' 2 Chron. ii. 2, 18; xxxiv. 12, 13; Ezra iii. 8, 9, and such as in 2 Chron. ii. 18, are called *Menatschim*, masters, are in 1 Kings v. 16, called *Rodim*, rulers. And in music, there were Levites appointed for several duties, and some *lenatseach*, to ply, or to set forward, and be over the rest, 1 Chron. xv. 21, and these were such as excelled in the art of singing and playing on instruments, to whom sundry psalms are entitled, that by their care and direction they might be sung excellently unto the end. There were in Israel some Levites singers that attended thereunto, and had no other charge, 1 Chron. ix. 31. ON NEGINOTH,] That is, *stringed instruments of music, played on with the hand*. See the note on Ps. xxxiii. 3.

VER. 2.—WHEN I CALL,] Or, *in my calling*; which the Chald. expoundeth, "In the time of my prayer, receive thou it of me." GOD OF MY JUSTICE,] That is, *my just God*,

*author of my justice, and avenger of my just cause*. IN DISTRESS,] Or *in straitness, thou hast widened or enlarged for me*. PRAYER,] *Appeal, interpellation or intercession*, whereby we refer the cause of ourselves or others to the judgment of God, calling upon him, appealing to him for right, praying against condemnation, or the like. For the Heb. word *Tephillah* cometh of *Pillel* to 'judge or determine' causes for which appeals are made, 1 Sam. ii. 25, and *Pelitim*, are 'judges or arbiters,' Exod. xxi. 22, whereupon to 'pray,' is in Heb., *hithpallel*, as it were "to appeal or present himself and his cause unto the judge, or to judge one's self."

VER. 3.—SONS OF MEN,] Hereby is meant, *great men*, the Heb. being *Ish*; which is the name of 'man, in respect of his power and dignity,' as appeareth after in Ps. xlix. 3. SHALL MY GLORY BE TO IGNOMINY,] Or, *will ye turn my honour to defamation, slander and calumny*. God had promised David the honour of the kingdom, which Saul with his nobles sought to defame and calumniate, and so turn it to shame and reproach. WILL YE SEEK A LIE? ] Or, *ye seek a lie, or deceivable falsehood*; *ye seek that which shall not come*

will ye love vanity? will ye seek a lie, Selah? <sup>4</sup> But know ye that Jehovah hath marvellously separated a gracious saint to him: Jehovah will hear when I call unto him. <sup>5</sup> Be stirred and sin not, say in your heart upon your bed and be still, Selah. <sup>6</sup> Sacrifice ye the sacrifices of justice, and trust unto Jehovah. <sup>7</sup> Many do say, Who will cause us to see good? lift thou up over us the light of

*to pass.* The Heb. *Cazab* (here used) is such a lie as deceiveth men's expectation, Job xl. 28; Ps. lxxxix. 36; Is. lviii. 11; 2 Kings iv. 16.

VER. 4.—MARVELLOUSLY SEPARATED,] Or *selected in wondrous sort, exempted as with some sign of excellency, culled out.* So God 'marvellously severed' the Israelites from the Egyptians, Exod. viii. 22; ix. 4; xi. 7. See also Ps. xvii. 7; Exod. xxxiii. 16. A GRACIOUS SAINT,] Or *pious, holy merciful one*, meaning himself. The Heb. *Chasid*, (which the New Testament in Gr. calleth *hosios*, that is, "pious or holy," Acts xiii. 35,) signifieth one that hath obtained 'mercy, goodness, piety, grace and benignity from the Lord, and is again (after God's example) pious, kind, gracious, and merciful to others,' Neh. xiii. 14. See Ps. cxxxvi. 1. TO HIM,] That is, *his gracious saint*, as the Gr. explaineth it; or referring it to the former, "he hath separated to himself a gracious man."

VER. 5.—BE STIRRED,] Or *Be commoved*, which may be understood, *Be angry, be grieved, or tremble*: and the Chald. addeth "for him," meaning God. The original word *Ragaz* noteth any 'stirring or moving,' Job ix. 6; as to be 'moved or tremble with fear,' Ps. xviii. 8; Deut. ii. 25; Is. xiv. 9; 'to be moved with grief,' 2 Sam. xviii. 33; to 'be stirred with anger,' Prov. xxix. 9; 2 Kings xix. 27, 28; Ezek. xvi. 43. This latter the Gr. here followeth, saying, "Be angry, and sin not," and the apostle hath the same words, Eph. iv. 26. SIN NOT,] Or *misdo not*. This word signifieth to *miss* of the way or mark: as in Judg. xx. 16, men could sling stones at an hair's breadth and 'not sin,' that is, 'not miss:' and Prov. xix. 2, he that is hasty with his foot 'sinneth,' that is, 'misseth or swerveth.' In religion God's law is our way and mark, from which when we swerve we sin. Therefore sin is defined to be transgression of law, or unlawfulness, 1 John iii. 4. SAY IN YOUR HEART,] That is, *mind seriously* what you do, and what the end will be; *Consider with yourselves*. The like phrase is in Ps. xiv. 1; xxxv. 25; Matt. xxiv. 48; Rom. x. 6; Rev. xviii. 7. BE STILL,] Or *silent, stay, pause*; as 1 Sam. xiv. 9; Josh. x. 12, 13. By this word is

often meant in scripture a modest quietness of the mind, the troubled affections being allayed. See Ps. cxxxi. 2; xxxvii. 7; lxii. 2; Lam. iii. 26. The Chald. paraphraseth thus; "Say your request with your mouth, and your petition with your heart, and pray upon your bed, and remember the day of death for ever."

VER. 6.—SACRIFICE,] The word signifieth *killing or slaughtering*; as beasts were killed for offerings to God, figuring man's mortification, or dying to sin, Ps. li. 19. SACRIFICES OF JUSTICE,] Such Moses speaketh of, Deut. xxxiii. 19, and David afterward, Ps. li. 21, meaning sacrifices just and right, and in faith, according to the intendment of God's law: contrary to those which the prophet reproveth, Mal. i. 14. So 'sacrifices of triumph or joy,' Ps. xxvii. 6, are 'joyful sacrifices offered with gladness.' And the way of justice, Matt. xxi. 32, for 'a just or right way.' The Chald. giveth this sense, "Subdue your lusts, and it shall be counted unto you as a sacrifice of justice. TRUST,] Or 'be confident, have steadfast hope, secure and firm confidence;' and it is opposed to 'feebleness of mind, fear and doubt,' Is. xii. 2; Prov. xxviii. 1.

VER. 7.—MANY DO SAY,] Heb. are *saying*: which may be turned, *do say*, as in Matt. xxii. 23, 'hoi legontes, saying,' is in Mark xii. 18, 'hoitines legousi, which say.' WHO WILL CAUSE US TO SEE,] That is, *to enjoy, or have the fruition of good*, Ps. i. 23. And this is the form of a wish; as David desired and said, 'Who will give me drink of the water,' &c. 1 Chron. xi. 17, and 'who will give me wings as a dove,' Ps. lv. 7, and many the like. THE LIGHT OF THY FACE,] That is, *thy lightsome cheerful face or looks*, meaning God's *favour, grace*, and the *blessings* of knowledge comfort, joy, &c. that flow therefrom. This is in Christ, who is both the light and the face or presence of God,' Luke ii. 32; Exod. xxxiii. 14; and the 'angel of his face,' Is. lxiii. 9. According to this phrase Solomon saith, 'In the light of the king's face is life, and his favour is as a cloud of the latter rain,' Prov. xvi. 15. See also Ps. xlv. 4; xxxi. 17, 21; lxvii. 2; Job xxix. 3.

VER. 8.—HAST GIVEN JOY,] Or *shalt*



thy face Jehovah. <sup>8</sup> Thou hast given joy in my heart, *more* than of the time *when* their corn and their new wine were multiplied.

<sup>9</sup> In peace together will I lie down and sleep, for thou Jehovah alone wilt seat me in confidence.

*give or put joy:* so *giving* is used for *putting*, oftentimes, Ps. viii. 2; xl. 4; xxxiii. 7; lxix. 12; lxxxix. 20; xxxix. 6; cxix. 110. MORE THAN OF THE TIME,] Or *from of the time*. An Heb. phrase, where the sign of comparison is wanting; as Gen. xxxviii. 26; Ps. xix. 11; cxxx. 6. The like is also in the Gr. tongue; as Luke xv. 7; xviii. 4. And of joy in harvest, when corn is increased: see Is. ix. 3; Joel i. 11, 12.

VER. 9.—TOGETHER,] That is, *I will lie down and sleep both together*, not being disquieted with fear or care: see Ps. iii. 6, or ‘together, I and others with me:’ or, ‘I myself wholly and alone.’ See the note on Ps. xxxiii. 15. ALONE,] The Heb. phrase is, *in lonedome*, or *in solitariness*, and may

be referred (by the distinction) to the Lord, who alone seateth his in safety: as Dent. xxxii. 12, or to that which followeth, ‘Thou wilt seat me alone in safety.’ Herein looking to Moses’ blessing, Dent. xxxiii. 28, where Israel dwelleth ‘safely alone:’ and so in Num. xxiii. 9; Jer. xlix. 41. Thus it is a blessing to be alone from enemies; otherwise to be alone from friends, is a note of affliction; as Ps. cii. 8; Lam. i. 1. WILT SEAT ME,] That is, *cause me to sit, dwell, or remain*. IN CONFIDENCE,] Or *trustfulness, with hope:* that is, *confidently or trustfully;* which by consequence meaneth, *securely, safely*. And this was a blessing promised in the law, Lev. xxvi. 5; Deut. xii. 10.

## PSALM V.

2. *David prayeth and professeth his study in prayer.* 5. *God favour-eth not the wicked.* 8. *David professeth his faith, prayeth God to guide him:* 11. *To destroy his enemies, and to preserve the godly.*

<sup>1</sup> To the master *of the music* on Nechiloth; a psalm of David.

<sup>2</sup> HEAR thou my words, Jehovah, understand my meditation. <sup>3</sup> Attend to the voice of my cry, my king and my God, for unto thee will I pray. <sup>4</sup> Jehovah, *at morning* thou shalt hear my voice, *at morning* will I orderly address unto thee, and will look out. <sup>5</sup> For thou *art* not a God delighting wickedness, the evil shall not so-

VER. 1.—NECHILOTH,] These (by the name) seem to be wind instruments, as flutes, trumpets, cornets, &c. as ‘Neginoth’ are stringed instruments, Ps. iv. 1. For *Chalil* is a pipe, Is. v. 12.

VER. 2.—MY MEDITATION,] In Gr., *my cry*.

VER. 3.—ATTEND,] Or, *Incline*, namely, *thine ear*, as is expressed, Ps. x. 17; Prov. ii. 2; but often the word *ear* is omitted, as here, so Ps. lxi. 2; lxvi. 19; lxxxvi. 6; cxlii. 7, &c. WILL I PRAY,] Or *I do pray;* meaning still and usually.

VER. 4.—AT MORNING,] Or, *in the morning:* which hath the name in the original tongue, of ‘inquiring, looking and seek-

ing early,’ and is therefore used for every fit opportunity or fit time, both to pray for, and to receive blessings, Ps. lxxxviii. 14; xcii. 3; xc. 14; xcliii. 8. Here also the word *at or in* is to be supplied; as *Beith*, ‘a house,’ 2 Chron. xxvi. 21, for *Bebeith*, ‘in a house,’ 2 Kings xv. 5, and many the like. ORDERLY ADDRESS,] *Prepare*, or *settle in order;* meaning either his *person*, as Job xxxiii. 5, or his ‘speeches,’ as Job xxxii. 14. LOOK OUT,] Or *espy;* as he ‘that keeps watch and ward, expecting what God will answer,’ as is explained in Hab. ii. 1. This noteth ‘diligence, hope, and patience:’ So Mic. vii. 7.

VER. 5.—A GOD,] Or, *a mighty one:* in

journe *with* thee. <sup>6</sup> Vain glorious fools shall not set themselves before thine eyes, thou hatest all that work painful iniquity. <sup>7</sup> Thou wilt bring to perdition them that speak a lie, the man of bloods, and of deceit, Jehovah doth abhor. <sup>8</sup> But I, in the multitude of thy mercy, will come into thy house, will do worship toward the

Heb. *Æel*, the name of God, denoting his 'might or puissance;' which therefore the Gr. sometimes translateth *Ischuros*, 'mighty,' Ps. vii. 12, sometimes 'mighty God,' Is. ix. 6, but most commonly God: which the Holy Spirit alloweth, Matt. xxvii. 46; i. 23. DELIGHTING WICKEDNESS,] Or, *that takest pleasure in wickedness*. By 'wickedness and evil, may here be meant also (by figure of speech) wicked and evil persons.' See Ps. xxxvi. 12. SOJOURN,] Or, *be a guest with thee*, meaning that 'an evil man should have no entertainment to be harboured as a guest, much less to have any abiding or settled habitation with God.' Here the word *with*, is to be supplied; as in the like Heb. phrase, Ps. xciv. 20; Gen. xxx. 20. So in Exod. ix. 16, 'that I might show thee;' for, 'show in thee;' as the apostle citeth it, Rom. ix. 17; the like is in Ps. xlii. 5.

VER. 6.—VAIN-GLORIOUS FOOLS,] Or *mad boasting fools*: called *Holelim* of *halal*, to *extol*, *praise*, *glorify*: which when it is of one's self, and immoderate, is 'dotage, folly, and madness.' Hence is the word used for mad, or raving with folly, Eccl. ii. 2, 12; vii. 9; x. 13; Is. xlv. 25. So after in Ps. lxxv. 5; cii. 9; lxxiii. 3. The Chald. calleth them "mockers." THAT WORK,] So the Holy Spirit translateth it, Acts xiii. 41, from Hab. i. v, the Heb. word signifying a willing working out, perfecting and practising: as Ps. vii. 14. PAINFUL INIQUITY,] Or, *sorrowful sin, vain unlawfulness*. The original word *Aven*, which hath the signification of pain or sorrow, is of large use, denoting all sinful and unjust affections, actions, or endeavours, which cause pain or sorrow, or be painfully done, and is applied in special to idolatry joined with teraphim or images, 1 Sam. xv. 22. And *Bethel*, that is, God's house, is called of the prophets, Beth-aven, an idol's house, or place of iniquity, Hos. iv. 15; x. 5; because Jeroboam had there set up false worship, 1 Kings xii. 29. And in Is. lxvi. 3, he that blesseth *Aven*, or an idol, is turned in Gr., "a blasphemer." Thus *Poghnaiei-aven* be such as work, practise, or commit idolatry, superstition, or other sin and iniquity, whereof comes sorrow, grief, misery, and at last confusion, however such evil workers do polish and trim their evil actions; for they shall be rejected that work

unlawfulness (*hoi ergazomenoi ten anomian*), Matt. vii. 23, or 'are workers of iniquity,' (*hoi ergatai tes adikias*), Luke xiii. 27, as this Heb. phrase is by the evangelists interpreted. The phrase is taken from Job, chap. xxxi. 3; xxxiv. 8, 22. The Chald. translateth, "them that do falsehood."

VER. 7.—THOU WILT BRING TO PERDITION,] Or *wilt do quite away, wilt fordo, or make perish*. MAN OF BLOODS,] That is, *bloody man, or murderer*, as the Chald. expoundeth it, "the man that sheddeth innocent blood." When blood is used in the plural number, it usually noteth murder or manslaughter, and the guilt following it: as Gen. iv. 11, 'the voice of thy brother's blood crieth;' 1 Chron. xxii. 8, 'thou hast shed many bloods:' so after in Ps. ix. 13; cvi. 38; li. 16. Sometimes it signifieth natural uncleanness, as, we are born in sin, or sin deserving death, Ezek. xvi. 6, 9. 'I saw thee polluted in thine own blood,' &c. Hereto we may compare the apostle's speech, John i. 13, 'which are born not of bloods,' &c. A 'man of bloods,' is one that is defiled therewith, or given thereto, 2 Sam. xvi. 7; Ps. xxvi. 9; lv. 24; lix. 3; cxxxix. 19. See the like phrase opened, Ps. cxi. 12. AND OF DECEIT,] That is, *man of deceit*, (as is expressed, Ps. xliii. 1,) meaning the 'deceitful man, faytor, or impostor: so noting hereby the secret sinner, as by the former speech the open and violent. Deceit, dole, or guile, called in Heb. *Mirmah*, is named of 'Ramah,' to heave, or cast, or shoot with bow. And as 'warpen bows' do cast and shoot awry, and deceive the archer, Ps. lxxviii. 57, so impostors or men of guile, do first as it were lift up a man with vain hope, that being disappointed he may have the more heavy overthrow. See 1 Chron. xii. 17; Gen. xxix. 25. So in another phrase, to 'lift up the soul,' signifieth, to 'deceive with vain hope' Jer. xxxvii. 9.

VER. 8.—MERCY,] Or *kindness, benignity*: in Chald., "goodness." See the note on Ps. cxxxvi. 1. THY HOUSE,] Or *edifice*, named in the Heb. of building, *beith*: in Gr., of dwelling, *oikos*: in Eng., of tuition and custody, a *house*: of the Almein *huis*, which is of *hu*, to defend. By house here is meant God's tabernacle, called his house, 1 Chron. ix. 23; Mark ii. 26, for the temple was not built in David's days.

palace of thy holiness, in the fear of thee. <sup>9</sup> Jehovah lead me in thy justice, because of my enviers, make straight thy way before me. <sup>10</sup> For in his mouth is no certainty; their inward part is woful evils: their throat is an open grave, their tongue they make smooth. <sup>11</sup> Condemn thou them as guilty, O God, let them fall, from their consultations: with the multitude of their trespasses, drive thou them away, for they are turned rebellious against thee. <sup>12</sup> And rejoice shall all that hope for safety in thee, for ever shall they shout, and thou shalt cover them: and they that love thy

WILL DO WORSHIP,] Or *bow down myself*, in sign of honour. TOWARDS THE PALACE,] For the worshippers entered not into the sanctuary itself, but into the court-yard, and at the door offered their gifts, Ps. cxvi. 19; Lev. i. 3; Heb. ix. 6. A 'palace (*Heical*) is the name of king's houses,' Ps. xlv. 9, 16; Prov. xxx. 23, attributed to the places where God's majesty was said to dwell as the 'tabernacle,' 1 Sam. i. 9; iii. 3; the 'temple,' 1 Kings vi. 17, and 'heaven' itself, Ps. xi. 4; Mic. i. 2.

VER. 9.—IN THY JUSTICE,] That is, in the religion and conversation set forth in thy law, called the *paths of justice*, Ps. xxiii. 3, or, 'for thy justice sake.' ENVIER,] Or *spial*, *observers that pry for evil*. So Ps. xxvii. 11

VER. 10.—NO CERTAINTY,] *No certain stable thing, no firm truth*, which one may trust unto; or *no true word*. HIS MOUTH,] That is, the mouth of any of them; which the Chald. explaineth thus; "the mouth of the wicked men." INWARD PART,] Properly, *that which is nearest unto them*: this the Gr. translatheth "heart." And these in parts, are put for the thoughts, affections, purposes in them: as Ps. xlix. 12. WOFUL EVILS,] *Havvoth* the original signifieth *woes, sorrows, heavy annoyances, mischiefs*, and *woful events*: so named of *hoi* or *hovah*, which signifieth *woe*, Ezek. vii. 26. THEY MAKE SMOOTH,] Or *make flattering*, and consequently deceitful, as the Gr. translatheth, which the apostle followeth, Rom. iii. 13.

VER. 11.—CONDEMN THEM AS GUILTY,] *Asham*, is a *guilt, sin* or *trespass*, Lev. v. 19, whereof the word here used, is to 'make guilty,' or 'damn of trespass;' and so the Gr. here hath it, "Judge or damn," and the Chald., "make guilty (or condemn.)" And because destruction and desolation abideth such as are damned for crime, therefore is this word used also for desolating, abolishing, destroying, Ezek. vi. 6; Joel i. 18. And so may it be here meant, 'punish or make them desolate, O God.' So Ps. xxxiv. 22, 23;

lxix. 6. WITH THE MULTITUDE,] Or *for the multitude, the many*. TRESPASSES,] Or *seditions iniquities, defections*, done purposely and disloyally, and are therefore *heinous* and *criminal*. The Gr. often translatheth it "unlawfulness, or transgression of law," which the apostle following, Rom. iv. 7, from Ps. xxxii. 1. It is more than sin, as may be gathered by Gen. xxxi. 36; Exod. xxxiv. 7; Job xxxiv. 37, 'he addeth trespass to his sin.' DRIVE THEM AWAY,] Or *drive him*, that is, *each of them*. A like phrase as was before, Ps. ii. 3. So after in ver. 12, 'upon them and him.' TURNED REBELLIOUS,] Or *turned bitter*, and so are very distasteful unto thee, by reason of their disobedience and stubbornness, and consequently 'do provoke to bitterness and wrath, do exasperate.' The Heb. word *Marah* hath properly the signification of changing and of bitterness applied to apostasy, rebellion and disobedience, Deut. i. 26; xxi. 7, 20; Josh. i. 18. AGAINST THEE,] Which the Chald. expoundeth, "against thy word."

VER. 12.—FOR EVER,] Or *to eternity*. SHOUT,] Or *shrill out, sing joyfully*, for so commonly the Heb. *Ranan* signifieth; and is therefore by the Holy Spirit interpreted, 'to be merry or joyful,' Rom. xv. 10, from Deut. xxxii. 43, and Gal. iv. 27, from Is. liv. 1, yet sometimes this word is to 'shout shrill, or cry aloud for sorrow;' as Ps. cxlii. 7. A 'loud shrill noise or shouting' was used in thanksgivings and prayers, Lev. ix. 24; 1 Kings viii. 28; Ps. xvii. 1; cxviii. 15; cxxvi. 2; xxxiii. 1. AND THOU SHALT COVER,] Or, *for thou wilt cover, protect, or cast a covering over them*: and this is answerable to their *hope* or *seeking covert* in God before mentioned, and signifieth a safe protection from all hurt or evil; as Exod. xxxiii. 22; Ps. cxl. 8. BE GLAD,] Or *leap for joy, exult*. The word signifieth *outward gladness in gesture and countenance*. So also doth the Gr. answerable hereto: that where one evangelist writeth, 'Rejoice and be glad,' Matt. v. 12, another saith, 'Rejoice and leap, Luke vi. 23. The Chald.

name, shall be glad in thee. <sup>13</sup>For thou, Jehovah, wilt bless the just one: as *with* a buckler, *with* favourable acceptance thou wilt crown him about.

here again translateth, "they shall be glad in thy word."

VER. 13.—BUCKLER,] *A picked shield* called *tsinnah*, of the sharp pickedness: as another kind of scutcheon is called *magen*, Ps. iii. 4, of fencing or protecting. FAVOURABLE ACCEPTATION,] Or good will, gracious liking or acceptance. So the Heb. *ratson* meaneth, derived of a word which by

the apostle signifieth to accept, Heb. xii. 6, from Prov. iii. 12, and to be well pleased or delighted, Mat. xii. 18, from Is. xlii. 1. So the year of acceptance is the acceptable year, Luke iv. 19, from Is. lxi. 2, and the time of acceptance is the acceptable time, 2 Cor. vi. 2, from Is. xlix. 8. It is also interpreted will or pleasure, Heb. x. 7, from Ps. xl. 9.

## PSALM VI.

*David's complaint in his sickness, with prayer for release. 9. By faith he triumpheth over his enemies.*

<sup>1</sup> To the master of the music on Neginoth, upon the eight; a Psalm of David.

<sup>2</sup> JEHOVAH, rebuke me not in thine anger, neither chastise me in thy wrathful heat. <sup>3</sup> Be gracious unto me, Jehovah, for I *am* weak; heal me, Jehovah, for my bones are troubled. <sup>4</sup> And my soul is troubled vehemently: and thou, Jehovah, how long? <sup>5</sup> Return, Jehovah, release my soul: save me for thy mercy's sake. <sup>6</sup> For in the death is no memory of thee: in hell who shall confess to thee? I faint with my sighing, I make my bed to swim in

VER. 1.—UPON THE EIGHT,] Or, *after the eight*: meaning the eighth tune, which was grave, as that which we call the bass. So David fetching home God's ark, appointed some Levites with harps upon the eighth, for the honour and service of God, 1 Chron. xv. 21. And so the Chald. here translateth, "To sing with playing upon the harp of eight strings."

VER. 2.—WRATHFUL HEAT,] Or, *choler*. This word noteth the inward affection, as the former doth the outward appearance. David prayeth not simply against correction, (for, 'as many as God loveth, he doth rebuke and chastise,' Rev. iii. 19,) but would have his nurture with moderation, lest it broke him in pieces; as Jeremiah likewise prayeth, Jer. x. 24. So after in Ps. xxxviii. 2.

VER. 3.—HEAL ME,] *recure me*. Though this may have reference here to bodily sickness, Ps. cvii. 18, 20, yet is it also applied to soul sickness, and curing of it; as Ps. xli. 5, 'heal thou my soul, for I have sinned against thee.'

VER. 4.—HOW LONG?] Or, *till when?*

An imperfect speech, through trouble of mind, which may thus be supplied: 'How long wilt thou cease, or defer to help, or how long wilt thou afflict me?' So Ps. xc. 13. The Chald. supplieth the want thus, "Let me have a refreshing."

VER. 5.—RELEASE,] *loosen*, or deliver my soul or me, meaning from death, as is expressed, Ps. cxvi. 8.

VER. 6.—FOR IN THE DEATH,] This doctrine king Hezekiah explaineth thus, 'For hell shall not confess thee, death shall not praise thee; they that go down to the pit shall not hope for thy truth: the living, the living, he shall confess thee as I do this day: the father to the children shall make known thy truth,' Is. xxxviii. 18, 19. So after in Ps. cxv. 17, 18. HELL,] Or, *the grave*, the place or state of the dead. See the note on Ps. xvi. 10. CONFESS,] Or, *give thanks*, celebrate with praise and commendation. This same word is also used for confessing of sins, Ps. xxxii. 5.

VER. 7.—I FAINT,] Or, *I am overawed with my sighing*. The like speech Baruch



every night, I water my bedstead with my tears. <sup>8</sup> Mine eye is gnawn with indignation: it is waxen old because of my distressers. <sup>9</sup> Away from me all ye that work painful iniquity, for Jehovah hath heard the voice of my weeping. <sup>10</sup> Jehovah hath heard my supplication for grace, Jehovah hath accepted my prayer. <sup>11</sup> All my enemies let be abasht and troubled vehemently; let them return, be abasht in a moment.

useth, Jer. xlv. 3. The original word *jagah* signifieth awing, toil, turmoil, and sore labour of body or mind, and consequently fainting through weariness, and is opposed to rest or quietness, Lam. v. 5. EVERY NIGHT,] Or, *the whole night*. The Chald. expoundeth it, "I speak in my sorrow all the night (or every night) upon my bed." I WATER,] That is, *bathe* or dissolve into water; or, 'I melt in my bedstead.' These are excessive figurative speeches, to express the greatness of his sorrow. In the Heb. they are also in the future time, as "I shall melt, I shall make swim," that is, I usually melt and bathe, noting the continuance of his affliction.

VER. 8.—MINE EYE,] This may be taken for the whole face or visage, as in Num. xi. 7, the eye is used for the colour or appearance. GNAWN,] In Gr. *troubled*. The Heb. *ghnashash*, is to gnaw and fret, and so to

make deformed and ugly, and to consume. Hereof *ghnash*, is a moth-worm, Ps. xxxix. 12, that fretteth garments. A like speech Job useth, 'mine eye is dimmed with indignation, Job xvii. 7, but gnawn here, is a word more vehement. So after in Ps. xxxi. 10, 11. WITH INDIGNATION,] *for grief*, that I take, being provoked by the enemies.

VER. 11.—LET BE ABASHT,] Or, *shall be abasht*. The Heb. *losh* signifieth to be abasht, wax pale and wan, as when the colour fadeth and withereth; and noteth both 'disappointment of one's expectation,' Job vi. 20, and 'confusion or destruction,' Jer. xlviii. 1, 20, opposed unto joy, Is. lxxv. 13. LET THEM RETURN,] Or, *recoil*; a sign also of discomfiture and shame: so Ps. lvi. 10. IN A MOMENT,] Or, in *a minute*, that is, a short space, or suddenly.

## PSALM VII.

*David prayeth against the malice of his enemies, professing his innocence. 11. By faith he seeth his defence, and the destruction of his enemies*

<sup>1</sup> Shigajon of David, which he sang to Jehovah, upon the words of Cush, son of Jemini.

<sup>2</sup> JEHOVAH my God, in thee I hope for safety: save thou me from

VER. 1.—SHIGAJON,] An artificial song of David, or David's delight. The word properly signifieth aberration, or ignorance; and is here in Hab. iii. 1. only used in the title of songs, which seem to be made of sundry variable and wandering verses, which being composed by art cause the more delight. The Heb. word (*shagab*) whereof this is derived, is used for delight or wandering in pleasure, Prov. v. 19, 20. According to which we may name this song, David's delight or solace. Or, in the other signification, David's error, as setting forth the sum of his cares, which made him almost to go astray. The Chald. expoundeth it, "David's interpretation of the law." UPON THE

WORDS,] Or, concerning the words, or matters, affairs. Word, is both in Heb. and Gr. often used for a thing or matter, Exod. xviii. 16; Deut. xvii. 1; 1 Kings xiv. 13; Luke i. 65. OF CUSH,] This may be meant of king Saul himself who was of Kish, and of Jemini, 1 Sam. ix. 1, called closely Cush, that is, an Ethiopian, or blackamoor, for his black and ill conditions, his heart not being changed, as 'the blackmoor changeth not his skin,' Jer. xiii. 22. Or else it might be one of Saul's retainers whose name indeed was Cush, but we find no mention of him elsewhere. The Chald. saith plainly thus, "upon the destruction of Saul the son of Kish, which was of the tribe of Benjamin."

all that persecute me, and deliver thou me. <sup>3</sup> Lest he tear in pieces my soul like a lion; breaking where *there is* none delivering. <sup>4</sup> Jehovah my God, if I have done this, if there be injurious evil in my hands: <sup>5</sup> If I have rewarded evil to him that had peace with me: (yea I have released my distresser without cause :) <sup>6</sup> Let the enemy pursue my soul and take *it*, and tread down my life on the earth, and my glory, let him make *it* dwell in the dust. Selah. <sup>7</sup> Rise up Jehovah in thy anger, be thou lifted up, for the rages of my distressers, and wake thou up unto me, the judgment thou hast commanded. <sup>8</sup> And the congregation of people shall compass thee about, and for it return thou to the high place. <sup>9</sup> Jehovah will

VER. 3.—LION,] Called here in Heb. *ar-jeh*, that is a renter or tearer; and elsewhere, *laby*, that is, hearty and courageous, Ps. lvii. 5, and *kephir*, that is, lurking, or couchant, Ps. xci. 13, the reason of these names is shewed, Ps. xvii. 12. The renting lion (*ar-jeh*) as greedy to tear; and the lurking lion (*kephir*) as biding in covert places. Other names are also given to this kind, as *shachal*, of ramping, or fierce nature, Ps. xci. 13; and *lajish*, of subduing his prey, Prov. xxx. 30. MY SOUL,] That is, *me*, or *my life*. BREAKING,] This may be referred to the lion, breaking asunder, or renting his prey: the word also is used 'for breaking of yokes of affliction,' that is saving, rescuing, redeeming, or delivering; as, Ps. cxxxvi. 24; Lam. v. 8. The Gr. so turneth it here, "there being none redeeming nor saving." Thus the denial *nonc* set after in the Heb. serveth for both words, (as after in Ps. ix. 19.) And it is the property of this tongue sometimes to want, sometimes to abound with words; as in 1 Kings x. 31, there be two denials, when in 2 Chron. ix. 20, there is but one, in the same narration.

VER. 4.—DONE THIS,] which Cush accuseth me of. He speaketh of some common slander. INJURIOUS EVIL IN MY HANDS,] Or, *in my palms*, that is, bad, dishonest dealings in secret: the palm or hollow of the hand, being a place where filthiness may be hidden: the hand also is put for the actions. So Jonah iii. 8; Ps. cix. 27; lxxviii. 42.

VER. 5.—THAT HAD PEACE WITH ME,] My friend and confederate. Such treachery David much blameth in his foes, that in time of peace made war, Ps. xli. 10; lv. 13, 15, 21. YEA I,] Heb. *And I*; which may be resolved: 'Yea, or when I released my distresser:' which may have reference to his sparing of Saul, and delivering him from death, 1 Sam. xxiv. 6, 7, 8, 11, 12; xxvi. 9—11, &c. WITHOUT CAUSE,] Or, *without effect and fruit in vain*.

VER. 6.—MY LIFE,] In Heb. *lives*; so

usually called for the many faculties and operations that are in life; the many years, degrees, estates thereof. The apostles in Gr. retain the singular number, *life*, Acts ii. 28 from Ps. xvi. 11; 1 Pet. iii. 10 from Ps. xxxiv. 13. MY GLORY,] Or, *honour*; meaning either his honourable estate, renown and posterity, as Hos. ix. 11; Job xix. 9, or his soul, as Gen. xlix. 6. IN THE DUST,] That is in base estate and ignominy, as Ps. cxlii. 7; Job xvi. 5; or, 'the dust of death, the grave,' as Ps. xxii. 16; Is. xxvi. 19.

VER. 7.—IN THE RAGES,] Or, *because of the outrages, surpassing indignations*, so called of the passing out of the heat and cholera. WAKE UP,] Or, *raise up*, to wit, thyself, and come unto me; for judgment thou hast commanded or appointed. It may also be read, "raise up to me the judgment which thou hast commanded:" so the Chald., paraphrase here supplieth the word *which*, saying 'hasten unto me, (or for me) the judgment which thou hast commanded:' the Heb. itself sometimes doth the like, as 1 Kings ix. 8, 'this house is high,' 2 Chron. vii. 21, 'this house which is high.'

VER. 8.—FOR IT,] *For the same congregation's sake*, which cometh about thee expecting judgment. TO THE HIGH PLACE,] Or, *to the height*, that is, the throne of judgment, for thrones were set high, 1 Kings xiii. 19. This word *height* is also used for heaven, Ps. xciii. 4; and there God's throne is, Ps. xi. 4. The Chald., saith, "return to the house of thy divine habitation," or majesty.

VER. 9.—JEHOVAH,] The Chald. translatheth it, "The word of the Lord shall judge," &c. JUDGE,] Two words are here used in Heb. for judging, 1st *Dan*, and 2d, *Shaphat*. The first is more special to give doom or sentence in controversies: the latter more general, for judging or doing right in all causes. The apostle expresses these two by one Gr. word, *krino*, judge, as Heb. x. 30, from Deut xxxii. 36; Rom. iii. 4, from Ps. li. 6. MY JUSTICE,] *The justice and equity of my*

judge the people: judge thou me Jehovah according to my justice, and according to my perfection in me. <sup>10</sup> Oh let the malice of the wicked be at an end, and stablish thou the just: for *thou* triest the hearts and reins, just God. <sup>11</sup> My shield *is* in God, the Saviour of the upright in heart. <sup>12</sup> God *is* a just judge, and God angrily threateneth every day. <sup>13</sup> If he turn not, he will whet his sword: he hath bent his bow and made it ready. <sup>14</sup> And for him he hath made ready the instruments of death: his arrows he worketh for the hot persecutors. <sup>15</sup> Lo he shall be in travail of painful iniquity; for he hath conceived molestation, and shall bring forth a lie. <sup>16</sup> He hath digged a pit and delved it, and is fallen into the corrupting ditch he wrought. <sup>17</sup> His molestation shall return upon his head, and upon his crown shall his violent wrong descend. <sup>18</sup> I will confess Jehovah according to his justice, and will sing Psalms to the name of Jehovah most high.

*cause*, in respect of my persecutors. So Ps. xviii. 21—25. Elsewhere he appealeth to ‘God’s justice,’ Ps. xxxv. 24. MY PERFECTI-ON,] Or, *integrity*, the simplicity of my ways, and simplicity of my heart. See Ps. xxvi. 1. IN ME,] Or, *unto me*, to wit, reward thou, as the Chald. explaineth it.

VER. 10.—FOR THOU TRIEST,] Or, *he trieth*. God, who is possessor of the reins, Ps. cxxxix. 13, doth also try them as metal in the fire. The heart may signify the cogitations, and the reins the affections. So Ps. xxvi. 2; Jer. xi. 20; xx. 12; Rev. ii. 23.

VER. 12.—ANGRILY THREATENETH,] Or, *detesteth, disdaineth in wrath*, namely, the wicked, and menaceth their destruction. So the Chald. paraphraseth it, “he is mightily angry against the wicked every day.”

VER. 13.—IF HE,] That is, if the wicked turn not as the Chald. explaineth it, “If he turn not unto his fear.” The Gr. translateth, “If ye turn not.”

VER. 14.—HE WORKETH FOR THE HOT PERSECUTORS,] Or, *polisheth*, to wit, to shoot at them that fervently persecute, namely, the just, as the Chald. addeth. The Heb. *delak*, which signifieth hurning, Ezek. xxiv. 10, is applied to hot persecution. See Ps. x. 2; Gen. xxxi. 35; Lam. iv. 19.

VER. 15.—HE SHALL BE IN TRAVAIL,] Or, continually *travaileth*, that is, taketh great pains to accomplish iniquity, as a woman with child to be delivered. MOLESTATION,] Or, *moil, misery*. The Heb. *ghnamal* signifieth

toilsome labour and molestation, both which a man endureth himself, Ps. xxv. 18; lxxiii. 5; and which he causeth another to endure, Ps. xciv. 20; lv. 11. And thus it is here meant, as the 17th verse sheweth. BRING FORTH A LIE,] Or, *falsehood*, meaning either calumny and slander of others, (which in ver. 17 seemeth to be called violent wrong,) or, a deceit of himself, frustrating his own expectation. This similitude of the conception, travail, and birth of sin, is memorable, mentioned also in Job xv. 35; Is. lix. 4; James i. 15; much like another simile of ploughing, sowing, and reaping iniquity, Job iv. 8.

VER. 16.—IS FALLEN,] To wit, unto his own perdition, as Prov. xxvi. 27; Eccl. x. 8; or, to lurk there for the perdition of others. See Ps. x. 10. THE CORRUPTING DITCH HE WROUGHT,] Or, *pit of corruption* which he made. The original *shachath* signifieth corruption, Ps. xvi. 10, and is applied to any pit or ditch ‘where one perisheth and corrupteth,’ Ps. lvii. 7; xciv. 13; and sometimes the word *pit* is plainly added, as in Ps. lv. 24. ‘the pit of corruption.’

VER. 17.—HIS CROWN,] The *scalp* or *head’s top*, meaning also abundantly, and apparently in the view of all. See Est. ix. 25. VIOLENT WRONG,] The word *chamas* signifieth injury done by force and rapine, violation of right and justice.

VER. 18.—SING PSALMS TO,] Or, *praise with psalms*, and this importeth a song artificial and skilfully composed. See Ps. iii. 1.

## PSALM VIII.

*God's glory is magnified by his works. 6. A prophecy of Christ, his humiliation, glory, and dominion.*

<sup>1</sup> To the master of the music upon Gittith; a Psalm of David.

<sup>2</sup> JEHOVAH our Lord how wondrous excellent *is* thy name in all the earth, which hast given thy glorious Majesty above the heavens. <sup>3</sup> Out of the mouth of babes and sucklings thou hast founded strength, because of thy distressers, to make cease the

VER. 1.—GITTITH,] Or, the *gittith*, which title is also given to the 81st and 84th Ps. *Gath* in Heb. is a wine press, Is. lxiii. 2. It is also the name of a city of the Philistines, 1 Sam. xvii. 4. A city also of the Levites was called Gath-rimmon, Jos. xxi. 25, whereupon Obed-Edom the son of Jeduthun, a Levite and singer in Israel, was called a Gittite, 2 Sam. vi. 10. So by Gittith here may be meant, either such instruments as were used by the posterity of Obed-Edom the Gittite, or that these psalms were made upon occasion of transporting God's ark from the house of that Obed-Edom, the history whereof is in 2 Sam. vi. 6—12, &c., or that these psalms were to be sung for praise of God at the vintage, when grapes were pressed. And according to this the Greek translateth it "the wine presses." Or it may be the same musical instrument; and so the Chald. paraphrast translateth it, "To sing upon the harp that came from Gath."

VER. 2.—OUR LORD,] Or, *our sustainers*: See the note on Ps. ii. 4. WONDROUS EXCELLENT,] Or, *wondrous ample, illustrious and magnificent*. The original word signifieth ample, or large, and excellent withal, clear and resplendent in glory: the Gr. turneth it "wonderful:" the Chald., "high and laudable." So in ver. 10. NAME,] This word is often used for renown, or glory, Gen. vi. 4; Eccl. vii. 3; Phil. ii. 9; as on the contrary, vile persons are called 'men without name,' Job xxx. 8. God's name is also used for his kingdom and gospel, Mat. xix. 29, compared with Luke xviii. 29; Mat. x. 29. And this psalm treateth of the spreading of Christ's kingdom and gospel, as after is manifested. HAST GIVEN,] That is, *put*, or *set*; as 'I have given,' Is. xlii. 1, is by the evangelist in Gr. "I will put," Mat. xii. 18, and in the Heb. text, as, "he hath given thee over them for king," 2 Chron. ix. 8, for which is written in 1 Kings x. 9, 'he hath set (or put).' It may also import a setting sure or stabilishing; as, 'thou hast given thy

people,' 1 Chron. xvii. 22, that is, 'thou hast stablished thy people,' 2 Sam. vii. 24. Here also is a grammatical change in the Heb.; to give, for thou hast given. GLORIOUS MAJESTY,] *Venerable* or *praiseworthy glory*. The word *hodh* is general for any laudable grace or virtue for which one is celebrated, revered, and commended. ABOVE,] Or, *over*, or *upon the heavens*. This phrase is used of God, Num. xxvii. 20, where he willeth Moses to 'give of his glorious majesty upon Joshua;' and may have use in the mystical applying of this psalm to Christ's kingdom, as Mat. xxi. 26, teaches us: heavens being also often used in scripture for the church of Christ, Is. lxxv. 17; lxxvi. 22; Rev. xxi. 1.

VER. 3.—HAST FOUNDED,] That is, *firmly decreed, appointed*, and consequently *fitted*, and *perfected*, as the Gr. *katirtiso*, (which the apostle useth) signifieth, Mat. xxi. 16. So in Esther i. 8, 'the king had founded,' that is, decreed, appointed. See also before, Ps. ii. 2. STRENGTH,] That is, *strong praise*, for so this word seemeth often to be used, as Ps. xxix. 1; xvi. 7; cxviii. 14; therefore the Gr. which the apostle followeth, Mat. xxi. 16, translateth it 'praise.' This word, strength, or firmness, may be taken for 'kingdom firmly strengthened,' as in this place, so in Ps. cx. 2; lxxxvi. 16; lxxxix. 11. TO MAKE CEASE,] That is, *put to silence*, or *do away, abolish*, and *destroy*. So after in Ps. cxix. 119; lxxxix. 45; xlv. 10. SELF-AVENGER,] Or, *him that avengeth himself*; the proud and mighty which will not suffer his honour or gain to be diminished. So Ps. xlv. 17. This was fulfilled, when children crying hosanna to welcome Christ, the chief priests and scribes disdained, and sought to destroy him: but he stopped their mouths by alleging this scripture, Mat. xxi. 15, 16; Mark xi. 18. God's people are taught, though they suffer wrong, 'not to avenge themselves, but to give place unto wrath,' Rom. xii. 19.



enemy and self-avenger. <sup>4</sup> When I behold thy heavens, the work of thy fingers, the moon and the stars which thou hast stably constituted; <sup>5</sup> What is sorry man that thou rememberest him, and the son of Adam that thou visitedst him? <sup>6</sup> For thou hast made him lesser a little than the gods, and crowned him glory and comely honour. <sup>7</sup> Thou gavest him dominion over the works of thy hands; all thou didst set under his feet. <sup>8</sup> Sheep and oxen all of them, and also the beasts of the field. <sup>9</sup> The fowls of heaven, and the fishes of

VER. 5.—WHAT IS SORRY MAN,] To wit, thus think I with myself, *what is man*, &c. Here man is called *Enosh*, (the name of Adam's nephew, Gen. iv. 26,) which signifieth doleful, sorry, sorrowful, wretched, and sick incurably. And this name is given unto all men, to put them in mind of their misery and mortality; as Ps. ix. 21, "let the heathens know that they be Enosh." SON OF ADAM,] Or, *of earthly man*. As before men are called 'Enosh,' for their doleful estate by sin; so are they called 'Adam,' and 'sons of Adam,' that is, earthly, to put them in mind of their original and end, which were made of *Adamah*, the earth, even of the dust, and to dust shall again return, Gen. ii. 7; iii. 19. Adam was the name both of man and woman, Gen. v. 2, and is also the name of all their children, Ps. xxii. 7; xxxvi. 7; xxxix. 6, and in many other places. See the note on Ps. xlix. 3. VISITEST HIM,] That is, *hast care of, providest for*, and *lookest to him*. The original word thus largely signifieth, and is used indifferently for 'visiting with favour,' as Ps. lxxv. 10, or 'with displeasure,' as Ps. lix. 6. Here it is meant for good; for God's providence is singular towards man, and 'his visitation preserveth our spirits,' Job x. 12. Compare also herewith, Ps. cxliv. 3; Job vii. 17, 18.

VER. 6.—FOR THOU MADEST HIM LESSER,] Or, *and thou madest him lack*; or *though thou madest him to want a little of the gods*. A LITTLE,] The original word signifieth either 'a little while,' Ps. xxxvii. 10, or 'a little deal,' Ps. xxxvii. 16; 1 Sam. xiv. 29. The Gr. *brachuti* (which the apostle useth) also signifieth both, Acts v. 34; John vi. 7; howbeit, by his applying this to Christ, he seemeth to mean a little or short time, Heb. ii. 7, 9. THAN THE GODS,] Or, *than God*; but by gods here is meant the angels, as the apostle expoundeth it, according both to the Gr. version and Chald. paraphrase. And those heavenly spirits are for their office and service called angels, that is, messengers; but for their honourable dignity they are called gods, here and in Ps. xcvi. 7, and 'the sons of God,' Job i. 6; xxxviii. 7. The princes of the earth are named gods, Ps.

lxxxii. 6, how much more may the angels be called so, that are 'chief princes,' Dan. x. 13. AND CROWNEDST HIM,] This may be understood of man as he was first made in God's image, and Lord of the world, Gen. i. 26, but since the transgression, it is peculiar to Christ and to Christian men that have their dignity restored by Christ. Unto him the apostle applieth this psalm, thus: 'We see Jesus crowned with glory and honour, which was a little made lesser than the angels, through the suffering of death, that by the grace of God he might taste death for all,' Heb. ii. 9. Glory seemeth to respect inward virtues, as wisdom, holiness, &c., and honour for his outward estate in ruling over the creatures, as ver. 7—9. COMELY HONOUR,] The Heb. *hadar* denoteth all honourable comeliness, honest, grave, adorned decency.

VER. 7.—ALL, THOU DIDST SET,] In the first creation, God gave man 'rule over fishes, fowls, beasts, and all that moveth upon the earth,' Gen. i. 26, but after, for his sake and sin, the earth was cursed, and he enjoyed it with sorrow, Gen. iii. 17. But the 'Son of man,' who is 'heir of all things,' Heb. i. 2, restoreth our loss, and will cause the remnant of the people, even 'whosoever overcome, to inherit all things,' Zach. viii. 12; Rev. xxi. 7; though unto man living here in sorrows, 'we yet see not all things subdued,' Heb. ii. 8.

VER. 8.—SHEEP AND OXEN,] Or *flocks and herds*; the flocks comprehending both sheep and goats, Lev. i. 10.

VER. 9.—THE FOWL,] That is, *fowls or birds*; one is used for many or all, so the Heb. often speaketh of other things, as ship, for ships, 1 Kings x. 22, with 2 Chron. ix. 21; spear, for spears, 2 Kings xi. 10, with 2 Chron. xxiii. 9. So Ps. xx. 8; xxxiv. 8. OF THE HEAVENS,] That is, of the *air*, for all this outspread or firmament spread over the face of the earth, God called, 'heavens,' Gen. i. 17, the place also above where the sun and stars are, he called 'heavens,' Gen. i. 17, and the highest place where the angels dwell, (and God himself is said to sit in) is likewise called 'heaven,' Mat. v. 9; and xxiv. 36, and by the apostle named 'the third hea-

the sea, that which passeth through the paths of the seas. <sup>11</sup> Jehovah our Lord, how wondrous excellent is thy name in all the earth.

ven,' 2 Cor. xii. 2. So other scriptures mention 'the birds of heaven,' Mat. xiii. 32, 'the winds of heaven,' Dan. vii. 2; 'the clouds of heaven,' Dan. vii. 13; 'the dews of heaven,' Dan. iv. 12, &c. The Heb. name *Shamajim*, hath the form of the dual

number: but the evangelists express it indifferently by the singular and plural; as where one saith, your reward is great 'in the heavens,' Mat. v. 12, another saith, 'it is much in heaven,' Luke vi. 23.

## PSALM IX.

*David praiseth God for executing judgment. 12. He inciteth others to praise him. 14. He prayeth that he may have cause to praise him. 16. The judgments that shall come upon the wicked.*

<sup>1</sup> To the master of the music upon Muth-labben; a Psalm of David.

I WILL confess Jehovah with all my heart, I will tell all thy marvellous works. <sup>3</sup> I will rejoice and shew gladness in thee, I will sing Psalms to thy name, O most High. <sup>4</sup> When mine enemies turned backward, they stumbled and perished from thy face. <sup>5</sup> For thou hast done my judgment and my doom, hast sitten on the throne, judge of justice. <sup>6</sup> Thou hast rebuked the heathen, hast brought to perdition the wicked one; their name thou hast wiped out for ever and aye. <sup>7</sup> The desolations of the enemy are wholly ended

VER. 1.—UPON MUTH LABBEN,] This, if it be referred to the music, seemeth to be a kind of tune like that we call the counter-tenor. Otherwise it may be read 'For the death of Labben; but who he was is uncertain; some think it was Goliath; the Chald. saith, "For the death of the son." It seemeth to me, as the former Psalm was of the propagation of Christ's kingdom, so this is of the destruction of Antichrist's.

VER. 2.—MARVELLOUS WORKS,] Or, wonderful things, miracles. The original word signifieth high and hidden, such as man's power cannot perform, nor reason reach unto, and therefore are admired.

VER. 3.—IN THEE,] The Chald. saith, "in thy word."

VER. 4.—WHEN MY ENEMIES TURNED,] This may be taken for a sum of his praise for deliverances past, or, in faith for like to come, and may be read, 'when my foes turn back they shall stumble and perish.' FROM THY FACE,] *From before thee, because of thy presence*, that is, for fear of thee, and shut out from thy face or presence. So after Ps. lxxviii. 2, 3, 9. So the apostle speaketh of the wicked's perdition, 'from the face of the Lord,' 2 Thess. i. 9.

VER. 5.—DONE MY JUDGMENTS,] That is,

given sentence, and executing according to the right of my cause. See Ps. vii. 9. The Chald. expoundeth it, 'my vengeance.' SITTEN ON THE THRONE,] *Or, set thee down on the throne*, the seat of judgment, or tribunal. This noteth both kingly authority, Ps. cxxxii. 11, 12, and the acting or executing of the same, 2 Chron. xviii. 18; Is. vi. 1; Dan. vii. 9; Rev. xx. 11.

VER. 6.—HAST REBUKED,] With rough and severe words: but this, when God doth it, commonly importeth confusion, as being to his enemies, and therefore joined with the curse, Ps. cxix. 21; lxxviii. 31; lxxvi. 7; xviii. 16; Zach. iii. 2. So elsewhere he saith, 'at the rebuke of thy face they perish,' Ps. lxxx. 17. WIPED OUT,] *Or, wiped away*, as with the hand. And this wiping out the name, noteth the utter abolishing with great wrath, Deut. ix. 14; xxix. 20; Ps. cix. 13. FOR EVER AND AYE,] *Or, for ever and yet*, or, to eternity and perpetuity. The Heb. *ghned, yet*, is added to eternity, or ever, to increase the durance of it, and to note all eternities, Ps. x. 16; and xxi. 5; civ. 5; cxlv. 1, 2, taken from Moses, Exod. xv. 18.

VER. 7.—THE DESOLATIONS,] Which the enemy made in spoiling our land, or the desolate places which the enemy builded for

to perpetuity, and the cities thou hast pulled up, perished is the memorial of them. <sup>8</sup> And Jehovah shall sit for ever, he hath prepared his throne for judgment. <sup>9</sup> And he will judge the world with justice, will judge the peoples with righteousness. <sup>10</sup> And Jehovah will be an high refuge for the oppressed, an high refuge at times in distress. <sup>11</sup> And they that know thy name will trust in thee, for thou forsakest not them that seek thee, Jehovah. <sup>12</sup> Sing psalms to Jehovah that dwelleth in Zion, shew forth among the people his doings. <sup>13</sup> For he that seeketh out bloods remembereth them, forgetteth not the cry of the meek afflicted. <sup>14</sup> Be gracious to me, Jehovah, see mine affliction from my haters, lifting up me from the

himself, as in Job iii. 14, great men are said to 'build themselves desolate places.' OF THE ENEMY,] So the Gr. turned it. We may also read it, 'O enemy, the desolations are quite ended (which thou madest); or, are they ended?' TO PERPETUITY,] Or, to victory, that is, so as it continueth for ever. Ever or eternity hath the name *gholam* in Heb., of being hid, and so unknown: perpetuity, *netsach*, is named of prevailing and getting victory by perpetual durance. Hereupon that speech of the prophet, 'he hath swallowed up death to perpetuity, or victorious aye,' Is. xxv. 8, is translated by the apostle, 'Death is swallowed up to victory,' that is, for ever, as the same word in Amos viii. 7, Lam. v. 20, is also turned in Gr. by the Seventy-two interpreters. PULLED UP,] A similitude taken from trees, applied here to the pulling down of cities: so planting and pulling up of a people are set one against another, Jer. xxiv. 6; xlii. 10; xlv. 4. OF THEM,] Twice repeated, for more vehemency, meaning, all and every of them; or, with themselves, their memory is gone. The Gr. translateth, "their memorial is perished with a sound."

VER. 9.—WILL JUDGE,] Or, give doom unto. Two several words for judging are here used, as before, Ps. vii. 9. WITH RIGHTEOUSNESSES,] That is, all manner of righteousness, and equity, or most righteously, most equally. See the like speech alter, Ps. xcvi. 9; xcvi. 13, and often elsewhere.

VER. 10.—AN HIGH REFUGE,] In Heb. *misgab*, which is an exaltation, that is, an high place, tower, or fort, to resist the enemy, Jer. xlviii. 1, wherein men are protected and escape their foes' invasion, Deut. ii. 36. FOR THE OPPRESSED,] Or, to the beaten down, the poor is so called, as being pounded or stamped by the adversary. So Ps. x. 18; lxxiv. 21. AT TIMES,] Or, in seasons, that is seasonably, at all times, when they be in distress. So Ps. x. 1.

VER. 11.—THAT KNOW,] Or, that acknowledge thy name, such are God's people,

Is. lii. 6, and shall by him be delivered and advanced, Ps. xci. 14.

VER. 12.—DWELLETH IN ZION,] Or, sitteth in Zion. The Chald. saith, "hath placed his divine habitation (or majesty) in Zion." Sitting is often used for dwelling, as is noted, Ps. i. 1. The word *in* is many times omitted in the Heb., but necessarily to be understood, as the text itself sheweth, as *beth*, house, for *bebeth*, in the house, 2 Kings xiv. 14, compared with 2 Chron. xxv. 24; 2 Chron. xxvi. 21, with 2 Kings xv. 5; 2 Chron. xxxiv. 30, with 2 Kings xxiii. 2. HIS DOINGS,] His practices, or wonted works. The original word signifieth actions done naturally, or purposely and studiously; designs, jests, or exercises, enterprised advisedly, and prosecuted studiously, of natural disposition and inclination, as Prov. xx. 11; 1 Sam. xxv. 3.

VER. 13.—SEEKETH OUT,] Or, requireth bloods, that is, God, who followeth, findeth out, punisheth, and avengeth bloodshed and murder, according to the law, Gen. ix. 5, 6. See the annot. there. The Chald. expoundeth it, "he that requireth the blood of the innocent, remembereth his just ones." MECK AFFLICTED,] The original here hath a double reading, *ghnanajim*, that is, afflicted, poor; and *ghnanavim*, meek, modest, lowly: for affliction often causeth meekness. Therefore also *ghnani*, that is, afflicted, is translated *prans*, meek, Mat. xxi. 5, from Zach. ix. 9.

VER. 14.—FROM MY HATERS,] That is, which cometh upon me from them. LIFTING UP,] Or, O lifter up (exalter) of me. GATES OF DEATH,] This noteth present peril and fear of death, as being now near at the very door or gate thereof, Gen. iv. 7; Judg. v. 8. It noteth also power, strength, and jurisdiction, which death hath; (even reigning, as the apostle saith, Rom. v. 14;) because magistrates sat, and judgments were executed at the gates of cities, Deut. xxii. 15; Job xxxi. 21; Amos v. 10, 15. So in other scriptures the gates of death and of hell de-

gates of death. <sup>15</sup> That I may tell all thy praises in the gates of the daughter of Zion, may be glad in thy salvation. <sup>16</sup> The heathen are sunk down in the corrupting pit *that* they made: in the net that they hid, caught is their foot. <sup>17</sup> Known is Jehovah, judgment he hath done: in the works of his hands insnared is the wicked one: Meditation, Selah. <sup>18</sup> The wicked shall turn into hell, all the heathen that forget God. <sup>19</sup> For not to perpetuity forgotten shall be the needy one, *nor* the expectation of the poor afflicted ones perish for aye. <sup>20</sup> Rise up, Jehovah, let *nor* sorry man be strong; let the heathen be judged before thy face. <sup>21</sup> Put thou, Jehovah, a fear in them, let the heathen know *that* they be sorry men, Selah.

note their peril, strength, and horror, Ps. cvii. 18; Is. xxxviii. 10; Mat. xvi. 18; Job xxxviii. 17.

VER. 15.—GATES OF THE DAUGHTERS OF ZION,] These are opposed to the former ‘gates of death,’ and mean the public places where God’s people come together at Zion gates, where God sat, ver. 12, and which he loved most, Ps. lxxxvii. 2. The daughter of Zion signifieth the church or congregation there gathered; also the Chald. paraphrase here sheweth, translating it “the congregation of Zion,” for every chief city was counted as a mother, 2 Sam. xx. 19, (whereupon the apostle calleth Jerusalem ‘the mother of us all,’ Gal. iv. 26,) the villages that were near and pertained to such cities, are called daughters, Josh. xv. 45; 2 Chron. xiii. 19; Ps. xlviii. 12, and the inhabitants there seated or assemblies of people resorting thither, are likewise named daughters, as being bred, born, nourished there, and subject thereto. Such speeches are often in the scriptures, as, ‘daughter of Jerusalem,’ Lam. ii. 19; ‘daughter of Zion,’ Mat. xxi. 5; from Zach. ix. 9, ‘daughter of my people,’ Jer. iv. 11; ‘daughter of Tirus,’ Ps. xlv. 13, ‘daughter of Babel,’ Ps. cxxxvii. 8, and the like.

VER. 17.—JUDGMENT HE HATH DONE,] Or, by the judgment that he hath executed. HIS HANDS,] Or, *his palms*, the wicked’s own hands, called the palms or hollows, for the secret manner of working. So Ps. vii. 4. MEDITATION, SELAH,] Meaning that this is a prayer of deep meditation, worthy to be well minded, and spoken or sung with earnest consideration always. Some retain the Heb. word, *higgajon Selah*, for that it may import a kind of song or tune, (as the Gr. turneth it,) being found in this form only here and in Ps. xcii. 4. The Chald. interpreteth it, “the just shall joyfully shout for ever.”

VER. 18.—INTO HELL,] *Into hell itself*; for the word *into* is in effect twice put in the Heb. for more vehemency. FORGET GOD,] The Chald. addeth, “that forget the fear of God.”

VER. 19.—NEEDY ONE,] Two names are here given to the poor, *ehjon*, needy and desirous, which importeth want of things needful, to be supplied by liberality, Ps. cxxxii. 15; cxii. 9; *ghnani*, poor, afflicted, which need help, and deliverance from vexation as before, ver. 13, yet this precise difference is not always observed in Scripture. PERISH FOR AYE,] That is, *shall never perish*. Here the word *not* set in the beginning, serveth for a denial of all that followeth, ‘shall not be forgotten, shall not perish, or be lost,’ so in Job xxx. 20, 25; xxxi. 20. And the Chald. here repeateth the word *not*, for more plainness. Contrary to this is the wicked’s hope and expectation, which ‘shall perish,’ Prov. x. 28; Job viii. 13; xi. 20. BE STRONG,] Or, strengthen, confirm, and harden himself, and so prevail. This is fitly opposed both to the name and nature of man, which is infirm, sorrowful, and mortal.

VER. 21.—PUT A FEAR IN THEM,] The original *morah* (used in this place only) seemeth to be put for *mora*, which is fear or terror, Ps. lxxvi. 12, these two Heb. letters being often put one for another, as *Amon*, Jer. lii. 15, for *Hamon*, 2 Kings. xxv. 11; *Shinna*, 2 Kings xxv. 29, for *Shinnah*, Jer. lii. 33. Or, according to the letters, it may come of *horah*, to teach, and signify a law or doctrine, and this the Gr. favoureth, translating, “set a lawgiver (or teacher) over them.” SORRY MEN,] In Heb. *Enosh*, the proper name of Adam’s nephew, Gen. iv. 26, signifying sorrowful; and is after commonly given to every man for his doleful state and mortality, Ps. viii. 5, and here collectively is the name of mankind.



## PSALM X.

1. *The prophet complaineth to God of the outrage of the wicked against God himself and his poor people.* 12. *He prayeth for remedy.* 16. *He professeth his confidence.*

<sup>1</sup> WHEREFORE Jehovah dost thou stand in a *place* far off, dost thou hide at times in distress? <sup>2</sup> In the haughtiness of the wicked, he hotly pursueth the poor afflicted, let them be taken in the crafty purposes that they have thought. <sup>3</sup> For praise doth the wicked for the desire of his soul, and the covetous he blesseth, he despiseth Jehovah. <sup>4</sup> The wicked, such is the loftiness of his nose, *that* he

This psalm is in the Greek version a continuance and part of the former ninth. Whereupon the count of the psalms following, doth in the Gr. books, and such as follow them, differ from the Heb.; the xith. Ps. being reckoned for the xth., the xiith. for the xith. and so forward. Yet to make up the number of 150 psalms, they divide the cxlvith. into two. Likewise the cxivth. and cxvth. psalms they make one, and the cxvith. they part in two.

VER. 1.—WHEREFORE DOST THOU STAND,] Or, *wilt thou stand?* This form of expostulation implieth an earnest prayer, 'Lord, stand not far off.' For questions may be resolved into plain affirmations, or denials: as where one evangelist saith, 'why diseasest thou the Master,' Mark v. 35, another saith, 'Disease not the Master,' Luke viii. 49. See the notes on Exod. xxxii. 11. DOST THOU HIDE,] To wit, *thine eyes*, as Is. i. 15, or, 'thine ear,' as Lam. iii. 56, or 'thyself.' TIMES IN DISTRESS,] That is, when we are in distress. So Ps. ix. 10, 'times,' may specially note 'troublesome times.' See Ps. xxxi. 16.

VER. 2.—HE HOTLY PURSUETH,] Or, *burn doth the poor, doth broil*, in affliction, *is hotly persecuted*. See Ps. vii. 14. The apostle useth like speech for exceeding grief, 2 Cor. xi. 19. 'Who is offended and I burn not?' CRAFTY PURPOSES,] Or, *devices, policies*; the word noting sometime good purposes, and sometime evil. See also Ps. xxvi. 10. The Gr. translateth, "they are taken in the counsels."

VER. 3.—PRAISE DOTH THE WICKED,] To wit, *himself*, or his fortune, for that he hath what his soul desireth. And 'the soul of the wicked desireth evil,' Prov. xxi. 10. THE COVETOUS,] Or *gain-thirsty*, he blesseth, to wit, *himself*, and his fortune. The covetous hath his name of a word which sometimes

signifieth to pierce or wound, Joel ii. 8. And fitly is the 'gain-thirsty' so called, both for the hurt he doth to others, whose life oft he would take away, Prov. i. 19, and for that he woundeth himself with his greedy care; the Holy Spirit testifying that such as lust after gain, 'do pierce themselves through with many sorrows,' 1 Tim. vi. 10. HE DESPISETH,] Or *contemptuously provoketh* with evil words or carriage, and so *incenseth or stirreth him to wrath*. So ver. 13. The Chald. expoundeth it thus, "he that blesseth the unrighteous man, abhorreth the word of the Lord."

VER. 4.—SUCH IS THE LOFTINESS OF HIS NOSE,] Or, *according to the height of his countenance*, or, *of his anger*. The nose and casting up of it, signifieth, a proud, scornful, and sometimes an angry countenance; for as the 'highness of the heart,' Ps. cxxxi. 1, and 'of the spirit,' Prov. xvi. 18, noteth inward pride: so the 'loftiness of the eyes,' Ps. ci. 5, and here 'of the nose,' noteth outward pride and disdainful behaviour. The Heb. hath one word, for the nose, and for anger, (as is observed, Ps. ii. 5,) the Gr. here saith, "according to the fierceness of his anger, meaning that whereby he persecuteth the poor." The Chald. translateth it, "in the pride of his spirit." HE SEEKETH NOT,] *Nothing regardeth or careth*, to wit, for God, or his will. Or it may be translated, 'The wicked inquire not into the height of his anger,' that is, into God's anger, he careth not, nor feareth his wrath. IN ALL HIS CRAFTY PURPOSES,] Or, *be all his presumptuous cogitations*; meaning that he doth not once think of God, while he so purposeth against the poor; or he presumeth in heart, and fain would so persuade himself that there is no God. He studieth atheism, as Ps. xiv. 1. The Chald. expounds it, "He saith in his heart, that all his cogitations are not manifest before the Lord."

seeketh not: *there* is no God, *in* all his crafty purposes. <sup>6</sup> His ways do well succeed in all time, thy judgments *are* on high above his sight, all his distresses he puffeth at them. <sup>6</sup> He saith in his heart, I shall not be removed, for that *I shall* not *be* in evil to generation and generation. <sup>7</sup> His mouth is full of cursing, and of deceits and fraud; under his tongue *is* molestation and painful iniquity. <sup>8</sup> He sitteth in the waiting place of the villages, in the secret places doth he murder the innocent, his eyes lurk for the poor. <sup>9</sup> He lieth in wait in the secret place, as a lion in his den he lieth in wait to snatch away the poor afflicted, he snatcheth away the poor afflicted, in drawing him into his net. <sup>10</sup> He croucheth, he boweth down, that fall may into his strong *paws* a troop of poor. <sup>11</sup> He saith in his heart, God hath forgotten, he hideth his face, he will not see to

VER. 5.—HIS WAYS, &c.] Or, *bring forth do his ways*; a similitude from bringing forth children with pain, which being effected, causeth joy, Job xvi. 21. Therefore here; (as in Job xx. 21,) it is used for ‘good success’ and (as the Chald. explaineth it,) “prosperity.” Or referring it to the poor whom he persecuteth, we may read “his ways make sorrowful,” or “are grievous;” the Gr. saith, “are polluted.” IN ALL TIME.] Or, *in every time*, that is, *always, continually*. So Ps. xxxiv. 2; lxii. 9; cvi. 3; so the apostle in Gr. saith, ‘praying in all time,’ that is, always, Eph. vi. 18, like phrase is, ‘in all day,’ that is, ‘daily,’ Ps. cxlv. 2. ABOVE HIS SIGHT.] Or *out of his presence, from before him*. HE PUFFETH.] That is, *defieth* and setteth them at nought, *domineers over them* (as the Gr. translateth it) as if he could overthrow them with his breath. Or, he puffeth, bloweth, and consequently setteth them on fire, and consumeth them: as, scornful men puff, (that is, inflame, or as the Gr. saith, “burn) the city,” Prov. xxix. 8. So Ezek. xxi. 31. The Chald. expoundeth it, “he is angry at them.”

VER. 6.—I SHALL NOT BE IN EVIL:] Or, *that am not in evil*; that is, I who am not now in evil, shall never be; meaning by ‘evil,’ trouble or affliction; as the Israelites saw themselves in evil, Exod. v. 19. Or, perhaps, by ‘evil,’ he meaneth sin and maliciousness, (as when Aaron said, ‘the people were in evil,’ Exod. xxxii. 22,) and then he boasteth here of his innocence, for which he promiseth to himself a settled estate. The Chald. giveth this sense; “I will not be moved from generation to generation, from doing evil.”

VER. 7.—OF CURSING.] Or, *of execration or adjuration*. The Heb. *Alah* signifieth ‘an oath with execration or cursing,’ Num. v. 21, for ‘cursing’ was added to an

oath, for to confirm it the more, Neh. x. 29; Deut. xxix. 12, 21, therefore one and the same thing is called both ‘an oath,’ and a ‘curse,’ Gen. xxiv. 8, 41. This here the apostle calleth in Gr. *Ara*, ‘Cursing,’ Rom. iii. 14. DECEITS AND FRAUD,] Or, *impostures and inward guile*, that is, outward deceitful shows and promises, and privy guile lurking in the heart.

VER. 8.—IN THE WAITING PLACE OF THE VILLAGES,] Or, *the ambush of the court-yards*; both which have their name in Heb. of the grass that groweth in them, as it were ‘grass-yards.’ And because such places commonly are rich men’s possessions, therefore it seemeth) the Gr. translateth, “in the waiting place with the rich.”

VER. 10.—HE CROUCHETH,] Or, *And he crusheth*, to wit, himself, lest he should be espied. See this spoken of the ‘Lion,’ Job xxxix. 2. THAT FALL MAY INTO HIS STRONG PAWS A TROOP,] Or, *and he felleth with his strong paws on the troop of poor*. STRONG PAWS,] Or, *Strong members*; Here wanteth a word to be supplied, as often in this and other tongues; as, ‘a full,’ for ‘a full cup,’ Ps. lxxiii. 10, ‘a new,’ for ‘a new sword,’ 2Sam. xxi. 16, ‘cold,’ for ‘cold water,’ Matt. x. 42. This want sometimes the scripture itself supplieth in repeating histories; as, ‘he set in Aram,’ 1 Chron. xviii. 6, for ‘he set garrisons in Aram,’ 2 Sam. viii. 6; ‘the first of the feast,’ Matt. xxvi. 17, for ‘the first day of the feast,’ Mark xiv. 12. So after, Ps. xxii. 13; xxvii. 4. TROOP OF POOR,] Or, *the weak, the poor*; called here by a name that noteth their *power, wealth, and faculty*, to be *dimmed or decayed*, or, *a company of obscure persons*. This word is no where found, but thrice in this Psalm; in the eighth verse before, in this, and again in the fourteenth.

VER. 11.—HE WILL NOT SEE,] Or, *not at*

perpetuity. <sup>12</sup> Rise up Jehovah, O God lift up the hand, forget not the meek afflicted. <sup>13</sup> Wherefore doth the wicked despise God? he saith in his heart, Thou wilt not inquire. <sup>14</sup> Thou seest, for thou beholdest molestation and indignation, to give *it* into thy hand, unto thee the poor doth leave *it*: thou art the helper of the fatherless. <sup>15</sup> Break thou the arm of the wicked one, and of the evil man; seek out his wickedness, *till* thou findest none. <sup>16</sup> Jehovah is king *for* ever and aye; perished are the heathen out of his land. <sup>17</sup> Jehovah thou hast heard the desire of the meek, thou preparest firm their heart, thou makest attentive thine ear. <sup>18</sup> To judge the fatherless and the oppressed, *that* he add not any more to daunt with terror sorry man out of the earth.

*all respect.* The like profane speeches of the wicked are set down, Ps. xciv. 7; Ezek. viii. 12; ix. 9; Is. xxix. 15.

VER. 12.—LIFT UP THY HAND,] That is, *show openly thy power* for help of thy people, and confusion of thy foes. 'Lifting up the hand is applied to the publishing and manifesting of the gospel,' Is. xlix. 22; sometimes for 'sign of help,' Ezek. xx. 5; sometimes for 'hurt,' 2 Sam. xviii. 28; and sometimes for sign of an 'oath,' as Ps. cvi. 26; Deut. xxxii. 40. In this latter sense the Chald. paraphrast taketh it here, "Confirm the oath of thy hand."

VER. 14.—TO GIVE IT INTO THINE HAND,] That is, *to take the matter into thy hand*, to manage it, or, *to give with thy hand*, that is, liberally to recompence the evil that is done. The Chald. paraphraseth thus, "It is manifest before thee, that thou wilt send upon the wicked sorrow and wrath, thou lookest to pay a good reward to the just with thy hand." UNTO THEE,] Or, *upon thee the poor leaveth*, to wit, *his cause*, or *himself*. To 'leave,' is to 'commit unto one's fidelity,' Gen. xxxix. 6; Is. x. 3; Job xxxix. 14. And so the Chald. saith, "thy poor trust in thee." See also 2 Tim. i. 12.

VER. 15.—BREAK THE ARM,] The arm noteth *strength, means, power*, and *help*, Ezek. xxx. 21, 25; Is. xxxiii. 2; Dan. xi. 6, 22, also 'violence,' Job xxxv. 9. In respect of all these, the 'arms of the wicked men shall be broken,' Ps. xxxvii. 17. TILL THOU FINDEST NONE,] In Jer. l. 20, the sins of God's people being sought for, are 'not found,' because of his mercy in pardoning them: but here of the wicked they are not 'found,' because of his judgment in consuming them, as he saith in Ezek. xxiii. 48, 'thus will I cause wickedness to cease out of the land.'

VER. 16.—HEATHEN OUT OF HIS LAND,] The land of *Canaan*. whose people the Lord

drove out, Ps. xlv. 3, and of which he said, 'the land is mine,' Lev. xxv. 23. It may also be understood of the wicked Israelites, which in conditions were like the heathen, and born of them, Ezek. xvi. 3, such were also called 'heathen,' Ps. ii. 1, as appeareth by Acts iv. 27.

VER. 17.—THOU PREPAREST FIRM,] To wit, *by thy Spirit*, which helpeth the infirmities of men, that know not what to pray for as they ought, Rom. viii. 26. Or we may read it prayer-wise, 'prepare thou their heart, apply,' &c. for prayers are often made in faith, as if they were already done; as, where one saith, 'it hath pleased thee to bless,' 1 Chron. xvii. 27, another saith, 'let it please thee to bless,' 2 Sam. vii. 29. THINE EAR,] The Chald. addeth, "to their prayers." The Gr. thus, "to the preparation of their heart thine ear attendeth."

VER. 18.—THAT HE ADD NOT,] *He* that is, the *wicked man* spoken of before, ver. 15, unless we refer it to that which followeth, 'the man of the earth.' TO DAUNT WITH TERROR,] Or, *to break with fear, to dismay or terrify*. The word is indifferent, applied sometimes to God, Ps. lxxxix. 8, sometimes to wicked men, Ps. xxxvii. 35. The apostle following the Greek version, saith, 'be not troubled, 1 Pet. iii. 14, for, 'be not daunted with fear,' Is. viii. 12, but more fully the word is opened by Paul, saying, 'in nothing be terrified (or daunted) of your adversaries,' Phil. i. 28, 'pturomenoi.' SORRY MAN, OUT OF THE EARTH,] Or, *sorry men*, (*Ænosh*), as Ps. ix. 21. This may be referred to the fatherless and oppressed, whom the wicked would daunt and scare out of the earth, or land. Or, changing the order of the words, thus, 'that man of the earth (that is, earthly man,) do no more terrify the meek.' The Chald. explaineth it thus, 'Let the sons of men not any more be broken (or daunted) from before the wicked of the earth.'

## PSALM XI.

*David being counselled to flee, encourageth himself in God against his enemies. 4. He sheweth the providence and justice of God.*

<sup>1</sup> To the master of the music, a psalm of David.

IN Jehovah do I hope for safety; how say ye to my soul, Flee to your mountain as a bird? <sup>2</sup> For lo the wicked bend the bow, they prepare their arrow upon the string to shoot in the darkness at them *that are* upright in heart. <sup>3</sup> For the foundations are cast down, the just what hath he done? <sup>4</sup> Jehovah in the palace of his holiness, Jehovah in the heavens his throne; his eyes will view, his eyelids will prove the sons of Adam. <sup>5</sup> Jehovah will prove the just one, and the wicked one; and him that loveth violent wrong his soul doth hate. <sup>6</sup> He will rain upon the wicked, snares, fire and brimstone, and wind of burning storms *shall be* the portion of

VER. 1.—A PSALM OF DAVID:] This word *psalm* wanting in the Heb., is supplied in the Gr. So in Ps. xiv. xxv. xxvi. xxvii. and many others. See the note on Ps. x. 10. FLEE,] Or *flit*. In the Heb. there is a double reading, *flee thou*, and *flee ye*, meaning David in special, and his retinue with him. TO YOUR MOUNT,] Or, from *your mount*; but the Gr. and Chald. supplieth the word “to.” In mounts, rocks and caves, David hid himself from Saul’s persecution, 1 Sam. xxiii. 14; xxiv. 3, 4. AS A BIRD,] This noteth his danger, who who was ‘hunted as a partridge on the mountains,’ 1 Sam. xxvi. 20, and his ‘fear,’ as in Is. xvi. 2. Hereupon is that proverb, ‘As a bird fleeing from her nest, so is a man fleeing from his place,’ Prov. xxvii. 8.

VER. 3.—FOR THE FOUNDATIONS,] Or *the things set up*. The original word *Shathoth* signifieth things orderly set and disposed, and may be applied to many things; as in buildings, to the foundation; in hunting, unto nets or snares; in the commonwealth, unto constitutions or positive laws; in wars, unto engines or leaguers, as Ps. iii. 7, in the mind of man, unto purposes, plots, deliberations; in religion, unto faith, which is the foundation and beginning of the hypostasis, or the hypostasis (that is, the subsistence and expectation) of things hoped for, Heb. iii. 14; xi. 1. According to all, or most of these, may this sentence be applied, either to the plots, purposes, snares, set for David’s ruin, but pulled down by the Lord; or to Saul’s estate and kingdom which seemed settled, but by the Lord was overthrown; or to David’s estate and faith, which the enemies

boasted to be come to nought. The Gr. version of the lxx. translateth thus, “for the things that thou hast perfected, they have destroyed.” ARE CAST DOWN,] Or *shall be broken down, destroyed*. The Chald. giveth this interpretation. “For if the foundations be destroyed, why doth the just do innocency?”

VER. 4.—PALACE OF HIS HOLINESS,] Or *his holy palace* or *temple*, which here may be taken for very *heaven*, as also in Hab. ii. 20, for the holy places made with hands, were antitypes (or answerable similitudes) of the true sanctuary, Heb. ix. 24.

VER. 5.—PROVE THE JUST,] Or *try them*; by the persecution of the wicked, as well as by other afflictions, Ps. lxvi. 10—12. HIS SOUL,] That is, *God’s soul doth hate*. This is attributed to God after the manner of men; as he is also said to have ‘eyes, hands, ears,’ &c. So Lev. xxvi. 11, ‘my soul shall not lothe you.’

VER. 6.—SNARES,] Hereby is often meant in scripture, ‘strange, sudden, and inevitable judgments,’ Job xxii. 10; xviii. 9, 10; Is. viii. 14; xxiv. 17, 18. The Chald. expounds it, “He will send down the rain of vengeance on the wicked that breathe fire,” &c. FIRE AND BRIMSTONE,] Such was the wrath that fell on *Sodom* and the cities by it, Gen. xix. 24, and was threatened unto ‘Gog,’ Ezek. xxxviii. 22, and figureth the vengeance of eternal fire, Jude 7; Rev. xx. 10. WIND OF BURNING STORMS,] Or, *of blasting tempests*, that is, *a horrible blasting whirlwind*. David felt such from his persecutors, Ps. cxix. 53, and here they feel such from God, for persecuting him. Jeremiah appli-



their cup. <sup>7</sup> For just Jehovah he loveth justice, his face will view the righteous.

eth this word to the 'burning storm of hunger,' Lam. v. 10, but it is properly 'a hideous burning tempest,' rushing out of the darksome cloud; such as the evangelist calleth *ænemos tymphonicos*, 'a smouldry burning wind,' named in Gr. *Euroclydon*, Acts xxvii. 14. THE PORTION OF THEIR CUP,] That is, *the due measure of their punishment*. See Ps. lxxv. 9; xvi. 5.

VER. 7.—LOVETH JUSTICE,] That is, *all manner of justice*, both to punish the evil, and preserve the good, both just causes and

persons. HIS FACE,] Or *their faces*, in mystery of the holy trinity; as often in the scripture. See Ps. cxlix. 2. The Heb. here may be Englished, 'the face (the aspects) of them, or of him;' See the note on Ps. ii. 3. WILL VIEW THE RIGHTEOUS,] *Usually vieweth the right*. And this noteth the manifesting of God's care and favour towards the righteous, both cause and person. The Gr. translateth, "His face seeth righteousness:" the Chald. thus, "The just shall see the sight of his face."

## PSALM XII.

*David destitute of human comfort, craveth help of God. 4. He comforteth himself with God's judgments on the wicked, and confidence in God's tried promises.*

<sup>1</sup> To the master of the music, upon the eight, a psalm of David.

<sup>2</sup> SAVE, O Jehovah, for the gracious saint is ended, for the faithful are diminished from the sons of Adam. They speak false vanity, *each* man with his next friend, *with* lip of flatteries; with a heart and a heart they speak. <sup>4</sup> Jehovah cut off all lips of flat-

VER. 1.—UPON THE EIGHT,] Which the Chald. expoundeth, "upon the eight-stringed harp." See Ps. vi. 1.

VER. 2.—SAVE] Or *help*. This word is largely used, for all manner *saving, helping, delivering, preserving*, &c. as to help or defend from injury, Exod. ii. 17; 2 Kings vi. 26, 27; to deliver from all adversities, Ps. xxxiv. 7, as from sickness, Matt. ix. 21; Mark vi. 56; from drowning, Matt. viii. 25; from shipwreck, Acts xxvii. 31; from hands of enemies, Ps. xviii. 4; Jude v.; from sins, Matt. i. 21; from death, Matt. xxvii. 40; from wrath, Rom. v. 9, and infinite the like. And is not only a helping in trouble, but a riddance not of it, as one evangelist saith, Let us see if Elias will come 'and save him,' Matt. xxvii. 49, another saith, if Elias will come 'and take him down,' Mark xv. 36. THE FAITHFUL ARE DIMINISHED,] Or, *faiths, fidelities are ceased*. The original word is used both for 'true and faithful persons,' 2 Sam. xx. 19, and for 'truths or fidelities,' Is. xxvi. 2. The Gr. translateth, "the truths."

VER. 3.—FALSE VANITY,] Or *vain falsehood*; in Gr., "vain things." The word

(*shav*) noteth 'vanity' both of words and deeds, Exod. xx. 7; Jer. ii. 30, and often that which is also 'false,' Exod. xxiii. 1, as that which Moses in Exod. xx. 16, calleth witness 'of falsehood,' (*Sheker*) relating it he calleth 'false vanity,' (*Shav*.) Deut. v. 20. WITH HIS NEXT FRIEND,] Or *his neighbour, his friend with whom he is associate*. Sometimes this word is used for a special 'friend,' 2 Sam. xiii. 3; Ps. xxxv. 14; Prov. xvii. 17; but often generally for a 'neighbour, or next,' as the New Testament translateth it in Gr., Matt. xix. 19, from Lev. xix. 18. And who is our 'neighbour,' our Lord teacheth us, Luke x. 29—36. WITH LIP OF FLATTERIES,] That is, *smooth deceitful speeches*, as the Gr. translateth, "deceitful lips," a 'lip' being sometimes put for a speech or language, Gen. xi. 1. Of such deceivers, that had taught their tongues to speak lies, Jerenniah also complaineth, chap. ix. ver. 4, 5. A HEART AND A HEART,] That is, *a double heart, and deceitful*. So 'stone and stone, ephah and ephah,' Deut. xxiii. 13, 14, meaning 'double and deceitful weights and measures.' The men of Zabulon are commended for that they

teries, the tongue that speaketh great things. <sup>5</sup> Which have said, With our tongue we will prevail, our lips *are* with us, who *is* Lord over us? <sup>6</sup> For the wasteful spoil of the poor afflicted, for the groaning of the needy ones: now will I rise up, saith Jehovah; I will set in salvation, he shall have breathing. <sup>7</sup> The sayings of Jehovah *are* pure sayings: *as* silver tried in a subliming furnace of earth, fined seven times. <sup>8</sup> Thou Jehovah wilt keep them, wilt preserve him from this generation for ever. <sup>9</sup> The wicked walk on every side, when vileness is exalted of the sons of Adam.

were not thus of a 'heart and a heart,' 1 Chron. xii. 33. The Gr. translatheth, "with a heart and a heart he speaketh evil things."

VER. 5.—OUR LIPS ARE WITH US,] Or, *are ours*, that is, *we have skill, power, and liberty to speak; who shall control us?*

VER. 6.—I WILL RISE UP,] The Chald. addeth, *will rise up to judgment*. SET IN SALVATION,] That is, *deliver out of all misery, and safely settle in health and prosperous estate*. HE SHALL HAVE BREATHING,] Or, *he*, (meaning God) *will give breathing, or respiration to him*, that is, *to every poor man*, (as after in verse 8,) or, "he will breathe out," that is, "speak plainly to him." The Gr., changing the person, translatheth, *parrhesiasomai*, that is, "I will speak plainly with him." So it noteth the bold assured comfort which God by promise giveth to the afflicted, whose faithful word is therefore commended in the verse following. This word sometimes is used for plain and confident breathing out, or uttering of the truth, Hab. ii. 3; Prov. xii. 17. Or we may understand it of the wicked, thus, "I will set in salvation him" whom "he puffeth at," that is, whom the wicked "boldly defieth," (as this word was used before, Ps. x. 5,) or, whom 'he hath ensnared.' The Chald. expoundeth it, "I will appoint salvation for my people, but against the wicked I will testify evil."

VER. 7.—THE SAYINGS,] Or, *the words, promises*. TRIED,] *Examined, fined*, as in fire. The like praise of God's pure word is in Ps. xviii. 31; exix. 140; Prov. xxx. 5. A SUBLIMING FURNACE OF EARTH,] This furnace, called *Ghnalil*, a *sublimatory*, of *subliming* or *causing to ascend upward*, is the best and choicest vessel for trying and subliming of metal, called therefore in Gr. *Dokimion*, "a trial." And the apostle hath the like word for a 'trial' of faith, better than gold, 1 Pet. i. 7. SEVEN TIMES,] Or

*sevenfold*, that is, *many times, fully and sufficiently*. Seven is a perfect number used for 'many,' 1 Sam. ii. 5; Prov. xxiv. 16; xxvi. 25.

VER. 8.—PRESERVE HIM,] That is, *every one of them*: so before in the end of the sixth verse, and often in the scripture, like sudden change of number may be observed. It may also be read prayer-wise, 'keep them, preserve him.' The Gr. changeth person also, saying, "will keep us, and preserve us." FROM THIS GENERATION,] That is, from the men of this generation; as when Christ said, 'Whereto shall I liken this generation?' Matt. xi. 16, he meant, 'Whereto shall I liken the men of this generation?' Luke vii. 31. The like may be seen in Matt. xi. 12, 42, compared with Luke xi. 31. The original word *Dor*, that is, 'generation, race,' or 'age,' hath the signification of *durance*, or *durable dwelling and abiding*, Ps. lxxxiv. 11, and so noteth the whole age or time 'that a man dureth in this world,' Eccl. i. 4, and so consequently for 'a multitude of men that live together in any age,' as here, and Deut. i. 35, and in many other places.

VER. 9.—VILENESS,] Or, *vile luxuriousness, riotize*. The word *Zulluth* here used, is derived from *Zolel*, that is, a 'rioter, glutton,' or 'luxurious person,' Deut. xxi. 20; Prov. xxiii. 21, and consequently one 'vile, contemptible, and 'nought worth,' opposed unto 'the precious,' Jer. xv. and here 'vileness' or 'riotize' may either be meant the vice itself, or of vicious doctrine, opposed to God's precious word, before spoken of, ver. 7, or a vile and riotous person, may so be called, for more vehemency sake, as 'pride' for the 'proud man,' Ps. xxxvi. 12. The Gr. translatheth thus; "according to thine highness, thou hast much increased (or made abundant) the sons of men," The Chald. thus; "the wicked walk round about, as an horseleech that sucketh the blood of the sons of men."

## PSALM XIII.

*David complaineth of delay in help; 4. prayeth, for mercy, 6. and glorieth therein.*

<sup>1</sup> To the master of the music, a psalm of David.

<sup>2</sup> How long, Jehovah, wilt thou forget me *for ever*: how long wilt thou hide thy face from me? <sup>3</sup> How long shall I set counsels in my soul, sorrow in my heart by day: how long shall my enemy be exalted above me? <sup>4</sup> Behold, answer thou me, Jehovah my God; lighten thou mine eyes, lest I sleep the death. <sup>5</sup> Lest my enemy say, I have prevailed against him; my distressers be glad when I am moved. <sup>6</sup> But I, in thy mercy do I trust, my heart shall be glad in thy salvation: I will sing to Jehovah, for he hath *bounteously* rewarded unto me.

VER. 2.—HIDE THY FACE,] That is, *withdraw thy favourable countenance and comfort*; which the Chald. expoundeth, “the brightness of thy face.” This is contrary to ‘the lifting up of the light of God’s face,’ Ps. iv. 7, and importeth ‘trouble and grief,’ and is caused by sin, and is the cause of many adversities and discomforts, Deut. xxxi. 17, 18; Is. lix. 2; Ezek. xxxix. 23, 24, 29, therefore this prophet doth often complain hereof, and pray against it, Ps. xxx. 8; civ. 29; lxxxviii. 15; lxix. 18; cii. 3; cxliii. 7; xxvii. 9.

VER. 3.—SET COUNSELS,] That is, *consult and devise with myself how to escape*. BY DAY,] That is, *daily*; in Gr., “day and night.”

VER. 4.—LIGHTEN MY EYES,] That is, *make them see clear*, and consequently, ‘make me joyful; for, the light of the eyes rejoiceth the heart,’ Prov. xv. 20. Or, ‘keep me alive:’ which sense the words following seem to imply, and the like speeches in Prov. xxix. 13; Eccl. xi. 7, 8. The ‘eyes are said to be enlightened,’ when penury, sorrow, sickness, or other affliction whereby they were dulled, is done away, and

the senses by some means refreshed, 1 Sam. xiv. 27, 29; Ezra ix. 8, also when ignorance is by God’s word and Spirit done out of the mind, Ps. xix. 9, Eph. i. 18. See also Ps. xxxviii. 11. LEST I SLEEP,] Or, *that I sleep not the death*, meaning, *the sleep of death*, that is, *lest I die*. For death is often called sleep in the scripture, Ps. lxxvi. 6; Job iii. 13; xiv. 12; Acts vii. 60; xiii. 36, ‘the sleep of eternity,’ Jer. li. 39. The Chald. paraphraseth thus, “Enlighten mine eyes in thy law, lest I sin, and sleep with them which are guilty of death.”

VER. 6.—BUT I,] Or, *And I, as for me*. BOUNTEOUSLY REWARDED,] The original word *Gamal* signifieth *to give one thing for another*; as prosperity, after one hath been in adversity, &c. And though it be sometime used for ‘rewarding’ evil for good, Ps. vii. 5, or evil for evil, Ps. cxxxvii. 8, yet from God to his people, it commonly signifieth ‘a bountiful rewarding of good things,’ instead of evil, which we rather do deserve. So Ps. cxvi. 7; exix. 17; cxlii. 8; ciii. 2, 10. The Gr. translath “dealt bounteously:” the Chald. “rewarded me good.”

## PSALM XIV.

*1. David describeth the corruption of all natural men; 4. and convinceth them by the light of their consciences. 6. He sheweth their enmity against God's people, who wish for, and glory in his salvation.*

To the master of the music, a psalm of David.

<sup>1</sup> THE fool saith in his heart, *There is no God*: they have corrupted, they have made abominable *their* practice, *there is none* that doth good. <sup>2</sup> Jehovah from the heavens looked down upon the sons of Adam, to see if there were any that understandeth, any that seeketh God. <sup>3</sup> All is departed, together they are become unprofitable: *there is none* that doth good, none not one. <sup>4</sup> Do they not know, all that work painful iniquity, that eat my people *as* they eat bread; they call not on Jehovah? <sup>5</sup> There dread they a dread, because God *is* in the just generation.

<sup>6</sup> The counsel of the poor afflicted ye would make abashed, be-

VER. 1.—THE FOOL,] *Nabal* (which hath the signification of *fading, dying, falling away*, as doth a leaf or flower, Is. xl. 8; 1 Pet. i. 24,) is a title given to the 'foolish' man, as having lost the juice and sap of wisdom, reason, honesty, godliness; being fallen from grace ungrateful, and without the life of God; as a dead carcass, (which of this word is called *Nabalak*, Lev. xi. 40,) and therefore ignoble, and of vile esteem; opposed to the noble man, Is. xxxii. 5. The apostle in Gr. turneth it 'imprudent or without understanding,' Rom. x. 19, from Deut. xxxii. 21. SAITH IN HIS HEART,] That is, *mindeth*, and *persuadeth himself in secret*. So Ps. x. 4; liii. 2. No GOD,] The Chald. expoundeth it, "no power (or dominion) of God in the earth." THEY HAVE CORRUPTED,] *Marred* to wit, *themselves*; therefore the Gr. saith, "they are corrupted;" the Chald. saith, "corrupted their works." This word is used for corruption both of religion and manners, by idolatry and other vices, Exod. xxxii. 7; Deut. xxxi. 29; Gen. vi. 12. And that which he spake before as of one man, he now applieth to all mankind. MADE ABOMINABLE,] Or *made loathsome* to wit, *their action or themselves*; as the Gr. saith, "they are abominable, or become loathsome." So in 1 Kings xxi. 26. The Chald. interpreteth, "they abhor good." PRACTISE,] Meaning *their evil actions*: therefore in Ps. liii. 2, it is *guavel, evil*; which here is *gnutiluh action*.

VER. 3.—ALL IS,] Or, *the all*, that is, *the whole universal multitude is departed*; all in general, and every one in particular, as is expressed, Ps. liii. 4. BECOME UNPROFITABLE,] Or *fit for no use*; so the apostle expresseth it in Gr.: the word here used being rare, and taken from Job xv. 16, and betokeneth a thing loathsome; stinking, and so unfit for use.

VER. 4.—DO THEY NOT KNOW?] Meaning, *doubtless they know*, and cannot plead

ignorance. A question hath often the force of an earnest asseveration. EAT MY PEOPLE,] That is, *the poor*, as is added for explanation in Exod. xxii. 25, for God's people commonly are the poorer sort, James ii. 5, 6; Luke vi. 20, and such are eaten or devoured of the wicked, Ps. lxxix. 7, who 'eat their flesh, and flay off their skin, and chop them in pieces as flesh for the caldron,' Mic. iii. 3. AS THEY EAT BREAD,] The word *as* seemeth here to be understood or, without it, we may read, 'they eat bread,' that is, 'are secure, and without remorse,' do give themselves to eating and drinking. So 'eating of bread is used for banqueting,' Exod. xviii. 12.

VER. 5.—THERE DREAD THEY A DREAD,] That is, *they are sore adread*, or *fear a great fear*, as Luke ii. 9. So, 'hath sinned a sin,' Lam. i. 8, that is, 'hath grievously sinned.' And by 'there,' he meaneth the suddenness of it, as also in Ps. xxxvi. 13, or 'there,' that is, in their heart and conscience. The Gr. translateth, "they dreaded with fear, where no fear was:" the Chald., "they feared with a false fear, with which it was not meet to fear." BECAUSE GOD IS,] This may be taken as a cause of their foresaid fear, as Saul was afraid of David, 1 Sam. xviii. 14, 15, or it is an opposition to their dread, 'but God is in the just generation,' and therefore they dread not, but are defended from the siege of their enemies, as Ps. liii. 6. The Chald. saith, "because the word of the Lord is in the generation of the just."

VER. 6.—YE WOULD MAKE ABASHED,] That is, ye reproach it, and would confound, frustrate, and bring it to nothing. So abashing and shame is often used for frustration of one's purpose and hope, Ps. vi. 11. BECAUSE JEHOVAH,] Or, *but Jehovah is his shelter and hope*, therefore he shall not be abashed, Ps. xxv. 3. Contrariwise, 'the wicked shall be abashed, because God refuseth them,' Ps. liii. 6.



cause Jehovah *is* his hope. <sup>1</sup> Who will give out of Zion the salvation of Israel? when Jehovah returneth the captivity of his people, Jacob shall be glad, Israel shall rejoice.

VER. 7.—WHO WILL GIVE,] Or, *O that some would give!* it is a form of wishing often used in the scripture, as Ps. lv. 7; Deut. v. 59; Job vi. 8. OUT OF ZION,] This is meant of Christ the salvation of God to Israel, who was expected out of Zion; as it is written, ‘the Redeemer shall come out of Zion, and shall turn away impieties from Jacob,’ Rom. xi. 26. RETURNETH THE CAPTIVITY,] That is, *bringeth again those that were led captives:* according to the promise, Deut. xxx. 3, and this was performed by Christ, Luke iv. 18; Eph. iv. 8. Captivity or leading away, is here used for the people led away; as another word of like signification is so used, Ezek. xi. 24, 25. So Ps. cxxvi. JACOB, ISRAEL,] That is, *God’s people, the posterity of Jacob*, who also was called *Israel*. (So Aaron was put for his posterity, the Aaronites, 1 Chron. xii. 27; xxvii. 17, and David, for his children, 1 Chron. iv. 31,) Jacob is a name that noteth ‘infirmity;’ for he strove for the first birth-

right, but obtained not, when he ‘took his brother by the heel in the womb;’ and thereupon was called Jacob, Gen. xxv. 22, 26. But Israel is a name of power and principality; for after he had wrestled with the angel, behaved himself princely, wept, prayed and prevailed, his name was changed from Jacob to Israel, as a prince or prevailer with God, Gen. xxxii. 24, 26, 28; Hos. xii. 3, 4. Therefore is the name Israel given to all God’s people, even the Gentiles also, that have Jacob’s faith, Gal. vi. 16, as long before Jether, who was by nature an Ishmaelite, 1 Chron. vii. 17, was for his faith and religion called an Israelite, 2 Sam. xvii. 25. It may also be observed, how in this word ISRAEL are contained the first letters of the names of Abraham and Sarah his wife, of Isaac and Rebekah his wife, of Jacob and of both his wives, Leah and Rachel: all which persons (except Rachel) were also buried together in one cave, Gen. xlix. 29, 31.

## PSALM XV.

*David describeth a citizen of Zion, by his godly and righteous conversation.*

<sup>1</sup> A psalm of David; Jehovah, who shall sojourn in thy tent, who shall dwell in the mountain of thy holiness? <sup>2</sup> He that walketh perfect, and worketh justice, and speaketh truth in his

VER. 1.—IN THY TENT,] Or *pavilion*, called in Hebrew *Ohel*, of *spreading over*. God caused an habitation to be made in the wilderness, wherein he dwelt among men, Exod. xxvi. Ps. lxxviii. 60, that mansion, made of ten curtains, he called *Mishcan*, an habitacle, or tabernacle, Exod. xxvi. 1; Ps. xxvi. 8, over which, other curtains were made and cast for a covering, called *Ohel*, ‘a tent or covering,’ Exod. xxvi. 7. Hereupon the whole place is called sometime *Ohel*, a ‘tent,’ sometimes *Mishcan*, a ‘tabernacle.’ To this tent all God’s people were to come for his public worship, Lev. xvii. 4, 5; Deut. xii. 5, 6. It was a movable place, and so differed from an ‘house’ or settled habitation, 2 Sam. vii. 1, 6; 1 Chron. xvii. 5, yet for the use, it is

sometime called ‘a house,’ as is noted on Ps. v. 8. MOUNTAIN,] *The mount Zion*, whereof see Ps. ii. 6. The Chald. calleth it, “the mount of the house of thy holiness.”

VER. 2.—WALKETH PERFECT,] That is, leadeth his life *perfect, entire, simple, sincere, and unblemished*. It noteth the integrity that is before God, in heart and spirit; according to the covenant, ‘walk before me, and be perfect,’ Gen. xvii. 1, and, ‘thou shalt be perfect with Jehovah thy God,’ Deut. xviii. 13; Matt. v. 48. Therefore this perfectness must first be in the heart, Ps. cxix. 80, then in the ways, Ps. xviii. 33; cxix. 1. WORKETH,] Or, *effecteth justice;* this is ‘wrought by faith,’ Heb. xi. 33; and

heart. <sup>3</sup> Slandereth not with his tongue, doth not evil to his next friend, and taketh not up a reproach against his neighbour. <sup>4</sup> In whose eyes an abject is contemned, but he honoureth them that fear Jehovah: sweareth to *his* hurt, and changeth not. <sup>5</sup> Giveth not his money to biting usury, and taketh not a bribe against the innocent: he that doth these *things* shall not be moved for ever.

such a man is acceptable to God, Acts x. 35.

VER. 3.—SLANDERETH NOT,] Or *defameth not, backbiteth not*. This word *Ragal*, (from whence *Regel*, a foot, is derived) properly noteth a 'going to and fro,' 'prying and spying,' and 'carrying tales and rumours,' and is used for defaming, or 'calumniating by craft and guile,' 2 Sam. xix. 27; and here generally for all busy, crafty, deceitful or malicious abuse of the tongue: which the Gr. expresseth by "using fraud" "or dole." TAKETH NOT UP A REPROACH,] Or *layeth not on, or beareth not a reproach*. This importeth both the first raising, and the after receiving and reporting of a reproachful tale, Exod. xxiii. 1; Lev. xix. 16. The like phrase is used sometime for bearing or suffering reproach, Ps. lxi. 8; Ezek. xxxvi. 15; that sense is not amiss here; 'beareth not reproach upon his neighbour,' that is, suffereth not his neighbour to be reproached; as elsewhere he saith, 'bear not sin upon thy neighbour,' or 'suffer him not to sin,' Lev. xix. 17.

VER. 4.—IN WHOSE EYES AN ABJECT,] Or, *In his eyes a reprobate is contemned*. The order also may be changed thus, 'in whose eyes the contemptible' (or 'vile person,' as Dan. xi. 21,) is rejected. See examples of such carriage, 2 Kings iii. 14; Esth. iii. 2; Luke xxiii. 9. The Gr. translateth it, "an evil-doer is set at nought before him:" the Chald. thus, "He that is despised in his

own eyes, and contemned." SWEARETH TO HIS HURT,] Or *to his evil, his hinderance, or to afflict himself*. Which may be understood of oaths to men, turning to his own loss and damage, which yet he keepeth; or of oaths to God, vowing to afflict himself, by abstinence. The Heb. word which signifieth *evil*, is often used for affliction; as in Ruth i. 21, 'the Almighty hath done evil unto me,' that is, *hath afflicted me*. Otherwise if we understand it of doing evil to another, the meaning is, 'sweareth to do evil, but doth not recompense it;' that is, performeth it not: for the word *change*, here used, sometimes signifieth *recompense*, as Job xv. 31; compare this place with the law for 'swearing to do evil, or good,' Lev. v. 4. The Gr. translateth 'sweareth to his neighbour:' for *rangh*, 'evil,' reading *reangh*, 'a neighbour:' this sense is good. And *rangh*, though not usual, may be taken for a neighbour here, and in Prov. vi. 21.

VER. 5.—MONEY,] Heb. *silver*, that is, *money*, usually made of *silver*. TO BITING USURY,] Or *with biting*, that is, *usury*, fitly so called, because it *biteth* and *consumeth* the borrower and his substance. See the notes on Exod. xxii. 25. BE MOVED,] Or *shaken, removed*. And commonly it implieth in it some evil to the thing moved, Ps. xxxviii. 17; xciv. 18; xiii. 5; lx. 4, and often in the Psalms; therefore the just have this privilege of God, 'never to be moved,' Ps. lv. 23; Prov. x. 30; xii. 3.

## PSALM XVI.

1. *David prophesieth of Christ's confidence in God, and love to the saints on earth.* 4. *The sorrows of idolaters, with whom he hath no communion.* 5. *He is content with his lot and heritage.* 7. *Blesseth God in his afflictions.* 9. *Professeth his hope of resurrection from the dead, and eternal joys at the right hand of God.*

<sup>1</sup> MIGHTAM of David: Preserve me, O God, for I hope for

VER. 1.—MIGHTAM OF DAVID,] *David's jewel*, or notable song. *Cethem* is 'fine glister-

ing gold,' Ps. xlv. 10, of that this *michtam* may be derived, for 'a golden jewel:' and so note

safety in thee. <sup>2</sup> Thou hast said to Jehovah, thou *art* my Lord; my good not unto thee. <sup>3</sup> To the saints which are in the earth, and the excellent, all my delight in them. <sup>4</sup> Their sorrows shall be multiplied *that* endow another: I will not pour out their poured out oblations of blood, neither will I take up their names upon my lips. <sup>5</sup> Jehovah the portion of my part and of my cup, thou sustainest my lot. <sup>6</sup> The lines are fallen to me in the pleasant *places*, yea the heritage is fair for me. <sup>7</sup> I will bless Jehovah, which hath

the excellency of this Psalm. The like title is before the lvi. lvii. lviii. lix. and lx. Psalms. PRESERVE ME, O GOD,] Christ speaketh this Psalm by David his type, as we are taught in the New Testament, Acts ii. 25, 31; xiii. 35, and here is handled his mediatorship, death, resurrection, and ascension. IN THEE,] Chald. "in thy word."

VER. 2.—[THOU HAST SAID,] He speaketh this to himself; "thou, O my soul, sayest," so the Gr. paraphrase explaineth it; and the Gr. to make it plainer, translateth, "I have said." Or it may be spoken to the spouse or church of Christ. MY GOOD NOT UNTO THEE,] Understand, extendeth not, or pertaineth not to thee, or is not for thee; which the Gr. expoundeth thus, "of my goods thou hast no need." For, if man be just, what giveth he to God? or what receiveth he at his hand? Job xxxv. 7. The Chald. saith, "my good is not given but of thee."

VER. 3.—[TO THE SAINTS,] To wit, my good extendeth, as elsewhere Christ saith, 'for their sakes sanctify I myself, that they also may be sanctified through the truth,' John xvii. 19. ARE IN THE EARTH,] Such is the meaning of the Heb. phrase, "in earth they;" the relative being put for the verb, which sometime the Heb. itself explaineth: as, 'he not the king of Israel,' 1 Kings xxii. 33; for 'it was not the king,' 2 Chron. xviii. 32; so 'he overseer,' 2 Kings xxv. 19; for 'was overseer,' Jer. lii. 25, and sundry the like. EXCELLENT,] Or, *noble, glorious, wonderful*: an honourable title given to Christians. See Ps. viii. 2. The Chald. addeth "excellent in good works." ALL MY DELIGHT IN THEM,] Or, *in whom all my pleasure is*; Heb. *cheptsibam*, that is, my pleasure in them; so in Is. lxii. 4, the church is called *cheptsibah*, that is, my pleasure in her.

VER. 4.—[THEIR SORROWS SHALL BE MULTIPLIED,] This is meant of idolaters, who hastily endow, that is, offer sacrifice to another God, and so increase their griefs; which may be understood of afflictions, or of grievous idols: for the Heb. *ghnatsabim*, sorrows, is often used for idols, as in Ps. cxv. 4, and so the Chald. paraphrast taketh it here, saying, "the wicked they multiply their idols, and after they hasten to offer their gifts."

Accordingly the sense may be this, 'they whose grievous idols are multiplied, they endow another god; I will not pour out their oblations; that is, I will not partake with them, or be a mediator for them. ENDOW ANOTHER,] Or, *hasten to another*. A similitude from dowries given in marriages, meaning gifts and oblations hastily brought for divine worship. POURED OUT OBLATIONS,] Or, *shed-offerings*; effusions properly, put by figure of speech for effused or poured out liquor, commonly called drink-offerings, which were wont to be poured out upon the sacrifices, and by God's law were to be of wine or *shecar*, Num. xv. 5, 7, 10; xxviii. 7, but among idolators were of blood. The Chald. giveth this sense, "I will not receive with favour their drink-offerings, nor the blood of their sacrifices. TAKE UP THEIR NAMES,] That is, not mention or speak of them, according to the law, Exod. xxiii. 13; Josh. xxiii. 7.

VER. 5.—[OF MY PART,] Or, *of my partage*, that is, of the inheritance parted, shared, and dealt unto me. So the Gr. turneth it, "of mine inheritance." The word is generally used for lands, cities, goods, spoils, &c. that are shared out. And this here hath reference to the law of the priests, which had no part among the people, for that 'the Lord was their part and inheritance,' Num. xviii. 20. The Lord is 'his people's part,' Jer. x. 16; li. 19; and again, his people are called his part, Deut. xxxii. 9. MY CUP,] That is, measure and portion of joys or afflictions, Ps. xxiii. 5; and xi. 6. MY LOT,] This also is used for an inheritance obtained by lot, Jos. xviii. 11; Judg. i. 3. The apostle calleth Christ's church by this name, 1 Pet. v. 3. The Gr. translateth, "thou art he that restorest mine inheritance to me."

VER. 6.—[THE LINES,] Or *cords*, such were used in measuring of lands or heritages, Ps. cv. 11; lxxviii. 55; 2 Sam. viii. 2; and figuratively a line is put for the 'portion measured,' Josh. xvii. 5, 14. IS FAIR FOR ME,] Or, which is *fair unto me*, that is, which pleaseth me well.

VER. 7.—[COUNSELLED ME,] Given me counsel by his word and Spirit, touching my sufferings, and the glory that shall follow, 1 Pet. i. 11; Luke xxiv. 25, 26. 'God is

counselled me, yea, *in* the nights my reins do chastise me. <sup>8</sup> I have proposed Jehovah before me continually, for *he is* at my right hand, I shall not be moved. <sup>9</sup> Therefore my heart rejoiceth, and my glory is glad; also my flesh shall dwell in confidence. <sup>10</sup> For thou

wonderful in counsel, and excellent in works, Is. xxviii. 29.

VER. 8.—I HAVE PROPOSED,] Or, *equally set*: the Gr. (which the apostle followeth) saith, 'I beheld before,' Acts i. 25. HE IS AT MY RIGHT HAND,] The word *is*, is supplied, Acts ii. 25. For 'God to be at the right hand,' is powerfully to assist and comfort: as on the contrary, for Satan to be there, is greatly to resist and annoy, Ps. cix. 6; Zach. iii. 1. I SHALL NOT BE MOVED,] Or, 'that I be not moved,' Acts ii. 25.

VER. 9. MY GLORY,] This by the apostle is applied to the tongue, Acts ii. 26, which is the instrument wherewith we glorify God. See Ps. xxx. 13; lvii. 9; Gen. xlix. 6. DWELL IN CONFIDENCE,] Or, *abide with hope*, that is, boldly, safely and securely; meaning that his flesh (his body) should abide (or rest) in the grave, with sure hope of rising again from the death at the third day.

VER. 10.—MY SOUL,] The Heb. *nephesh* and Gr. *psuchē*, which we call soul, hath the name of breathing or respiring, and is therefore sometime used for the breath, Job xli. 12, it is the vital spirit that all quick things move by; therefore beasts, birds, fish, and creeping things are called in Scripture, 'living souls,' Gen. i. 20, 24. And this soul is sometimes called the blood, Gen. ix. 4, because it is in the blood of all quick things, Lev. xvii. 11. It is often put for the life of creatures; as 'keep his soul,' Job ii. 6, that is spare his life: 'a righteous man regardeth the soul of his beast,' Prov. xii. 10, that is, the life: so to seek the soul, is to seek one's life, to take it away, Ps. liv. 5; Mat. ii. 20. It is also many times used for one's self; as Job justified his soul, that is, himself, Job xxxii. 2. 'Take heed to your souls,' that is, to yourselves, Deut. iv. 15; so Gen. xix. 20; Luke xii. 19. And thus it is put for the person, or whole man; as, give me the souls, that is the persons, Gen. xiv. 21, so 'an hungry soul,' Ps. cvii. 9; 'a full soul,' Prov. xxvii. 7; 'a weary soul,' Prov. xxv. 25; 'eight souls,' 1 Pet. iii. 20; 'seventy-five souls,' Acts vii. 14, and many the like. It is used also for the lust, will, or desire, as Ps. xli. 3; Exod. xv. 9, for 'the affections of the heart,' Ps. xxv. 1, for the body of man, that hath life and sense, Ps. cv. 18; xxxv. 13; and finally, it is sometimes a dead body or corpse, Num. v. 2; ix. 10; xix. 11, 13, though this be figurative, and very improper, for at one's death the soul goeth out, Gen.

xxxv. 18. The word being thus largely used, is to be weighed according to the matter and circumstances of each text. For this here in the psalm, compare it with the like in other places, Ps. xxx. 4; cxvi. 8; lxxxix. 49; lxxxviii. 4; xciv. 17. Christ gave his soul for the ransom of the world, and poured it out unto death, Is. liii. 12; Mat. xx. 28; John x. 11, 15, 17; xv. 13. TO HELL,] Or, *in hell*, in death's estate, or deadly hell. This word *hell* properly signifieth deep, whether it be high or low; and though by custom it is usually taken for the place of devils and condemned men: yet the word is more large; and as heaven is not only the dwelling place of God and his saints, but generally all places above us, where the stars, the clouds, the winds, the birds, &c. are, as is showed, Ps. viii. 9, so hell is all places beneath. Wherefore it may in this large sense serve to express the Heb. word *sheol* here used; which *sheol* is 'a deep place,' Job xi. 8; Prov. ix. 18; and said in scripture to be beneath, Ps. lxxxvi. 13; Deut. xxxii. 22; Is. xiv. 9; as heaven is above, and it, with the Gr. word *hades*, is opposed to heaven, Ps. cxxxix. 8; Amos ix. 2; Mat. xi. 23. It cometh of *shaal*, to crave, ask, or require, because, 'it requireth all men to come unto it, and is never satisfied,' Ps. lxxxix. 49; Prov. xxx. 15, 16; xxvii. 20. It is a place or estate which all men, even the best, come unto; for Jacob made account to go thither, Gen. xxxvii. 35. and Job desired to be there, Job xiv. 13, (for he knew it should be his house, Job xvii. 13,) and our Lord Christ was there, as this psalm, with Acts ii. 31, sheweth; and Solomon telleth, that all go thither, Eccl. ix. 10. It is usually joined with grave, pit, corruption, destruction, and the like words pertaining to death, with which *sheol* or *hades* is joined as a companion thereof, Rev. i. 18; vi. 8. Dathan and Abiram, when the earth swallowed them up, are said to go down quick into *sheol*, Num. xvi. 30, 32, 33. Jonas in the whale's belly, was in the belly of *sheol*, Jon. ii. 3, and other holy men that were delivered from great miseries and perils of death are said to be delivered from *sheol* or hell, Ps. lxxxvi. 13; xxx. 4; xviii. 6; cxvi. 3, and those that are dead, are gone to *sheol*, Ezek. xxxii. 21, 27. And as death is said figuratively to have gates, Ps. ix. 14, so *sheol*, *hades*, hell, hath gates, Is. xxxviii. 10; Mat. xvi. 18, and a soul, Is. v. 14, and a hand, Ps. xlix. 16; lxxxix. 49, and a mouth, Ps. cxli. 7; and a sting, which



wilt not leave my soul to hell, thou wilt not give thy gracious saint to see corruption. <sup>11</sup> Thou wilt make me know the way of life : satiety of joys before thy face ; pleasures are at thy right hand to perpetuity.

by Christ is done away, 1 Cor. xv. 55, so that as he was not left to *sheol*, but rose from death (from the heart of the earth, Mat. xii. 40.) the third day ; so all the saints shall likewise be delivered from *sheol*, or *hades*, Ps. xlix. 16 ; Hos. xiii. 14, and it with death shall be abolished, Rev. xx. 14. So by the Heb. *sheol*, the Gr. *hades*, and our English *hell*, we are to understand the place, estate, or depth of death, *deadlied*. See the annot. on Gen. xxxvii. 35. And these words, ' thou wilt not leave my soul to hell,' teach us Christ's resurrection ; as if he should say, thou wilt not leave me to the power of death or grave to be consumed, but wilt raise me from the dead, as the words following, and the apostle's explanation do manifest, Acts, ii. 24, 31 ; xiii. 34, 35. THOU WILT NOT GIVE,] Not *grant* or *suffer*. An Heb. phrase often used, as ' I gave thee not to touch her,' Gen. xx. 6. God ' gave thee not to hunt me,' Gen. xxxi. 7 ; ' he will not give you to go,' Exod. iii. 19. So Ps. lv. 23 ; lxvi. 9 ; cxviii. 18, and many the like. TO SEE CORRUPTION,] That is, to feel corruption, or to corrupt, to rot. As to see death, is to die, Ps. lxxxix. 49 ; Luke ii. 26 ; John viii. 51, 52 ; so, to ' see evil,' Ps. xc. 15, and to ' see good,' Ps. xxxiv. 13, is to feel and enjoy it, and to ' see the grave,' Ps. xlix. 10. CORRUPTION,] The Heb. *shachath* properly signifieth corruption or rottenness ; and is so to be taken here, as the

apostle urgeth the force of the word, Act xiii. 36, 37. ' David saw corruption, but he whom God raised up, saw not corruption.' Yet often the word is used for a pit or ditch wherein carcases do corrupt. See the note on Ps. vii. 16.

VER. 11.—THOU WILT MAKE ME KNOW,] Or, *hast made me know*, (as Acts ii. 28,) that is, givest me experience of. THE WAY OF LIFE,] *journey of lives* : the way or course to life from death, and to continue in life eternal ; the apostle saith, ' ways of life,' Acts ii. 28. And hereby life in heaven with God is implied ; as, ' to enter into life,' Mat. xviii. 9, is to enter ' into the kingdom of God,' Mark ix. 47. BEFORE THY FACE,] Or, *with thy face* : that is, ' in thy presence,' I shall have ' fulness of joys.' The Gr., which the apostle followeth, Acts ii. 28. saith, ' Thou wilt fill me with joy, with thy face.' The Heb. *eth penei* and *liphnei*, ' with,' or ' before the face,' are both one, and sometimes put one for another ; as 1 Kings xii. 6, with 2 Chron. x. 6. God's face or presence, as it is our greatest joy in this life, Exod. xxxiii. 14—16, so shall it be in the next, Ps. xvii. 15. Wherefore the wicked shall then be punished, ' from his presence,' 2 Thess. i. 9. PLEASURES,] Or, *pleasantnesses*, (that is, *pleasant joys*,) *at thy right hand*, the place of honour, delights, and joys eternal, Mat. xxv. 33, 34, 46.

## PSALM XVII.

1. *David in confidence of his integrity, craveth defence of God against his enemies.* 10. *He sheweth their pride, craft and eagerness.* 13. *He prayeth to be delivered from them who have their portion in this life ; but his hope is for the life to come.*

### <sup>1</sup> A PRAYER of David.

Hear thou Jehovah, justice ; attend to my shrill cry : hearken to my prayer, without lips of deceit. <sup>2</sup> From before thy face,

VER. 1.—JUSTICE,] That is, *my justice*, as the Gr. explaineth it, " my just cause and complaint." The Chald. saith, " accept, Lord, my prayer in justice. SHRILL CRY,] Or, *shouting*, that is, ' loud complaint.' See Ps. v. 12. WITHOUT LIPS,] Or, *not with lips of deceit*, that is, ' which prayer is unfeigned, not uttered with guile.

VER. 2.—COME FORTH,] Or, *proceed*, that is, let my judgment be clearly pronounced and executed. Therefore in Hos. vi. 5, he addeth the similitude of the light or sun. RIGHTEOUSNESS,] Or, *equities* ; this is all righteous causes and persons, or my most righteous cause.

VER. 3.—HAST TRIED,] Or, *examined me*,

let my judgment come forth; let thine eyes view righteousnesses. <sup>3</sup> Thou hast proved my heart, hast visited by night; thou hast tried me, *but* hast not found: <sup>4</sup> I have purposed my mouth shall not transgress. For the works of men by the word of thy lips, I have observed the paths of the breaker through. <sup>5</sup> Sustain thou my steps in thy beaten paths, *that* my footsteps be not removed. <sup>6</sup> I call upon thee, for thou wilt answer me, O God, bow thine ear to me, hear my saying. <sup>7</sup> Marvellously separate thy mercies, O Saviour of them that hope for safety: from them that raise up themselves with thy right hand. <sup>8</sup> Keep thou me as the black of the apple of the eye; in the shadow of thy wings hide thou me. <sup>9</sup> From faces of the wicked that waste me, my enemies in soul, *that* environ round against me. <sup>10</sup> *With* their fat they have

to wit, as metal in the fire: so Ps. lxi. 10. HAST NOT FOUND,] Or, *shalt not at all find*, to wit, any dross or deceit; or, as the Chald. addeth, 'corruption.' The Gr. translatheth, "iniquity was not found in me." SHALL NOT TRANSGRESS,] Or, *transgresseth not*, that is, I purposed not to transgress with my mouth, by murmuring against thy fiery trial of me; or, that which I purposed, my mouth transgresseth not, but my thoughts and words agree. The Chald. thus, "I have thought evil, it hath not passed my mouth."

VER. 4.—FOR THE WORKS,] Or, concerning the works of men: Adam is here used for all earthly men. HAVE OBSERVED,] Or, *taken heed of*, to wit, lest they should hurt me, or, that I should not walk in them, as the next verse sheweth; otherwise sometimes to observe ways, is 'to walk in them,' Ps. xviii. 22. THE BREAKER THROUGH,] That is, *the robber or thief*, as this word is expounded in Gr. Mat. xxi. 13, from Jer. vii. 11, one that breaketh bounds or limits, houses, hedges, laws, &c. So Ezek. xviii. 10.

VER. 5.—SUSTAIN,] *Hold up*, or *contain*; this is spoken prayer-wise to God, as the next verse manifesteth; the Gr. turneth it, "make perfect." It may also be read, 'sustaining;' or 'to sustain;' and so have reference to the former verse, 'I observed the robbers' paths,' not to walk in them, but to 'sustain (or sustaining, holding fast) my steps in thy paths.' The Heb. *tamoch* may be Englished, 'sustain thou;' as *zachor* is 'remember thou,' Exod. xx. 8; *shamor*, 'observe thou,' Deut. v. 12, *haloc*, is 'go thou,' 2 Sam. xxiv. 12, for which in 1 Chron. xxi. 10, is written *lec*, 'go thou.' MY STEPS,] Or, *my steppings forward, my right-forth steps*. So Ps. xxxvii. 31; xl. 2. BEATEN PATHS,] Or, *round paths*; properly the word signifieth paths beaten with waggon wheels; here used generally for strait, direct, and beaten ways. So Ps. xliii. 3; lxi. 12; cxi. 6.

VER. 7.—MARVELLOUSLY SEPARATE,] Or, *make marvellous*, that is, in wondrous and excellent sort show me thy mercies, which are common unto all, let them now peculiarly be bestowed on me. See Ps. iv. 4. The Gr. saith "make marvellous." When Christ cometh he 'will be made marvellous in them that believe,' 2 Thess. i. 10. HOPE FOR SAFETY,] Or, *trust*, to wit, in thee, as the Gr. explaineth it, or, 'in thy right hand,' as is after expressed. God is 'Saviour of all men, specially of them that believe,' 1 Tim. iv. 10. WITH THY RIGHT HAND,] This seemeth to have reference to the first, 'O Saviour (or thou which savest) with thy right hand;' as Ps. cxxxviii. 7; lx. 7. It may also be referred to the second, 'them that hope in thy right hand;' or to the last, 'them that raise up themselves against thy right hand;' and thus the Gr. turneth it. But the Chald. otherwise, "avenge them on those which rise up against them, with thy right hand."

VER. 8.—THE BLACK,] That is, the sight in the midst of the eye, wherewith appeareth the resemblance of a little man; and thereupon seemeth to be called in Heb. *ishon*, of *ish*, which is a man. And as that part is blackish, so this word is also used for other black things, as 'the blackness of the night,' Prov. vii. 9, and 'blackness of darkness,' Prov. xx. 20. OF THE APPLE,] So we call that which the Heb. here called *bath*, and in Zach. ii. 8, *babath*, that is, the little image appearing in the eye, as before is noted. The word *bath* also signifieth a daughter, whereto the Gr. *coree* doth agree. By this is meant the tender care of God for his people: and David here useth both words for more vehemency; whereas elsewhere one of them only is used, *ishon*, the black, in Deut. xxxii. 10; Prov. vii. 2, *babath* and *bath*, the apple, in Zach. ii. 8; Lam. ii. 18. HIDE THOU ME,] Heb. *thou shalt hide*, or *keep me secret*.

closed up, *with* their mouth they speak in pride. <sup>11</sup> *In* our steps now they compass us; their eyes they set bending down into the earth. <sup>12</sup> His likeness is as a lurking lion *that* is greedy to tear, and as a lurking lion sitting in secret *places*. <sup>13</sup> Rise up, Jehovah, prevent thou his face, make him bow down, deliver my soul from the wicked one *with* thy sword. <sup>14</sup> From mortal men *with* thine hand, Jehovah, from mortal men of the transitory world, *who* have their part in *this* life, and their belly thou fillest with thine hid *treasures*; satisfied are the sons, and they lay up their overplus for their babes. <sup>15</sup> I, in justice shall view thy face, shall be satisfied when I awake with *thine* image.

It is the property of the Heb. tongue, often to set down a prayer in this form, especially in the end of a sentence, as noting some assurance to have a request fulfilled. So in Ps. liv. 3; lix. 2; lxiv. 2; Job vi. 23; xxi. 3; xl. 5. See also the note on Ps. x. 17.

VER. 9.—[FROM FACES,] Or, *because of the wicked*. See Ps. iii. 1. ENEMIES IN SOUL,] Or, *for the soul*; meaning deadly enemies, that seek the soul or life. See Ps. xxxv. 4. The Chald. expoundeth it, “in the will (or desire) of their soul.”

VER. 10.—[THEY HAVE CLOSED UP,] To wit, their face or body; (much like that speech in Job xv. 27, ‘he hath covered his face with his fatness,’) or, their fat they close up, meaning that they pamper and harden themselves. IN PRIDE,] That is, proudly or haughtily.

VER. 11.—[IN OUR STEPS,] Or, *in our going*, that is, wheresoever we go, they trace our footing, they compass me and us: the Heb. hath both these readings, meaning David, with his company. THEY SET,] To wit, upon us. BENDING DOWN,] To wit, themselves, that they be not espied: as Ps. x. 10, or to bend down, to wit, us, to overthrow us, or to set down their nets and snares.

VER. 12.—[HIS LIKENESS,] That is, the likeness (or hue) of every one of them; or he may intend some principal one, as Saul.

VER. 13.—[PREVENT HIS FACE,] That is, first come to help me, and suddenly and unlooked for come upon him, and disappoint him. WITH THY SWORD,] That is, *thy judgment and vengeance*, for all means of destruction are the Lord’s sword, Is. lxvi. 16; xxvii. 1; Jer. xlvii. 6; Zeph. ii. 12. The Chald. expoundeth it, “the wicked which deserveth to be killed with thy sword,” or understand, ‘which wicked man is thy sword,’ as Ashur is called the ‘rod of his wrath, Is. x. 5, and so in the verse following, ‘from mortal men, which are thy hand;’ or, with thy hand, that is, thy judgment or plague, for so God’s hand often signifieth, Exod. vii. 4; Acts xiii. 11.

VER. 14.—[OF THE TRANSITORY WORLD,]

That is, *worldlings*, as they of the city are citizens, Ps. lxxii. 16. The word *cheled* is used also for the short time of man’s age and duration, Ps. xxxix. 6; lxxxix. 48. Here and in Ps. xlix. 2, it is the world, named of the transitoriness, ‘for the fashion of this world passeth away,’ 1 Cor. vii. 31. IN THIS LIFE,] According to Abraham’s speech, ‘Son, remember that thou in thy lifetime receivest thy good things,’ Luke xvi. 25. Of the wicked’s prosperity here, see Job xxi. 78, &c. THE SONS,] To wit, of those worldlings, meaning that both they and their children have their fill. Or, ‘satisfied are they with sons,’ as in Job xxi. 11, ‘they send forth their children like a flock.’ THEIR OVERPLUS,] The residue of their store, or their excellency. For this word *jether* is used sometimes for overplus in quantity, Exod. xxiii. 11; 1 Kings xi. 41: sometimes it noteth also the excellency or dignity, Gen. xlix. 3.

VER. 15.—[IN JUSTIFICATION,] Meaning *in the justice* (or righteousness, which is ‘of God by faith’ in Christ, as Phil. iii. 9. VIEW THY FACE,] That is, *enjoy thy comfortable favour*, as Ps. iv. 7; xix. 11, or ‘shall see and know thee plainly and perfectly,’ as 1 Cor. xiii. 12; 2 Cor. iii. 18; 1 John iii. 2. WHOM I AWAKE,] To wit, out of the dust of the earth, ‘from the sleep of death,’ as Is. xxvi. 19. WITH THY IMAGE,] To wit, *I shall be satisfied with it*; so meaning by image, God’s glory, or, with thy image, that is, having it upon me: for ‘as we have borne the image of the earthly man, so shall we bear the image of the heavenly,’ 1 Cor. xv. 49. Compare herewith Ps. lxxiii. 20. The Heb. doctors expounded this “in justice,” to be meant of the garden of Eden (the heavenly paradise) called justice, “and that in the world to come, which is after the raising of the dead to life; it is in the light stored up, called the image; and this is that (in Ps. xvii.) “I shall be satisfied when I awake, with thine image,” saith R. Menachem on Dent. iv. But the same rabbin on Lev. x. giveth a better exposition of this word justice, say-

ing, "For there is no coming before the most high and blessed king, without the shecinali (that is, the divine majesty of God in Christ)

to signify which thing (it is said) I in justice shall view thy face."

### PSALM XVIII.

1. *David having been delivered from all his enemies, professeth his love unto God therefore.* 5. *He remembereth the great dangers wherein he had been,* 7. *his cries unto God,* 8. *the Lord's wonderful judgments upon his enemies,* 17. *and deliverance of David.* 21. *He sheweth his integrity of life,* 27. *God's justice towards all men,* 33. *the victories which he gave unto David,* 44. *and dominion over peoples.* 50. *The glory of God's name among the Gentiles, for his salvation of Christ (whom David figured) and of all nations by him.*

<sup>1</sup> To the Master of the music, a Psalm of the servant of Jehovah, of David, which spake to Jehovah the words of this song, in the day that Jehovah had delivered him from the hands of all his enemies, and from the hand of Saul. And he said;

<sup>2</sup> I WILL dearly love thee, Jehovah, my firm strength. <sup>3</sup> Jehovah, my Rock and my fortress, and my deliverer, my God, my Rock, in whom I hope for shelter, my shield, and horn of my salvation, mine high defence. <sup>4</sup> I called upon the praised Jehovah, and from mine enemies I was saved. <sup>5</sup> The pangs of death compassed me,

VER. 1.—THE SERVANT OF JEHOVAH,] So he entitleth himself here, and in Ps. xxxvi. 1, for his service in administering the kingdom. This song is also written in 2 Sam. xxii., with some little change of a few words which shall be observed. HAND OF SAUL,] which noteth the power of the king, above that which is noted by the hand or palm of other enemies; yet for this word *hand*, in 2 Sam. xxii. 1, is used *palm*: the Chald. expoundeth it, "the sword of Saul."

VER. 2.—I WILL DEARLY LOVE,] Or, *I love heartily with my inmost bowels.* The original word is in this place for *entire love*; but elsewhere is often used for 'tender mercy,' or 'bowels of compassion,' Ps. xxv. 6; cii. 14; ciii. 13. This verse is added here, more than in 1 Sam. xxii.

VER. 3.—FORTRESS,] Or, *munition*, a place or hold to flee unto, when one is hunted and chased. See Ps. xxxi. 3. ROCK,] Two names of a rock are in this verse; the first, *selangh*, a firm stone, rock or cliff; the latter, *tsur*, a strong or sharp rock, and is often the title of God himself, and turned in Gr. *Theos*, that is, God, as in 32d and 47th verses of this Psalm, Deut. xxxii. 4, 18, 30, 31; Ps. lxxi. 3, and in many other places. HORN OF MY SALVATION,] That is, *the horn that saveth me.* A horn signifieth power and glory, Ps. xcii.

11; Amos vi. 13; Hab. iii. 4; therefore horns are used to signify kings, Dan. viii. 21; Rev. xvii. 12. And Christ is called 'the horn of salvation,' Luke i. 69. HIGH DEFENCE,] Or, *tower, refuge.* See Ps. ix. 10. In 2 Sam. xxii. 3, there is added more, 'and my refuge, my Saviour, from violent wrong thou savest me.'

VER. 4.—PRAISED,] That is, *glorious, excellent, praise-worthy*; and accordingly for his mercies usually praised of his people. So Ps. xlviii. 2. The Chald. expoundeth it, "with a praise (or hymn) I prayed before the Lord." And the Gr. "praising I will call upon the Lord."

VER. 5.—THE PANGS,] *Pains, throes, sorrows*, as of a woman in child-birth; so the original word signifieth, Hos. xiii. 13; Is. xiii. 8; lxvi. 7; and so the Chald. explaineth it, "Anguish compassed me as of a woman which sitteth in the birth, and hath no strength to bring forth, and she is in danger of death." Or, the bands, the cords (as the word also signifieth, Job xxxvi. 8; Prov. v. 12.) For this in 2 Sam. xxii. 5, another word is used, that signifieth 'breaches;' which also is applied 'to the breaking forth of children at the birth,' Hos. xiii. 13; Is. xxxvii. 3, and 'to the billows of the sea,' Ps. xlii. 8. STREAMS,] Or, *brooks, bourns.* The original word *nachal* is used as our Eng-



and the streams of Belial frightened me. <sup>6</sup> The pangs of hell went round about me, the snares of death prevented me. <sup>7</sup> In the distress upon me, I called upon Jehovah, and unto my God I cried out: he heard my voice out of his palace, and my out-cry before him entered into his ears. <sup>8</sup> And the earth shook and quaked,

lish bourn, both for a brook or stream running in a valley, and for the valley itself, 1 Kings xvii. 3, 4. Waters do often figure out afflictions, Ps. lxxix. 2, 3, bourns or streams of waters, means 'vehement and violent afflictions,' Ps. cxxiv. 4; Jer. xlvii. 2. BELIAL,] Or, *ungodliness*. The Heb. *belijaghnal* (which the apostle in Gr. calleth *belial*, 2 Cor. vi. 15,) is used to denote extreme mischief and wickedness, or most impious and mischievous persons, called 'sons of Belial,' Deut. xiii. 13; 'daughters of Belial,' 1 Sam. i. 16; 'men of Belial,' 1 Sam. xxv. 25, and sometimes Belial itself, as in Nah. i. 25, 'Belial shall no more pass through thee;' and 2 Sam. xxiii. 6, 'Belial shall be to every one as thorns thrust away;' and Job xxxiv. 18, 'Wilt thou say to a king, Belial?' It is also applied to special sins and sinners, as 'a witness of Belial,' Prov. xix. 28; 'a counsellor of Belial,' Nah. i. 15. Also to mischievous thoughts, words, or things, Deut. xv. 9; Ps. xli. 9; ci. 3. The apostle opposeth Belial to Christ, 2 Cor. vi. 15, and it seemeth to be put for the devil or Satan, (as the Syriac and Arabic translations there explain Paul's term;) or for Antichrist; for so Belial is opposed to Christ and his kingdom, 2 Sam. xxiii. 6. By interpretation, Belial signifieth 'an unthrif,' or without yoke, lawless; as Antichrist is called the lawless man, 2 Thess. ii. 8, and in this Psalm the Gr. translateth "streams of lawlessness," or iniquity: which the Chald. paraphrast calleth "the company of the unrighteous." FRIGHTED ME,] *Scared*, or *vexed with terror*. This word is used of Sam's 'vexation by an evil spirit,' 1 Sam. xvi. 14, 15.

VER. 6.—OF HELL,] Which the Chald. expoundeth, "a company of wicked persons." SNARES OF DEATH,] *Deadly snares*, *engines set for by death*; a similitude taken from 'fowler's snares,' Eccl. ix. 12. So Prov. xiii. 14; xiv. 27. The Chald. explaineth it, men "armed with weapons of slaughter." PREVENTED ME,] That is, were ready to take hold on me suddenly and unawares.

VER. 7.—DISTRESS UPON ME,] Or, *to me*, that is, in that my distress, or while it was upon me. So Ps. xcvi. 13. HE HEARD,] The Heb. properly is, "will hear;" but the time to come is often put for the time past; therefore, in 2 Sam. xxii. 7, it is plainly written, 'and he heard:' so after in the 12th ver. 'he will set,' which in Samuel is written,

'and he set;' again, in the 14th ver. 'thundered;' for which in Samuel is written, 'will thunder;' the like may be observed of the Heb. phrase, in the 16th, 39th, 41st and 44th verses of this Psalm, compared with the same in 2 Sam. xxii. So often in other Scriptures, which the Heb. text itself sometimes sheweth, as *hikkihu*, they smote him, 2 Chron. xxii. 6, for which in 2 Kings viii. 29, is written *jakkuhu*. See also the note on Ps. ii. 1. HIS PALACE,] Or, *his temple*: which the Chald. explaineth thus; "He receiveth my prayer from the palace of his sanctuary which is in heaven. ENTERED,] Or, *came into*; this word is omitted in 2 Sam. xxii. 7; supplied here; as oftentimes there want words, which are to be understood. So ver. 29, and Ps. lxxix. 11.

VER. 8.—FOUNDATIONS OF THE MOUNTAINS,] That is, the roots and bottoms of the mountains. By those and the words following, under the similitude of sore tempestuous weather, God's judgments against the wicked are excellently set forth. Compare herewith Ps. lxxxii. 5; Deut. xxxii. 21, where 'the foundations of the mountains are set on fire.' For mountains in 2 Sam. xxii. 8, is written heavens, either for that the mountains reaching high, seem to be the foundation, and as they are called in Job xxvi. 11, 'the pillars of heaven;' or in a mystical sense, as the shaking of heaven and earth, signifieth the changing of civil polities and of religions, Heb. xii. 26, 27. HE WAS WROTH,] Or, kindled to him was his anger; or burn with his nose: for in the Heb. another word is sometimes added, which signifieth *anger* or *nose*, Deut. vi. 15; Exod. xxxii. 11. See the notes on Ps. ii. 5, and the note following. The Gr. translateth, "for God was angry with them."

VER. 9.—IN HIS ANGER,] Or, *in his nose*: the like speech is in Is. lxxv. 5, 'these are a smoke in my anger,' or, 'for those a smoke is in my nose:' and it noteth, 'sore indignation;' for smoke is a sign of 'vehement anger,' Ps. lxxiv. 1; lxxx. 5; Deut. xxix. 20. This narration here may be compared with the giving of the law, Exod. xix. 18, &c. where was smoke, fire, earthquake, thunder, lightning, and the like. For these with the speeches following of clouds, winds, tempests, thunderbolts, hail, &c. do lively describe God's majesty, appearing in his works, and for punishment of his enemies, as Exod. ix. 23, 24; Josh. x. 11; Judg. v. 20. 1 Sam. ii.

and the foundations of the mountains were stirred, and they shook themselves, because he was wroth. <sup>9</sup> Smoke ascended in his anger, and fire out of his mouth did eat; coals burned from it. <sup>10</sup> And he bowed the heavens and came down, and gloomy darkness *was* under his feet. <sup>11</sup> And he rode upon the cherub, and did fly; and he flew swiftly upon the wings of the wind. <sup>12</sup> He set darkness his secret *place*, round about him his pavilion, darkness of waters, thick clouds of the skies. <sup>13</sup> From the brightness *that was* before him his thick clouds passed away, hail, and coals of fire. <sup>14</sup> And Jehovah thundered in the heavens, and the most high gave his voice, hail and coals of fire. <sup>15</sup> And he sent his arrows, and scattered them

10; vii. 10, xii. 17; Rev. xvi. 18, 21. DID EAT,] That is, *consume*. See Ps. l. 3. The Chald. expoundeth it, "he sent his wrath like burning fire, coals of fire were kindled at his word."

VER. 10.—HE BOWED THE HEAVENS,] This was for the help of David, and discomfiture of his enemies; therefore the prophet prayeth for the like again, Ps. cxliv. 5, 6; Is. lxiv. 1, 2. AND CAME DOWN,] That is, as the Chald. openeth it, "his glory appeared." GLOOMY DARKNESS,] *Mirk* and *thick darkness*; or a dark cloud: as 2 Chron. vi. 1; Job xxii. 13; such as was on mount Sinai, when God came down on it, Deut. iv. 11; v. 22; a sign of terror, as the apostle sheweth, Heb. xii. 18. So Ps. xcvi. 2.

VER. 11.—ON THE CHERUB,] A cherub, and the plural number, cherubim, is a name given to the angels, Gen. iii. 25, and to the golden winged images which were in the tabernacle and the temple, Exod. xxv. 18—20; 1 Kings vi. 23—25, 29, 32. The living creatures also which Ezekiel saw in vision, Ezek. i. 5, are called cherubim, Ezek. xii. 1, 15. Likewise the king of Tyre is called an anointed and a covering cherub, Ezek. xxviii. 14, 16. The Heb. name hath affinity with *rechub*, a chariot, used in Ps. civ. 3, almost in like sense as cherub is here; and the cherubim are called a chariot, 1 Chron. xxviii. 18, and God's angels are his chariots, Ps. lxxviii. 18, and they seem to be meant in this place; for as the angels are said to fly, Dan. ix. 21, so the cherubim had wings, Exod. xxv. 20, and are of the apostle called 'cherubims of glory,' Heb. ix. 5. In Ps. lxxx. 2, God is said to 'sit on the cherubim;' as here 'to ride;' and a cherub may be put for many, or all the cherubim; as chariot for chariots, Ps. lxxviii. 18. See the note on Ps. viii. 9. The Chald. paraphraseth thus; "And he was seen in his strength upon the light cherubim, and brought his power upon the wings of the whirlwind." FLEW SWIFTLY,] Or, *glanced*, a similitude taken from eagles, and like swift fowls that fly with a swing,

Deut. xxxviii. 49; Jer. xlviii. 40. For this in 2 Sam. xxii. 11, is written *jera*, that is, he was seen: which here with little difference of one letter is *jede*, that is, he flew swiftly. So in Ps. civ. 3, God is said to 'walk upon the wings of the wind.'

VER. 12.—HIS PAVILION,] Or, *covert, tabernacle*. In the Chald. it is explained thus, "He placed his divine presence in the darkness, and his glory was compassed with clouds as a pavilion: he made rain to come down upon his people, and mighty waters from the moving of the dark clouds upon the wicked, from the height of the world." DARKNESS OF THE WATERS,] That is, dark black waters: meaning watery clouds, as Ps. civ. 3; xxix. 3. In 2 Sam. xxii. 12, this is thus set down: 'and he set darkness round about him, for booths: blackness of water,' &c. THE SKIES,] That is, the *heavens*, named in Heb. *Shechakim*, of their thin, fine, and subtle substance.

VER. 13.—PASSED AWAY,] That is, *vanished*, for God's brightness expelled them. So passing away is used for vanishing, Is. xxix. 5. HAIL AND COALS,] That is, there was, or there came hail, to wit, from his brightness, as in 2 Sam. xxii. 13, it is written, 'From the brightness before him there burned coals of fire.' Hail and fire are instruments of God's war and punishments, Job xxxviii. 22, 23; Josh. x. 11; Rev. xvi. 21; Zach. xii. 6; Ezek. x. 2.

VER. 14.—THUNDERED,] This also is a sign of God's anger, 1 Sam. ii. 10; vii. 10; Is. xxix. 6, and of his 'power and glory,' Ps. xxix. 3; lxxvii. 19; Job xxvi. 14; xxxvii. 4, 5; xl. 4. GAVE HIS VOICE,] A common phrase for all loud and high speech, cry, noise, thundering, &c., Ps. xlvii. 7; lxxviii. 36; lxxvii. 18; civ. 12; Jer. ii. 15; Num. xiv. 1; 2 Chron. xxiv. 9; Hab. iii. 10. The Chald. expoundeth it thus, "the most High lifted up his word, he cast hail and coals of fire." COALS OF FIRE,] That is, fiery vapours, lightnings, &c. This sentence is omitted in 2 Sam. xxii. 14, and is wanting also in the Gr. version here.

asunder : and lightnings he hurled forth, and terribly struck them down. <sup>16</sup> And the channels of waters were seen, and the foundations of the world were revealed : at thy rebuke, Jehovah, at the breath of the wind of thine anger. <sup>17</sup> He sent from the high place, he took me, he drew me out of many waters. <sup>18</sup> He rid me from my strong enemy, and from my haters, for they were mightier than I. <sup>19</sup> They prevented me in the day of my cloudy calamity ; and Jehovah was for a staff unto me. <sup>20</sup> And he brought me forth to a large room : he released me because he delighted in me. <sup>21</sup> Jehovah rewarded me according to my justice : according to the pureness of my hands rendered he unto me. <sup>22</sup> Because I observed the ways of Jehovah, and did not wickedly from my God. <sup>23</sup> For all his judgments *were* before me, and his decrees I did not turn away from me. <sup>24</sup> And I was perfect with him, and kept myself from mine iniquity. <sup>25</sup> And Jehovah rendered to me according to my justice, according to the pureness of my hands before his eyes. <sup>26</sup> With

VER. 15.—HIS ARROWS,] The instruments of his wrath and judgments; for God hath ‘arrows of pestilence,’ Ps. xci. 5; ‘of famine,’ Ezek. v. 16, and other arrows to wound the hearts of his enemies, Ps. xlv. 6; lxiv. 8; or to afflict his children, Ps. xxxviii. 3; Job vi. 4. Here and in Ps. cxliv. 6, ‘by arrows,’ may be meant thunder-bolts, or the hailstones forementioned; as the nailstones that fell, Josh. x. 11, are called arrows, Hab. iii. 11. The Chald. saith, “he sent his word as arrows.” HE HURLED,] *Or, he shot*, as the word signifieth, Gen. xlix. 23; it may also be turned, ‘he multiplied.’ This is omitted in 2 Sam. xxii. 15. TERRIBLY STRUCK THEM DOWN,] Discomfited, troubled and felled them down with dread, noise, and tumult. This word is used in the examples of his wrath, Exod. xiv. 24; Josh. x. 10; Judg. iv. 15; 1 Sam. vii. 10; Deut. vii. 23.

VER. 16.—CHANNELS OF WATER,] That is, ‘of the sea,’ 2 Sam. xxii. 16, channels signify violent currents, or forcible streams, running rivers. So Ps. xlii. 2; cxxvi. 4. The Gr. here translateth them, “fountains of waters.” FOUNDATIONS OF THE WORLD,] That is, the deep waters and main seas, whereon the world is founded, Ps. xxiv. 2. WIND OF THINE ANGER,] *Or, of thy nose*, as before, verse 9, meaning a blast, storm or whirlwind which God in anger sent forth. This manner of speech is taken from Job iv. 9.

VER. 17.—DREW ME OUT, &c.] This hath reference to Moses’ case, who was drawn out of the water, and thereupon called Mo-shah, Exod. ii. 10, that word *marshah* is used here by David and no where else in scripture. Waters signify troubles, as is noted

verse 5, and sometimes multitudes of people, Rev. xvii. 15; so the Chald. turneth it here, “he delivered me from many peoples.”

VER. 19.—CLOUDY CALAMITY,] The Heb. *aid* is a fog, vapour, or misty cloud, Gen. ii. 6; Job xxxvi. 27; by figure it is put for calamity, or ‘misery of man,’ Deut. xxxii. 35. As elsewhere, the ‘cloudy and dark day,’ Ezek. xxxiv. 12.

VER. 22.—FROM MY GOD,] Meaning by swerving or turning away from him; which the Chald. expresseth thus, “I walked not in wickedness before my God.”

VER. 23.—NOT TURN AWAY FROM ME,] In 2 Sam. xxii. 23, it is, ‘turned not away from it,’ that is, from any of his statutes. The Gr. translateth, “they departed not from me.”

VER. 24.—FROM MINE INIQUITY,] That is, from the iniquity that I am prone to fall into. The Heb. word signifieth that which is unright, unequal, crooked or perverse; opposed to that which is right; and is fitly applied to sin, and so translated by the apostle, Rom. iv. 8, from Ps. xxxii. 2. In this estate we are all born, Ps. li. 7; so it noteth the viciousness or crookedness of nature and original sin, which the apostle called ‘the sin dwelling in him,’ Rom. vii. 17; and he that was first-born, first applied this word to himself, Gen. iv. 13. It is figuratively used oftentimes for punishment due to sin: whereof see Ps. xxxi. 11. The Chald. openeth this verse thus: “And I was perfect in his fear, and he was the saviour of my soul from sins.”

VER. 25.—PURENESS OF MY HANDS,] In 2 Sam. xxii. 25, ‘my pureness.’

VER. 26.—GRACIOUS,] *Or, merciful, pious, godly.* See Ps. iv. 4. MAN,] *Or,*



the gracious saint thou wilt shew thyself gracious; with the perfect man thou wilt shew thyself perfect. <sup>27</sup> With the pure thou wilt show thyself pure: and with the froward thou wilt show thyself wry. <sup>28</sup> For thou wilt save the poor afflicted people, and wilt bring low the lofty eyes. <sup>29</sup> For thou hast lighted my candle, Jehovah my God hath brightened my darkness. <sup>30</sup> For by thee I have broken through an host, and by my God I have leaped over a wall. <sup>31</sup> God his way *is* perfect, the saying of Jehovah *is* tried, he *is* a shield to all that hope for safety in him. <sup>32</sup> For who *is* God besides Jehovah? and who *is* a Rock except our God? <sup>33</sup> God that girdeth me with valour, and giveth my way perfect. <sup>34</sup> He matcheth my feet as hinds' *feet*: and upon my high places he maketh me stand. <sup>35</sup> He learneth my hands to the war, and a bow of brass

*mighty one*; called *geber*, of his strength, valour, and superiority, for which in 2 Sam. xxii. 26, is put *gibbor*, that is, strong, or a champion: 'a mighty man,' Ps. xix. 6; xlv. 4. WITH THE FROWARD THOU WILT SHOW THYSELF WRY.] A like speech is used in Moses, Lev. xxvi. 27, 28, 'If ye walk stubbornly against me, I will walk stubbornly in anger against you.' But here David useth two words, whereof the first, froward or crooked, is always spoken of doing evil and wrong; the latter word wry, not so, but is a similitude taken from wrestlers, and noteth a writhing of one's self against an adversary. The Chald. paraphrast applieth this 'gracious saint' to Abraham: the 'perfect man,' to Isaac; the 'pure,' unto Jacob; and the 'froward,' unto Pharaoh and the Egyptians.

VER. 28.—THE LOFTY EYES,] In 2 Sam. xxii. 28, it is thus set down, 'and thine eyes are upon the lofty, that thou mayest bring them low.'

VER. 29.—HAST LIGHTED MY CANDLE,] Or, *doest lighten my lamp*, that is giveth me comfort, joy, prosperity after troubles; as on the contrary, 'the wicked's candle shall be put out,' Job xviii. 6; xxi. 17; Prov. xiii. 9; xxiv. 20; xx. 20. In 2 Sam. xxii. 29, this word *lighted*, is left out to be understood, as before in the 7th verse. Sometimes the eye is called the candle of the body, Mat. vi. 22, and Solomon saith, that 'a man's mind (or soul) is the candle of the Lord,' Prov. xx. 27; sometimes one's child succeeding him in government is his candle, Ps. cxxxii. 17; 1 Kings xi. 36; xv. 4; Num. xxi. 30. All these in David were lighted; and Christ his son according to the flesh, is 'the candle of the new Jerusalem,' Rev. xxi. 23, 'the true light, which lighteth every man that cometh into the world,' John i. 9. BRIGHTENED MY DARKNESS,] That is, 'turned my grief and affliction into joy and comfort,' Job xxix. 3; Est. viii. 16; Luke i. 79.

VER. 30.—BROKEN THROUGH AN HOST,] Heb "shall break, or run through an host," or troop. This, and the 'leaping over a wall,' which followeth, may be understood both of escaping danger himself, and of quelling his foes, and winning their walled cities, and both these speedily. The Chald. explaineth it thus: "For by thy word I shall multiply armies, and by the word of my God subdue fenced towers."

VER. 31.—IN HIM,] The Chald. saith, *in his word*.

VER. 32.—WHO IS A ROCK,] That is, 'a mighty Saviour and defender.' The Gr. here for Rock, hath 'a god;' and in 2 Sam. xxii. 32, 'a creator.' And this hath reference to the words of Anna, 'there is no rock like our God,' 1 Sam. ii. 2.

VER. 33.—THAT GIRDETH ME,] That is, *prepareth and strengtheneth me*; therefore in 2 Sam. xxii. 33, it is written, 'my strength:' elsewhere he speaketh of being 'girded with joy,' Ps. xxx. 12. VALOUR,] Or, *power, force, prowess*. And this word is used both for valour, activity, and courage of body and mind; also for a power, or army of men, Ps. xxxiii. 16; cxxxvi. 15; and also for wealth gotten by industry, whereby men are able to do much, Ps. xlix. 7, 11; lxii. 11. AND GIVETH,] That is, maketh or disposeth my way to be perfect, that is, without impediment; or, as the Gr. translateth, "without blemish." For giveth, in 2 Sam. xxii. is, looseth, which also freeth from hinderance.

VER. 34.—HE MATCHETH MY FEET AS HINDS,] That is, maketh me swift to run like the hinds, and so to escape danger, and stand safe upon my high places; which usually denoteth security, honour, and prosperity, Dent. xxxii. 13; xxxiii. 29; Is. lviii. 14. The like speech Habakkuk hath in the end of his Song, Hab. iii. 19.

VER. 35.—BOW OF BRASS,] Or, *of steel*,



is broken *with* mine arms. <sup>36</sup> And thou hast given to me the shield of thy salvation: and thy right hand hath upheld me, and thy meekness hath made me to increase. <sup>37</sup> Thou hast widened my passage under me: and my legs have not staggered. <sup>38</sup> I pursued mine enemies, and overtook them, and turned not till I had consumed them. <sup>39</sup> I wounded them and they could not rise up: they fell under my feet. <sup>40</sup> And thou hast girded me with valour to the war: them that rose against me thou hast made to stoop down under me. <sup>41</sup> And thou hast given to me the neck of mine enemies; and them that hated me, I have suppressed. <sup>42</sup> They cried out, but *there was* none to save; unto Jehovah, but he answereth them not. <sup>43</sup> And I did beat them small as dust before the wind: as the clay of the streets did I pour them out. <sup>44</sup> Thou hast delivered me from the contentions of the people: thou hast put me for the head of the heathen: a people *whom* I have not known do serve me. <sup>45</sup> At the hearing of the ear they obey me: the sons of the stranger falsely deny unto me. <sup>46</sup> The sons of the stranger fade away and shrink for fear, out of their closets. <sup>47</sup> Jehovah liveth, and blessed be my rock, and exalted be the God of my salvation.

and this is observed to be stronger than iron, Job xx. 24.

VER. 36.—*THY RIGHT HAND HATH UPHELD ME,*] Or, *firmly stayed* (and strengthened) *me*. This sentence is added here, more than in 2 Sam. xxii. 36. *THY MEEKNESS,*] Or, modesty, lenity, humility, whereby thou abasest thyself to regard me, and deal meekly with me; even gently chastising and nurturing me. Wherefore the Gr. turneth it thus, “thy chastisement hath rectified me.” The Chald. saith, “and by thy word thou hast made me to increase.”

VER. 37.—*HAST WIDENED MY PASSAGE,*] Or, *enlarged my pass*, that is, given me room to walk steadily and safe. Contrary to that which is said of the wicked, that his strong (or violent) passages are straightened (or made narrow), Job xviii. 7.

VER. 38.—*OVERTOOK THEM,*] And consequently quelled, or cut them off, as is expressed in 2 Sam. xxii. 38.

VER. 39.—*I WOUNDED THEM,*] Or, *struck through, embued with blood*. This verse in 2 Sam. xxii. 39, is read thus, ‘And I consumed them, and wounded them, and they rose not, but fell under my feet.’

VER. 41.—*THE NECK OF MINE ENEMIES,*] That is, ‘put them to flight, and subdued them,’ 2 Chron. xxix. 6: Gen. xlix. 8. And this respecteth God’s promise, Exod. xxiii. 27.

VER. 42.—*THEY CRIED OUT,*] For an *helper*, as the Chald. addeth. For this in 2 Sam. xxii. 42, is, ‘they looked,’ ANSWERED,] In Chald. “they prayed to the Lord, and he received not their prayer.”

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VER. 43.—*POUR THEM OUT,*] Or, *empty them*, that is, tumble them down, to be trodden as dirt; ‘I spread them abroad,’ as in 2 Sam. xxii. this verse is written, ‘And I did beat them small as the dust of the earth: as the clay of the streets I pounded them, I spread them abroad.’

VER. 44.—*OF THE PEOPLE,*] In 2 Sam. xxii. it is ‘the contentions of my people, thou hast kept me for the head,’ &c., and hereby Christ’s headship over the church of the Gentiles is signified, and the contradiction of his own people the Jews, Rom. x. 20, 21. See after in ver. 50.

VER. 45.—*AT THE HEARING OF THE EAR,*] That is, *speedily*, so soon as they hear, without further ado: or, by the hearing of the ear, that is, with diligent hearkening and attendance. *SONS OF THE STRANGER,*] *Of the alien*, or of alienation: that is, aliens, outlanders, strangers from the commonwealth of Israel, they and their progenitors. So Ps. cxliv. 7; Is. lxiii. 8. *FALSELY DENY,*] Or, *dissemble*. In the Gr. “they lie:” meaning they feignedly submit themselves, for fear or other sinister purposes, against their will. And this agreeth with the last promise of Moses, Deut. xxxiii. 29, ‘thy enemies shall falsely deny to thee.’ The original word is used both for denying, Gen. xviii. 15, and for lying or falsifying, 1 Kings xiii. 18. See after Ps. lix. 13; lvi. 3.

VER. 46.—*FADE AWAY,*] Or, *fall*, to wit, as leaves of trees that wither.

VER. 47.—*MY ROCK,*] In Gr. *my God*.

VER. 48.—*THAT GIVETH VENGEANCES TO*

<sup>48</sup> The God that giveth vengeance to me, and subdueth peoples under me. <sup>49</sup> My deliverer from mine enemies, also from them that rose up against me, thou hast exalted me, from the man of violent wrong thou hast rid me. <sup>50</sup> Therefore I will confess thee among the heathen, Jehovah, and to thy name I will sing psalms. <sup>51</sup> He maketh great the salvations of his king, and doth mercy to his anointed; to David and to his seed for ever.

ME,] That is, *giveth me power to be avenged of my foes*; or, giveth vengeance for me, that is, avengeth and punisheth for my sake. Whereupon he is called the 'God of vengeance,' Ps. xciv. 1. So to give vengeance is to execute it, Num. xxxi. 3. SUBDUETH,] *Bringeth into good order and subjection*, therefore in 2 Sam. xxii. it is said, 'subjecteth' or 'bringeth down.' And sometimes this word signifieth, a subduing by overthrow and destruction; as 2 Chron. xxii. 10, 'she subdued;' for which in 2 Kings xi. 1, is written, 'she brought to perdition,' or destroyed.

VER. 50.—I WILL CONFESS THEE,] That is, *give thee public and solemn praise and thanks*. This verse is applied in Rom. xv. 9, to the calling of the Gentiles unto the faith of Christ, and praise unto God therefore. By which we are taught, that of Christ and his kingdom this Psalm is chiefly intended.

VER. 51.—HE MAKETH GREAT,] Or, *magnifieth*; he is the magnifier of the salvations,

that is, of the full salvation and deliverance. Instead of *magdil*, that is, magnifier, in 2 Sam. xxii. 51, there is *mgdol*, which is so written, as by the vowels signifieth 'a tower' of salvations, and by the consonants 'a magnifier.' Hereupon the Heb. doctors (in *Midras tillin* upon this place) say, "one scripture saith, *magnifier*, and another saith, *tower*; and what tower is made for them? The king Christ is as a tower, as it is said, the tower of salvations; it is also written, The name of the Lord is a strong tower," &c. Prov. xviii. 10. HIS ANOINTED,] Or, *his Messias, his Christ*, as before in Ps. ii. 2. DAVID AND HIS SEED,] This may be referred both to the first David and his posterity, on whom God showed great mercy; and also to our Lord Christ, who is called by the prophets, 'David,' Ezek. xxxiv. 23, 24; Hos. iii. 5; and his seed are 'his disciples,' Heb. ii. 13, or himself is the seed here mentioned, Acts xiii. 23; Rom. i. 3; as he is also called 'Abraham's seed,' Gal. iii. 16.

## PSALM XIX.

2. The creatures show God's glory. 8. The law more clearly revealeth his will. 13. His grace cleanseth and sanctifieth through Christ the Redeemer.

<sup>1</sup> To the master of the music, a psalm of David.

<sup>2</sup> THE heavens do tell the glory of God, and the out-spread firmament showeth the work of his hands. <sup>3</sup> Day unto day uttereth

VER. 2.—DO TELL,] To wit, unto men, and so give occasion unto them to tell; as the Chald. translateth, "They that look upon the heavens do tell," &c. THE GLORY,] That is, 'the glorious works;' so in Exod. xvi. 7; Num. xiv. 21, 22; John xi. 40. THE OUT-SPREAD FIRMAMENT,] The whole cope of heaven, with the air, as the Chald. saith, "they that behold the air:" which though it be soft and liquid, and spread over the earth, yet is it fast and firm, and therefore called of

us according to the common Gr. version, "a firmament:" the Holy Spirit expresseth it by another term, 'mid-heaven,' Rev. viii. 13; xiv. 6; xix. 17. This *out-spread firmament*, or *expansion*, God made amidst the waters for a separation, and named it 'heavens,' Gen. i. 7, 8, which of David is said to be 'stretched out as a curtain or tent,' Ps. civ. 2, and elsewhere is said to be firm, as molten glass, Job xxxvii. 18. So under this name *firmament*, be comprised the

speech, and night unto night manifesteth knowledge. <sup>4</sup> *There is no speech and no words; not heard is their voice.* <sup>5</sup> Through all the earth gone out is their line, and to the utmost end of the world their speakings; he hath put a tent in them for the sun. <sup>6</sup> And he is as a bridegroom, going forth out of his privy chamber; joyeth as a mighty man to run a race. <sup>7</sup> From the utmost end of the heavens is his egress, and his compassing regress is unto the utmost ends of them, and none is hid from his heat. <sup>8</sup> The law of Jehovah is perfect, returning the soul: the testimony of Jehovah

orbs of the heavens, and the air, and the whole spacious room above the earth.

VER. 3.—DAY UNTO DAY,] One day unto and after another: so *unto* is used for *after*, in Exod. xvi. 1; xix. 1. UTTERETH,] Or *welleth out*, as a fountain continually and plentifully. MANIFESTETH,] Or *showeth lively*.

VER. 4.—NOT HEARD IS THEIR VOICE,] That is, *whose voice is not heard or understood*: meaning that they are no mute or obscure speeches, whereby the heavens preach to the world, but manifest to all, as the next verse showeth, and Paul plainly confirmeth, Rom. i. 19, 20, and the Gr. version here leadeth us so to understand this sentence, together with the apostle's allegation, Rom. x. 19, and the like Hebrewisms are usual, as Job iii. 3, 'Let the day perish, I was born in it,' that is, wherein I was born: and hearing is often put for understanding, Gen. xi. 7; 2 Kings xviii. 26; 1 Cor. xiv. 2. Compare also herewith the Heb. phrase in Jer. xxxviii. 5. Or we may read it thus: 'There is 'no speech nor words: not heard is their voice:' that is, the heavens make no speech, or sermon, nor utter any reasonable words, no nor any voice (or sound) at all of theirs is heard: 'but their line is gone forth,' &c. Or, (taking 'words' for peoples that speak them,) there is no speech nor words, where the voice of the heavens is not heard.

VER. 5.—THEIR LINE,] Or, *their rule, their delineation*: which is a mean to teach the rude and simple; as Is. xxviii. 10: or by line is meant a building, frame or edifice, which is made by line and rule, Zach. i. 16; Job xxxviii. 5. The Gr. translateth it, "their sound;" which word the apostle also useth, Rom. x. 18, where he speaketh of the preaching of the gospel, by which the church is taught and edified. THEIR SPEAKINGS,] Or, *their words*: but this is used sometime generally for signification of any manner of way: as Prov. vi. 13, 'he speaketh' (that is, signifieth) 'with his feet.' And taking him before to have showed how the heavens have

no speeches, words nor voice; this here may be meant of their significations, by the wonderful frame, course, order, &c. that all men may see in them. HE HATH PUT A TENT,] God hath put (or set) in the heavens a *tabernacle*, that is, a fitting habitation: for that the sun never stayeth in one place. The sun is in Hebrew called *Shemesh*, that is, a *minister* or *servant*; which very name should have kept the nations from worshipping and serving it, which God hath distributed to all people under the whole heaven; as Deut. iv. 19.

VER. 6.—AS A BRIDEGROOM,] The Chald. addeth, "in the morning as a bridegroom." The sun when he riseth is gloriously adorned with beautiful rays, and seemeth most cheerful; which two things are set forth by similitude of a bridegroom, Is. lxi. 10; lxii. 5. TO RUN A RACE,] *A long way, journey*, or, *course*. The swift course of the sun is joyfully performed, as when a champion runneth for a game.

VER. 8.—THE LAW,] Or *doctrinal*: an orderly manner of instruction, an *institution*, or *disposition*, called in Heb. *Torah*, which implieth both *doctrine*, and an *orderly disposition* of the same; therefore, where one prophet relating David's words, saith, 'the law of man,' 2 Sam. vii. 19, another saith, 'the orderly estate (or course) of man,' 1 Cor. xvii. 17. The Holy Spirit in Gr. calleth it *Nomos*, a *law*, Heb. viii. 10, from Jer. xxxi. 33. This name is most commonly ascribed to the precepts given by Moses at mount Sinai, Deut. xxxiii. 4; Mal. iv. 4; John i. 17; vii. 19; it is also largely used for all his writings. For the history of Genesis is called law, Gal. iv. 21, from Gen. xvi. And though sometimes the law be distinguished from the psalms and prophets, Luke xvi. 16; xxiv. 44, yet the other prophets' books are called law, 1 Cor. xiv. 21, from Is. xxviii. 11, the psalms are also thus named, John x. 24; xv. 25, from Ps. lxxxii. 6; xxxv. 19. Yea one psalm is called a law, Ps. lxxxviii. 1, and the many branches of Moses' doctrine; as the law of the sin-offering, &c. Lev. vi.

is faithful, making wise the simple. <sup>9</sup> The precepts of Jehovah are right, giving joy to the heart: the commandment of Jehovah is pure, giving light to the eyes. <sup>10</sup> The fear of Jehovah is clean, standing to perpetual aye; the judgments of Jehovah are truth; just they are together. <sup>11</sup> To be desired *more* than gold, and than much fine gold, and sweeter than honey and liquor of the honey

25, and generally it is used for any doctrine; as, the law of works, the law of faith, &c. Rom. iii. 27. IS PERFECT,] Or, is a *perfect* law. The word before is again understood here and in the speeches following: as sometimes it is fully expressed, Ps. xii. 7. RETURNING THE SOUL,] Or, *restoring the life*. To 'return the soul' is sometimes to deliver it from evils, Ps. xxxv. 17; John xxxiii. 30; sometimes to refresh it with food that keepeth in life, Lam. i. 11, 19, to refresh it with rest, comfort, and the like, Ruth iv. 15; Ps. xxiii. 3; Prov. xxv. 13. All which may be found in the law of God. THE TESTIMONY,] God called the two tables of his law, 'the testimony,' Exod. xxv. 16, 21; xxxi. 18; and the ark wherein they were kept, had thereupon the like name, Num. xvii. 4; Exod. xxv. 22; and so the tabernacle wherein the ark was, Exod. xxxviii. 21; Rev. xv. 5. God's law hath this title because of the testification, contestation, and earnest charge which he and his prophets gave concerning it, as Ps. lxxxi. 9; 2 Kings xvii. 15; Neh. ix. 29, 30; Deut. xxxi. 28; xxxii. 4; and as a record it testifieth what is God's will and covenant, John v. 39. And as the law, so the gospel (yea, Christ himself) is called 'a testimony,' 1 Cor. ii. 1, 2; Thess. i. 10; 1 Tim. ii. 6. FAITHFUL,] Or, a faithful testimony: this word meaneth also, *sure, certain, firm and constant*; as 'faithful plagues,' Deut. xxviii. 59, are sure and durable: a 'faithful house,' 2 Sam. vii. 16, is settled, firm and stable, &c. God's word hath like commendations, Ps. xciii. 5; cxi. 7. THE SIMPLE,] Or *silly*. The original *pethi*, meaneth one that is easily persuaded, or enticed, credulous, and light of belief, according to the proverb, *pethi*, 'The simple believeth everything,' Prov. xiv. 15. Consequently it is used for unskilful, and applied sometime to evil foolish persons, Prov. ix. 6; xxii. 3; sometimes to the good and simple, as Ps. cxvi. 6. The Gr. often translatheth it, "a babe," and so Christ calleth such, Matt. xi. 25. This verse and the two next following, which treat of God's law, are in Heb. written every one of them with ten words, according to the number of the ten commandments, which are called 'ten words,' Exod. xxxiv. 28.

VER. 9.—THE PRECEPTS,] Or *commitments, charges*. This word is by David only applied to God's commandments, called of him *Pikkudim*, of *Pakad*, to *visit*; as if we should say *visitations*, or precepts, the transgressions whereof God hath threatened to visit or punish; as Exod. xx. 5; xxxii. 34. Or of *hiphkid*, to 'commend or commit unto one's charge and custody,' because these are committed unto men, carefully to be observed, as it is written, 'Thou hast commanded thy precepts to be kept vehemently,' Ps. cxix. 4. THE COMMANDMENT,] That is, *the commandments*: one put for all; as *judgment*, 2 Kings xxv. 6, for 'judgments,' Jer. lii. 9, and many the like.

VER. 10.—THE FEAR,] Or *reverence*, that is, the religion and worship prescribed of God; as in Matt. xv. 9, that is called 'worship,' which in Is. xxix. 13, is named 'fear;' and this is said to be clean from all filthiness, because he requireth to be worshipped in spirit and truth, and with pure hands, John iv. 24; 1 Tim. ii. 8. Or, as God himself is called 'fear,' Ps. lxxvi. 12, so his law may also here be called 'fear,' for that it was given with fearful majesty, and worketh in men the fear and reverence of God, Exod. xx. 18—20; Deut. v. 24—29. STANDING,] Or *abiding*, continuing firm, yet and perpetually. JUDGMENTS,] Such laws as were annexed to the ten commandments, for punishing the offenders, have this title prefixed; as Exod. xxi. 11, 'These are the judgments which thou shalt set before them,' &c. And as decrees or statutes are often put for the ordinances of God's worship; (as is noted on Ps. ii. 7,) instead whereof David here seemeth to use the former word 'fear;' so judgments are laws and rites for human duties. These two Moses often joincth together, saying, Harken, O Israel to 'the statutes and to the judgments,' &c. Deut. iv. 1; v. 8; xiv. 45; v. 1, 31; vi. 1, 20; vii. 11; viii. 11, &c. JUST TOGETHER,] That is, *all of them together*, and *each of them* apart, is *just* or *justified*.

VER. 11.—FINE GOLD,] Or *solid gold*, called *Paz*, which hath the name of strength, fastness, or solidity: such gold was rare and precious, Is. xiii. 12; Lam. iv. 2. The Arabians now call gold *Phes*. It was very



combs. <sup>12</sup> Also thy servant *is* clearly admonished by them; in keeping of them *there is* much reward. <sup>13</sup> Unadvised errors who doth understand? from secret *faults* cleanse thou me. <sup>14</sup> Also from presumptuous *sins* withhold thou thy servant, let them not have dominion in me, then shall I be perfect and made clean from much trespass. <sup>15</sup> Let the words of my mouth, and the meditation of my heart before thee, be to favourable acceptation, Jehovah my Rock and my Redeemer.

fine: therefore when one prophet calleth it gold *Maphaz*, 2 Kings x. 18, another calleth it *tabor*; that is, 'fine or clean gold,' 2 Chron. ix. 17. LIQUOR OF THE HONEY COMBS.] Or *liquid honey of the combs*. Each of these words is used by Solomon for 'the dropping honey comb,' Prov. v. 3; xvi. 24; and both are joined for more vehemency.

VER. 12.—CLEARLY ADMONISHED.] The word signifieth *illustrating, making bright or shining*, Dan. xii. 3, and so by warning or information, to make the soul 'clear and circumspect,' Exod. xviii. 20; 2 Kings vi. 10; Eecl. iv. 13; Ezek. iii. 17—20. MUCH REWARD.] Or *much end*: that is, "great profit or reward," as the Gr. translateth it. The Chald. applieth this peculiarly to David, saying, "and because he kept them, he was made the prince of Israel." The Hebrew *Ghnekeb*, signifying the *heel or foot sole*, is used figuratively for the end of a thing, (as the head, for the beginning, Ps. cxix. 160,) and so for the success, event and recompence that followeth thereupon. As another word, *acharith*, which signifieth *end*, is used also for 'reward,' Prov. xxiii. 18; 1 Pet. i. 9.

VER. 13.—UNADVISED ERRORS.] Or, *Ignorant faults, unwitting and inconsiderate sins*. The law for which is given, Lev. iv. 2, &c. WHO DOTH UNDERSTAND.] Or, *Who can discern?* meaning, no man can. So Ps. lxxvii. 5. 'I spake not, for I could not

speak.' See the annot. there. CLEANSE THOU ME,] Or, *make me innocent, free, guiltless, empty*. The word is also used for exempting, or absolving, free from punishment due to sin, Exod. xx. 6; xxxiv. 7.

VER. 15.—BE TO FAVOURABLE ACCEPTATION,] That is, *be acceptable or well-pleasing*; or, as before, *they shall be acceptable*. For the Heb. will bear either interpretation. Therefore also in the Gr., these two phrases are used as one, 'He shall be,' Mark x. 44, and 'Let him be,' Matt. xx. 27. Of the word 'acceptation,' see the notes on Ps. v. 13. MY REDEEMER,] Or *deliverer*: the Heb. *Goel* is interpreted in the Gr. by both these, Rom. xi. 26, from Is. lix. 20; Acts vii. 35. The word is of large use, for redeeming of things sold or mortgaged, Lev. xxv. but applied to redemption or deliverance from danger, Ps. lxxix. 19; from violence, Ps. lxxii. 14; from corruption, Ps. ciii. 4; from the enemy's hand, Ps. cvi. 10; from death, Hos. xiii. 14; and from all evil, Gen. xlviii. 16. And in special, one that challengeth or redeemeth any person or thing that was before alienated, and restoreth it to the first estate, by right of kindred, is called by this name, 1 Kings xvi. 11; Ruth xxxix. 12, 13; iv. 1, 3, &c. Therefore is this title given to God and Christ, who is our redeemer, and allied unto us, as concerning the flesh, Is. xliii. 14; xlv. 6; xlvii. 4; 1 Thess. i. 10; Heb. ii. 14, 15.

## PSALM XX.

*The church blesseth the king in his exploits: 6. Promiseth thankfulness, 7. testifieth confidence in God's succour; 8. and triumpheth by faith in Christ.*

<sup>1</sup> To the master of the music, a psalm of David.

VER. 1.—ANSWER THEE,] *He*, O king, whom after he calleth *Messias*, or anointed,

ver. 7. And this sentence is set down in Jacob's words, Gen. xxxv. 3, as after he

<sup>2</sup> JEHOVAH answer thee in day of distress, the name of the God of Jacob set thee on high. <sup>3</sup> Send thy help from the sanctuary, and uphold thee out of Zion. <sup>4</sup> He remember all thy oblations, and thy burnt-offering he turn to ashes, Selah. <sup>5</sup> He give to thee, according to thy heart, and fulfil all thy counsel. <sup>6</sup> We will shout in thy salvation, and in the name of our God set up the banner, Jehovah fulfil all thy petitions. <sup>7</sup> Now I know that Jehovah saveth his anointed, answereth him out of the heavens of his holiness, with powers the salvation of his right hand. <sup>8</sup> These (*make mention*) of chariots, and these of horses: but we make mention of the name of Jehovah our God. <sup>9</sup> They stoop down and fall, but we rise up and stand upright. <sup>10</sup> Jehovah save thou the king, he answer us in the day we call.

mentioneth the God of Jacob. And the whole psalm is a prophecy of Christ's sufferings, and his deliverances out of them, for which the church with him triumpheth. For answer, the church saith, 'accept thy prayer.' SET THEE ON HIGH,] *In a high refuge*, and so defend and keep thee safe: see Ps. ix. 10. As God's name, even 'his only, is advanced high,' Ps. cxlviii. 13, so is it also a 'strong tower which the righteous runneth unto, and is set on high,' Prov. xviii. 10.

VER. 3.—FROM THE SANCTUARY,] Or *sanctity*. Thus the tabernacle was called, Lev. xvi. 2, and the temple, 1 Kings viii. 10, as being the place of 'holiness,' for the presence of God there.

VER. 4.—REMEMBER ALL THY OBLATIONS,] This hath respect to the law, which appointeth part of the oblation (or meat-offering) to be burnt on the altar unto God, with oil and incense 'for a memorial,' Lev. ii. 2. The Heb. *Minchah*, is generally a *gift* or *present* carried to any, Ps. xlv. 13; lxxii. 10; Gen. xxxii. 13; and in special, 'a gift or oblation' presented to God, Gen. iv. 3—5; Ps. xvi. 8; most specially 'the oblation of corn or flour,' called the 'meat-offering,' Lev. ii. 4; Num. xxix. The apostle in Gr. turneth it *Prosphora*, an *oblation*, Heb. x. 5, 8, 10, from Ps. xl. 6. BURNT-OFFERING,] Which according to the original word *Ghnolah*, signifieth an *ascension*, because this kind of sacrifice was wholly given up to God in fire, Lev. i. 3—9, 13. Therefore in Gr. it is translated *holocaustoma*, that is, a *whole burnt-offering*. TURN TO ASHES,] That is, *consume to ashes* with heavenly fire: for so God approved and accepted the sacrifices of his people, Lev. ix. 24, 1 Kings xviii. 28.

VER. 5.—FULFIL ALL THY COUNSEL,] Or *accomplish it*: Counsel is as empty if it be not effected and accomplished; and the per-

formance is as the filling thereof. So to fill or accomplish petitions in the verse following: to fulfil joy, John iii. 29; xv. 11; to fulfil words, is to confirm them, 1 Kings i. 14; and to perform or effect them, 1 Kings ii. 27.

VER. 6.—WE WILL SHOUT,] Or, *that we may shout, or shrill*. For these two phrases are used indifferently. See the note on Ps. xliii. 4. THY SALVATION,] Which thou (O king) hast received; or which thou (O God) hast given. SET UP THE BANNER,] Or, *display the flag or ensign*, which was for triumph and victory, to honour God, and to terrify the enemies, Song vi. 3, 9.

VER. 7.—HIS ANOINTED,] Or *Messias*, that is, his king, verse 10; Ps. ii. 6. WITH POWERS THE SALVATION,] That is, *with full power* (or *puissance*), even with the *salvation of his right hand*. For God's right hand is of wondrous excellent force, and doth valiantly, Exod. xv. 6; Ps. cxviii. 16; lxxxix. 14.

VER. 8.—THESE,] That is, *Some mention chariots and some horses*. Chariot is used for chariots, as also in Ps. lxxviii. 18; bird for birds, Ps. viii. 9; angel for angels, Ps. xxxiv. 8. MAKE MENTION OF THE NAME,] That is, *make it to be known and to be remembered* with honour, Ps. xlv. 18; Is. xlix. 1; 2 Sam. xviii. 18.

VER. 9.—STAND UPRIGHT,] Or, *set ourselves sure* to continue yet. So after in Ps. cxlvi. 9; cxlvii. 6.

VER. 10.—THE KING, HE ANSWER US,] By the king here seemeth to be meant Christ, of whom this whole psalm is composed: as also the Chald. paraphrast understood it, and therefore explained this verse thus; 'O word of the Lord, redeem us; O mighty king, receive our prayer in the day of our invocation.' But the seventy (not keeping the distinctions) turn it in Gr. thus; "Lord,

## PSALM XXI.

*The king giveth thanks for many blessings received. 8. He professeth his confidence of further grace, and prophesieth the destruction of the wicked.*

<sup>1</sup> To the master of *the music*, a psalm of David.

<sup>2</sup> JEHOVAH, in thy strength the king shall rejoice, and in thy salvation how vehement glad shall he be! <sup>3</sup> Thou hast given to him his heart's desire, and the earnest request of his lips thou hast not kept back, Selah. <sup>4</sup> For thou preventest him with blessings of goodness, thou settest on his head a crown of fine gold. <sup>5</sup> Life he asked of thee, thou gavest it him; length of days, ever and aye. <sup>6</sup> Great is his honour in thy salvation; glorious majesty and comely honour hast thou put upon him. <sup>7</sup> For thou hast set him to be blessings to perpetual aye; thou hast made him cheerful with joy, with thy face. <sup>8</sup> For the king trusteth in Jehovah, and through the mercy of the most high he shall not be moved. Thy hand shall find out all thine enemies; thy right *hand* shall find out them that hate thee. <sup>10</sup> Thou wilt set them as an oven of fire at the time of thy face; Jehovah in his anger will swallow them up, and fire shall eat them. <sup>11</sup> Their fruit from the earth thou wilt destroy,

save the king, and hear us in the day that we call upon thee."

VER. 2.—[IN THY STRENGTH,] Or, *for thy strength*, thy kingdom, strong help and deliverance. This psalm, as the former, congratulateth the victory and salvation of Christ, and is by the Chald. paraphrast applied to the reign of king Messias. Also the Heb. *Isimach*, (*shall rejoice*,) hath the letters (being transplaced) of the name *Mashiach*, Christ. SHALL REJOICE,] Or, rejoiceth continually.

VER. 4.—[A CROWN,] A sign of glorious victory, and of the kingdom.

VER. 5.—[LENGTH OF DAYS,] That is, *a long continued life time*, Is. liii. 10; Job xii. 12. So Ps. xxiii. 6; xciii. 5; xci. 16. On the contrary, 'short of days,' is 'short lived,' Joh. xiv. 1. EVER AND AYE,] *To eternal and perpetual aye*. Christ being raised from death, dieth no more; death hath no more dominion over him, Rom. vi. 9. But behold he is alive for evermore, Amen, Rev. i. 18, and ever liveth to make intercession for them that come to God by him, Heb. vii. 25.

VER. 7.—[HAST SET HIM BLESSINGS,] That is, *made him to abound with all manner of blessings himself, and to be an example of, or to impart blessings unto others*. So to Abram it was said, 'be thou a blessing,' Gen.

xii. 2, the like promise is to his children, Ezek. xxiv. 36; Is. xix. 20. [WITH THY FACE,] Or, *before thy face, in thy presence*, as Ps. xvi. 11.

VER. 9.—[SHALL FIND OUT ALL THY ENEMIES,] To wit, *to punish them*, as the like phrase importeth, Is. x. 10, or, 'shall find for all that is, shall be enough for all thy foes,' that is, 'sufficiently able to overcome them:' so 'finding is used for sufficiency,' Num. xi. 22; Judg. xxi. 14. For hand, the Chald. saith, "the stroke of thine hand."

VER. 10.—[WILT SET THEM,] Or, *put them all and every one*, as is noted on Ps. ii. 3. So also after in verse 11, 13. [AN OVEN OF FIRE,] A *fiery furnace*; meaning in 'great affliction,' Lam. v. 10. [THE TIME OF THY FACE,] That is, *of thine anger*, as the Chald. paraphrast explaineth it; for the face sheweth forth pleasure or displeasure, favour or wrath; so face is used for anger, Ps. xxxiv. 17; Lev. xx. 6; Gen. xxxii. 20; Lam. iv. 16; Jer. iii. 12. [SWALLOW THEM,] That is, *destroy or abolish them*: so Ps. xxxv. 25; lii. 6; lv. 10. [FIRE,] The Chald. expoundeth it, "the fire of Gehenna, (or of hell,)"

VER. 11.—[THEIR FRUIT,] That is, *their children*, called the 'fruit of the body and womb,' Ps. cxxvii. 3; cxxxii. 11; Deut. xxviii. 4; or their labour, and that which

and their seed from the sons of Adam. <sup>12</sup> For they have intended evil against thee: they have thought a crafty purpose, *but* they shall not be able. <sup>13</sup> For thou wilt set them *as* a butt, with thy strings thou wilt make ready against their faces. <sup>14</sup> Be thou exalted Jehovah in thy strength, we will sing and praise with psalm thy power.

comes thereof; as Prov. xxxi. 16, 31. THEIR SEED,] That is, *children* or *posterity*, Ps. xxii. 24, 31; xxxvii. 25; Gen. xvii. 7, 10.

VER. 12.—SHALL NOT BE ABLE,] To wit, to establish, (as the Gr. explaineth) or, “to effect it.” After this word *can*, or *able*, there often wanteth a word to be understood: see Ps. ci. 5.

VER. 13.—BUTT,] To shoot at, Heb. *a shoulder*; because the earth is heaped up like shoulders. The Chald. paraphraseth, “thou hast set them to thy people as one shoulder.” MAKE READY,] Or fit, namely thine arrows against their faces. The Chald. otherwise, “in the cords of thy tent thou wilt order thy law before them.”

## PSALM XXII.

*David as a figure of Christ complaineth of his many afflictions; 10. Prayeth with faith for deliverance; 13. Foreshoweth the sundry evils which the wicked would do unto Christ at his death. 23. After deliverance, Christ declareth God's name and praises to his brethren; 27. Communicateth the fruits of his death and resurrection to the ends of the earth. 31. Whereupon they show forth their obedience, and preach his justice.*

<sup>1</sup> To the master of the music concerning the hind of the morning; a psalm of David.

<sup>2</sup> MY God, my God, wherefore hast thou forsaken me, *art* far off

VER. 1.—THE HIND OF THE MORNING,] Meaning *Christ*, who as a hind was by Jews and Gentiles, the dogs, verse 7, hunted and worried in the morning, John xviii. 28, and also rose from death the third day early in the morning, John xx. 1, when God had made his feet like hinds' feet, and set him on his high places, Ps. xviii. 34. Compare with this, Song ii. 9, 17; viii. 14, where Christ is also likened to ‘a young hart.’ And in Ps. xlix. 15, the resurrection is called the morning; for then the true light of comfort and salvation shall appear. A hind called in Heb. *Ajeleth*, hath the name of prowess or fortitude, (as in the 20th verse of this psalm, *Æjaluth* is fortitude,) and so it may be understood ‘for the strength (or fortitude) of the morning,’ that is, the help and power of God to raise up Christ from the dead; which may be the meaning of the Gr. translation, “for the morning help.” Some of the Jews have interpreted it, ‘the morning star;’ which (although the word be no where else

found in scripture, for a star) agreeth also to our Lord Christ, who is entitled, ‘the bright morning star,’ Rev. xx. 16. Others applying this title to the music, retain the Heb. words still; *Ajeleth hashachar*. The Chald. expoundeth it, “To praise (God) for the mighty continual sacrifice.”

VER. 2.—MY GOD, MY GOD, &c.] Christ speaketh this psalm to God his Father. The Heb. is, *Æli, Æli, lammah ghnazaltani*, which words our Lord uttered on the cross, Matt. xxvii. 46, (save for the latter, he used the Syriac, *sabachtani*, of the same signification.) At which the profane Jews mocked, saying that he called for *Elies*, Matt. xxvii. 47, 49. WHEREFORE HAST THOU FORSAKEN ME,] Or, *why leavest thou me?* They are the words of faith, striving in temptation and do imply both a hope of, and a prayer for deliverance, as it is noted on Ps. x. 1. See the like also in Ps. xlii. 10; xliii. 2. MY ROARING,] This argueth great grief of heart, uttered with loud complaint: so Ps. xxxviii. 9.



from my salvation, *from* the words of my roaring? <sup>3</sup> My God, I call by day, and thou answerest not, and by night, and *there is* no silence to me. <sup>4</sup> And thou *art* holy, sitting, the praises of Israel. <sup>5</sup> In thee our fathers trusted, they trusted, and thou deliveredst them. <sup>6</sup> Unto thee they cried out, and were safe delivered; in thee they trusted, and were not abashed. <sup>7</sup> But I *am* a worm, and not a man; the reproach of men, despised of the people. <sup>8</sup> All they that see me do scoff at me, they make a mow with the lip, they wag the head. <sup>9</sup> He confidently turned unto Jehovah, let him deliver him, let him rid him, because he delighteth in him. <sup>10</sup> But thou *art* the drawer of me forth out of the belly, the maker of me to trust, *even* at my mother's breasts. <sup>11</sup> Upon thee I have been cast from the womb; from my mother's belly, thou *art* my God. <sup>12</sup> Be not thou gone far off from me, for distress *is* near; for *there is* no helper. <sup>13</sup> Many bullocks have compassed me about; mighty *bulls* of Bashan have environed me. <sup>14</sup> They have wide opened upon me their mouth, *as* a renting and roaring lion. <sup>15</sup> I am poured out as waters, and all my bones dispart themselves; my heart is

xxxii. 3; Job iii. 24. And Christ, in the days of his flesh, offered up prayers, with strong crying and tears, to him that was able to save him from death, Heb. v. 7.

VER. 3.—NO SILENCE TO ME,] Or, *but I have no silence*: and consequently, *no rest or ease*. So Job xxx. 20, 27.

VER. 4.—SITTING,] Or *sittest*, that is, *abidest* still one and the same; as Ps. ix. 8; iv. 20; cii. 13: or 'sittest,' to wit, 'still;' as Ruth iii. 18, that is, 'risest not up to help me: or 'sittest,' that is, 'inhabitest,' as Ps. ix. 12; cxxxii. 15. The Chald. translateth, 'which stablisheth the world for the praises of Israel.' THE PRAISES,] In Gr., "the praise of Israel;" that is, "art he to whom Israel singeth all praises for deliverances, and of whom Israel glorieth in all time of need." So Moses said to Israel, 'he is thy praise,' Deut. x. 21; Jer. xvii. 14.

VER. 7.—A WORM,] That is, *weak*, (as the Chald. explaineth it) "wretched, and trodden under foot." So Job xxv. 6; Is. xli. 14.

VER. 8.—MAKE A MOW,] *Make an opening with the lip*; which may be taken both for mowing or thrusting out of the lip, and for licentious opening thereof to speak reproach. WAG THE HEAD,] A sign also of scorn, Is. xxxvii. 22; Matt. xxvii. 39; Job xvi. 4; Ps. xliv. 15; Lam. ii. 15.

VER. 9.—HE CONFIDENTLY TURNED,] Or *rolled*; that is, *trusted*, as in the New Testament this phrase is explained, Matt. xxvii. 43, where they mock at Christ. The Heb. applyeth this word *roll* or *turn*, figuratively

to a confident committing of one's self, ways, or actions unto another; as here, so in Ps. xxxvii. 5; Prov. xvi. 3; and *Gol*, properly is 'Roll thou,' but put for 'he rolled, or trusted,' as the like phrase, 'make the heart of this people fat,' &c. Is. vi. 10, is thus resolved, 'this people's heart is waxed fat,' &c. Matt. xiii. 15; or it is the indefinite, 'to turn' for 'he turned;' as in Esth. ix. 15, 'to stand,' is used for 'they stood.'

VER. 11.—BEEN CAST FROM THE WOMB,] That is, *from my infancy committed to thy care and custody*. So elsewhere he saith, 'The Lord hath called me from the womb,' &c. Is. xlix. 1. Contrariwise, 'the wicked are estranged from the womb,' Ps. lvi. 4.

VER. 13.—BULLOCKS,] That is, *strong and lusty persons*, such as were the high priests, scribes, &c. that set against Christ. So the Chald. expoundeth, "peoples like pushing bulls." MIGHTY BULLS OF BASHAN,] Which was a fertile country, good to feed cattle, Num. xxxii. 4, and such as there fed were fat and strong, Deut. xxxii. 14; Ezek. xxxix. 18. The Jews were the bulls of Bashan, as the prophets foretold, Dent. xxxii 15; Amos iv. 1; Hos. iv. 16, and the history sheweth, Matt. xxvii. Here the word *bulls* is to be supplied unto the word *mighty*, as also in Ps. l. 13; lxviii. 31. See the notes on Ps. x. 10.

VER. 14.—WIDE OPENED ] Or, *gaped*; and this also is a sign of reproach and contempt, Job xvi. 10; Lam. iii. 46; ii. 16.

VER. 15.—DISPART THEMSELVES,] Or, *are sundered*, that is, *out of joint*. As

as wax, it is molten in the midst of my bowels. <sup>16</sup> My able strength is dried up like a pot-sherd, and my tongue cleaveth to my jaws, and thou hast brought me down to the dust of death. <sup>17</sup> For dogs have compassed me; the assembly of evil doers have enclosed me, they lion-like pierced my hands and my feet. <sup>18</sup> I may tell all my bones: they did behold, they did view me. <sup>19</sup> They parted my garments among them, and for my coat they cast a lot. <sup>20</sup> And thou Jehovah be not far off: my fortitude, hasten to my help. <sup>21</sup> Rid my soul from the sword, a lonely *soul* from the hand of the dog. <sup>22</sup> Save me from the mouth of the lion, and from the horns of unicorns, thou hast answered me. <sup>23</sup> I will tell thy name to my brethren; in the midst of the church I will praise thee. <sup>24</sup> Ye that fear Jehovah, praise him; all ye seed of Jacob honour him; and be

WAX,] That is, *tender*, and *melting* through faintness, and fear, Ps. lxxviii. 3; lvii. 5. Like this is Job's complaint, 'God hath softened my heart,' Job xxiii. 16. So the word following molten, noteth 'fear and discouragement,' Josh. vii. 5; xiv. 8; Deut. xx. 8. The Gr. translateth, "as molten wax."

VER. 16. CLEAVETH,] Or, *is made cleave to my jaws*, which phrase meaneth inability to speak, Ps. cxxxvii. 6; Job xxix. 10; Ezek. iii. 25, and sometimes extremity of thirst, Lam. iv. 4, and so may have reference here to that thirst which our Saviour felt, John xix. 28. HAST BROUGHT ME DOWN,] Or set and bounded me in the dust of death, meaning death itself, or the grave which turneth men to dust, Gen. iii. 19, the Chald. turneth it, the house of the grave. See Ps. vii. 6.

VER. 17.—DOGS,] The Gr. addeth, "many dogs," that is, "base and vile persons of rancorous disposition," Job xxx. 1; Prov. xxvi. 11; Rev. xxii. 15; Matt. vii. 6; Phil. iii. 2; Ps. lix. 7, 15. So the Chald. paraphraseth, "a company of wicked sinners which are like to many dogs." These were the high priests and rulers of Israel, of whom it is said, that 'Pilate knew well that for envy they had delivered Jesus,' Matt. xxvii. 18. THEY LION-LIKE PIERCED,] The original hath a double reading, *Cuari, like a lion*, and *Caru, they digged or pierced*. This latter the Gr. followeth; but the Chald. in the Masorites' bible keepeth both readings, "they did bite like a lion." This was fulfilled in the nailing of our Lord to the cross, by his feet and hands, Matt. xxvii. 35; John xx. 25.

VER. 18.—DID VIEW ME,] Or *see in me*; namely, their desire or lust; or the affliction upon me, they saw with delight. See the like phrase, Ps. liv. 9; lix. 11; cxviii. 7.

VER. 19.—FOR MY COAT,] Or, *my vesture*: 'The soldiers, when they had crucified Jesus, took his garments (and made four parts, to every soldier a part) and his coat; and the coat was without seam, woven from the top throughout. Therefore they said one to another, Let us not divide it, but cast lots for it, whose it shall be, that the scripture might be fulfilled,' &c. John xix. 23, 24.

VER. 21.—FROM THE SWORD,] The Chald. saith, "from them that kill with the sword." MY ALONELY SOUL,] Which is *one alone, solitary, and desolate*. So after in Ps. xxxv. 17; xxv. 16; lxxviii. 7: the Chald. expounds it, "the spirit of my body." HAND OF THE DOG,] The *power of the devil*, the prince of this world, who then came to Christ, but had nought in him, John xiv. 30. Or dog is put for dogs, meaning the malicious Jews spoken of before, verse 17, and hand is often put for power: see Ps. lxxiii. 11.

VER. 22.—MOUTH OF THE LION,] So the devil is named, 1 Pet. v. 8, and wicked rulers, Prov. xxviii. 15; Jer. i. 17. The Chald. here saith, "from the mouth of him that is strong as a lion, and from kings mighty and proud like unicorns." HORNS OF UNICORNS,] The devil's angels, principalities, powers, worldly governors, princes of the darkness of this world, &c. Eph. vi. 12. The unicorn is so fierce, and wild, that he will not be tamed, Job xxxix. 12, 13, &c. and his strength and pride is in his horn. See Ps. xcii. 11; Num. xxiii. 22; Deut. xxxiii. 17; Is. xxxiv. 7. THOU HAST ANSWERED,] For *answer thou me*; a speech of faith, inserted in his prayer; therefore next followeth thanksgiving. Answering is here used for safe delivering upon prayer: as the Chald. translateth, "hast accepted my prayer."

VER. 23.—TO MY BRETHREN,] The dis

afraid of him all ye seed of Israel, <sup>25</sup> For he hath not despised nor abhorred the affliction of the poor afflicted, nor hid his face from him, and when he cried out unto him he heard. <sup>26</sup> Of thee *shall be* my praise in the great church, my vows I will pay before them that fear him. <sup>27</sup> The meek shall eat and be satisfied, they shall praise Jehovah that seek him, your heart shall live to perpetual aye. <sup>28</sup> All the ends of the earth shall remember and turn unto Jehovah, and all families of the heathens shall bow down themselves before thee. <sup>29</sup> For to Jehovah *pertains* the kingdom: and *he is* ruler among the nations. <sup>30</sup> All the fat ones of the earth shall eat and bow down themselves, all that go down to the dust, shall bend down before him: and he *that* quickeneth not his soul. <sup>31</sup> A seed shall serve him, it shall be accounted to the Lord for a

ciples and believers of Christ: 'for he that sanctifieth, and we which are sanctified, are all of one; for which cause he is not ashamed to call us brethren,' Heb. ii. 11, 12; John xx. 17. THE CHURCH,] Or, *convocation, assembly, congregation.*

VER. 26.—OF THEE, MY PRAISE,] Or *from with thee*, shall be *my praise*: it shall begin and continue of thee, thou art the cause and ground thereof. THE GREAT CHURCH,] Either that assembly where Christ after his resurrection personally appeared to more than five hundred brethren at once, 1 Cor. xv. 6, or the great church of the Gentiles, with whom Christ is spiritually present, Matt. xxviii. 19, 20. So after in Ps. xl. 10, 11.

VER. 27.—AND BE SATISFIED,] It was a curse of the law, that men should 'eat and not be satisfied,' Lev. xxvi. 26; Mic. vi. 14, but it is a blessing of the gospel, that 'the meek and needy shall eat and have enough,' Ps. cxxxii. 15. 'God filleth the hungry with good things, and sends away the rich empty,' Luke i. 53. The meek meaneth the regenerate, who are mortified with Christ, and their fierce nature made meek and humble. YOUR HEART SHALL LIVE,] He turneth his speech to the meek and seekers of God, who should eat of Christ's flesh that was given for the life of the world, and thereby live for ever, John vi. 51. The living of the heart, importeth also the cheering comfort and solace of the same, Gen. xlv. 27, the contrary whereof is in the 'dying of the heart,' 1 Sam. xxv. 37. See also the like promise, Ps. lxi. 33. The Chald. yieldeth this sense, "The spirit of prophecy shall rest in the thoughts of their heart for ever."

VER. 28.—ALL THE ENDS, &c.] That is, the *dwellers in the utmost parts and ends of the world*. A prophesy of the calling of the Gentiles, by the preaching of the gospel, Rom. xvi. 26; Eph. ii. 1, 2, &c. REMEM-

BER,] The Chald. addeth, "remember his miracles." FAMILIES OF THE HEATHEN,] Or *kinds of the nations*; whereof see Gen. x. 5, 18, 20, 31, 32.

VER. 29.—RULER AMONG THE HEATHEN,] To reign over them by his Word and Spirit, and so to be God, not of the Jews only, but also of the Gentiles, Rom. iii. 29, 30.

VER. 30.—ALL THE FAT ONES,] That is, *the rich and mighty personages, fat with plenty*, Deut. xxxi. 20. For, kings and queens, and men of authority and wealth, are also called to the participation of Christ's grace in his church, Is. lx. 3, 5, 10; Rev. xxi. 24; 1 Tim. ii. 1, 2. Sometimes fatness is used to note out God's spiritual blessings, Ps. xxxvi. 9; lxi. 6; lxxv. 12; xlii. 15; Prov. xxviii. 25. ALL THAT GO DOWN TO THE DUST,] That is, *the poor base and wretched people*, which for their misery and affliction, are said 'to go down and sit in the dust,' as Ps. cxlii. 7; Is. xlvii. 26; Job xxx. 19; Lam. iii. 29, but the Chald. expounds it, "the house of the grave. THAT QUICKENETH NOT,] Or *cannot quicken*; that is, the poor wretched man, that doth not, (or cannot, as Ps. lxxii. 5,) 'keep alive his soul, that cannot nourish himself, he shall eat.' So to keep alive, is to nourish, Is. vii. 21. Or, he that revived, that is, cheered not, nor refreshed his soul with comfort, as before, verse 27, or he that cannot keep alive his soul, that is, not save it from wrath and eternal death, by his own works, he shall live by faith in Christ. So this phrase, 'to keep the soul alive,' is used, Ezek. xviii. 27. The Chald. giveth this sense, "and he will not keep alive the soul of the wicked."

VER. 31.—A SEED,] The posterity of those godly forementioned, for God chooseth the seed with the parents, Deut. x. 15; xxx. 6, 19; Ps. lxxix. 37; cii. 29; Is. xliii. 5; xlv. 3. Or the seed of Christ, the children

generation. <sup>32</sup> They shall come and shall declare his justice to a people *that shall be born*, that he hath done *this*.

which God giveth him, as Is. liii. 10; Heb. ii. 13. Or 'a seed,' that is 'a small remnant,' as Rom. ix. 29, the Chald. saith, "the seed of Abraham." FOR A GENERATION,] A race of God's children, as Ps. lxxiii. 15; xxiv. 6, or, 'to generation,' that is, 'for ever, through all ages.'

VER. 32.—THEY SHALL COME,] The Chald. explaineth it, "Their sons shall come." HIS JUSTICE,] The justice of God, which is by faith in Christ, Ps. lxxi. 15, 16,

24; Rom. x. 3, 4. PEOPLE THAT SHALL BE BORN,] Hereafter to come; or, a *people born*, that is, *regenerate*, Ps. lxxxvii. 4, 5; John i. 13; 1 Pet. i. 33. So 'a people created,' Ps. cii. 19. THAT HE HATH DONE,] *Hath performed*, or *accomplished that justice*, and all things appertaining to it. The Gr. referreth it to the people, "whom the Lord hath made:" the Chald., to the "marvellous works which he hath done."

### PSALM XXIII.

*David, under the similitude of a shepherd, sheweth God's love and mercy to his people, whereby their faith is confirmed.*

<sup>1</sup> A psalm of David.

<sup>2</sup> JEHOVAH feedeth me, I shall not lack; in folds of budding grass he maketh me lie down; he easily leadeth me by the waters of rests. <sup>3</sup> He returneth my soul, he leadeth me in the beaten paths of justice, for his name sake. <sup>4</sup> Yea, though I should walk in the valley of the shade of death, I will not fear evil, for thou *wilt be*

VER. 2.—FEEDETH ME,] Or, is *my feeder*, *my pastor*. The word comprehendeth all duties of a good herd, as together feeding, guiding, governing, and defending his flock. Therefore kings also have this title, and are said to feed their people, Ps. lxxviii. 71, 72; 2 Sam. v. 2. Hereupon it is attributed to God, and to Christ, feeding his church, as the shepherd of their souls, Ps. lxxx. 2; Ezek. xxxiv. 12, 14, 15; Is. xl. 11; John x. 11; 1 Pet. ii. 25. The Chald. referreth this to a former work, saying, "The Lord fed his people in the wilderness, they lacked nothing."

VER. 2.—OF BUDDING GRASS,] Pleasant pastures and leas, where green and tender herbs do spring. HE MAKETH ME,] Or, *will make me to lie down*, to wit, *for rest from heat*. This also is another duty of a good herder, as, 'I will feed my flock,' and I will make them lie down, saith the Lord,' Ezek. xxxiv. 15; and 'Show me, O thou, whom my soul loveth, where thou feedest, where thou makest lie down at noon,' Song i. 6. EASILY LEADETH,] Or *comfortably guideth me*; it noteth a soft and gentle leading, with sustaining of infirmity, as Gen. xxxiii. 14; Is. xl. 11. Therefore the Gr.

turneth it, "he nourisheth me." So Ps. xxxi. 4. BY WATERS,] Or *unto waters of rests*, that is, most quiet (or calm) waters, and such as give rest and refreshing. All these things Christ performeth to his flock, as it is written, 'They shall hunger no more, neither thirst any more, neither shall the sun light on them, nor any heat; for the Lamb which is in the midst of the throne shall feed them, and shall lead them to the lively fountains of waters,' Rev. vii. 16, 17.

VER. 3.—RETURNETH MY SOUL,] Or, *will return or restore it*, and consequently give it rest. See Ps. xix. 8.

VER. 4.—SHADE OF DEATH,] That is, *dark and dreadful shadow*; and in a manner, the very state of death. This speech denoteth 'imminent danger,' Jer. ii. 6, 'sore affliction,' Ps. xlv. 20; cvii. 10, 14, 'fear and terror,' Job xxiv. 17, 'and dreadful darkness,' Job x. 21, 22, whereto spiritually is opposed 'the light and comfort of the gospel and grace of Christ,' Matt. iv. 16; Luke i. 79. WILT BE WITH ME,] Or, *art with me*: and this implieth his good safety, and protection. As when God said, 'I will be with thee,' Gen. xxxi. 3. Jacob understood it thus, 'I will do thee good,' Gen. xxxii. 9,



with me; thy rod and thy staff, they shall comfort me. <sup>5</sup> Thou furnishest before me a table, *in* presence of my distressers: thou makest fat my head with oil, my cup *is* abundant. <sup>6</sup> Doubtless, goodness and mercy shall follow me all the days of my life, and I shall converse in the house of Jehovah to length of days.

for God's presence is a singular favour, and our pre-eminence, Exod. xxxiii. 15, 16. The Chald. expoundeth it, "thy word shall be for my help." THY ROD,] With such shepherds use to guide and rule their flocks, Lev. xxvii. 32, and with such the Lord is said to rule his people, Ezek. xx. 37. Wherefore the prophet prayeth, 'feed thy people with thy rod,' Mic. vii. 14. The 'rod is also for chastening and punishment,' Ps. lxxxix. 33. And for the rebellious God hath 'a rod of iron and indignation,' Ps. ii. 9; Lam. iii. 1. Of Christ's rods or staves wherewith he feeds his flock, see Zach. xi. 7. &c. The Chald. translateth "thy rod and thy law."

VER. 5.—THOU FURNISHEST,] Or, *will furnish*, and *make ready a table*. This and the things following, note the abundant supply of all good things for necessity and for delight, as at a sumptuous banquet, Prov. ix. 2, &c. So by Christ the good Shepherd, his

'sleep find pasture, have life, and have it in abundance,' John x. 9, 10. IN PRESENCE,] Or *before them*, which causeth the enemies that see, to grieve, as Ps. cxii. 10. MAKEST FAT,] That is, *plenteously moistenest and suppliest with oil or balsam*. In those countries they used to welcome and cheer their guests with pouring out precious sweet oils or balsam upon their heads, Luke vii. 46; John xii. 3. It signifieth 'joy,' Eccl. ix. 8; Is. lxi. 3. The Chald. applieth it to the priests of Israel, "thou hast made the priests' heads fat with the anointing oil." IS ABUNDANT,] To wit, *with liquor*, (as the word importeth) *for to drink my fill*.

VER. 6.—CONVERSE,] Or, *quietly repose*, myself, and dwell, as the Gr. translateth it. Likewise the Chald., saying, "I shall dwell in the house of the Lord's sanctuary." TO LENGTH OF DAYS,] That is, *a long lifetime*, or *for ever*. See Ps. xxi. 5; xciii. 5.

## PSALM XXIV.

*God's lordship in the world. 3. The citizens of his spiritual kingdom. 7. An exhortation to receive him.*

<sup>1</sup> A psalm of David.

VER. 1.—A PSALM OF DAVID,] Unto this title the Gr. addeth, "of the first day of the week:" meaning that this psalm was wont to be sung in the temple every first day of the week, which now with us is the Lord's day, the Christian sabbath: and of Christ his church and kingdom, and the entertaining of his gospel, doth this psalm treat. In Solomon's temple God ordained Levites with cymbals, psalteries and harps, and priests with trumpets, and other Levites that were singers, and in the time that the burnt-offering began, 'the song of the Lord began with trumpets and instruments, and they sang praises with the words of David, and of Asaph,' 2 Chron. xxix. 25—30. The Heb. doctors recording their daily service in the sanctuary, write thus: "They said not the song, but over the burnt-offerings of the congregation, and the sacrifices of their peace-

offerings that are spoken of in the law, &c. The song which the Levites said in the first day, was (Ps. xxiv. 'The earth is the Lord's, and the plenty thereof.' In the second (day) they said (the xlviii. Psalm.) 'Great is the Lord, and praised vehemently in the city of our God,' &c. In the third they said (the lxxxii. Psalm,) 'God standeth in the assembly unto God, he judgeth in the midst of the gods.' In the fourth they said (the xciv. Psalm,) 'O God of vengeance,' &c. In the fifth they said (the lxxxvi. Psalm,) 'Shout joyfully unto God our strength,' &c. In the sixth they said (the xciii. Psalm,) 'The Lord reigneth, is clothed with high Majesty,' &c. In the sabbath they said (the xcii. Psalm,) 'A psalm, a song for the sabbath day.'" Maim. in *Misneh*, tom. 3, in *Tamidin*, (or treat. of the *Daily Sacrifices*,) chap. vi. sect. 7—9. THE EARTH IS JEHOVAH'S,] Or, *To Jehovah*

THE earth is Jehovah's, and the plenty thereof; the world and they that sit therein. <sup>2</sup> For he hath founded it upon the seas, and established it upon the rivers. <sup>3</sup> Who shall ascend into the mountain of Jehovah, and who shall stand in the place of his holiness? <sup>4</sup> The clean in hands, and pure in heart, which lifteth not up his soul to false vanity, neither sweareth to deceit. <sup>5</sup> He shall receive a blessing from Jehovah, and justice from the God of his salvation. <sup>6</sup> This is the generation of them that enquire for him, of them that seek thy face, of Jacob, Selah. <sup>7</sup> Lift up ye gates your heads, and

*the earth belongeth.* Of him, and by him, and for him are all things; yet in special he hath chosen Jacob's posterity to be his people, ver. 6. Thus David maketh use of Moses' doctrine, who said, 'Lo, to Jehovah thy God pertain the heavens, and the heavens of heavens, the earth and all that therein is: notwithstanding, Jehovah set his delight in thy fathers to love them, and did choose their seed after them, even you above all peoples, as appeareth this day,' Deut. x. 14, 15. See also another use of this doctrine, in 1 Cor. x. 26, 28, where the apostle proveth, that every creature in the earth may be used of Christians for food, or otherwise, because all is the Lord's, and in Christ ours. **PLENTY,**] Or, *fulness*, that is, all contained therein, as the Chald. expoundeth it, "the creatures thereof." So, 'the plenty of the sea,' Is. xlii. 10, the 'plenty of the city,' Amos vi. 8, and sundry the like. **THAT SIT,**] That is, *dwelt* or *inherited*, as it is noted on Ps. i. 1. The like manner of speaking the Holy Spirit useth also in Gr., Lev. xxi. 35, 'on all them that sit on the face of the whole earth.' So Ps. lxxix. 36, and often elsewhere.

**VER. 2.—UPON THE SEAS,**] Or *above* them. The earth is said to be founded (or fast settled) upon the seas, (the heaps of waters were called 'seas,' Gen. i. 10,) because the waters which naturally 'would stand above the high mountains,' Ps. civ. 6, are by the word of God gathered together, and thrust under the earth, that the dry land might appear and be inhabited, Exod. xx. 4; Gen. i. 9. And these which may seem a most weak and flitting foundation, yet are 'firm bases, and mighty foundations,' Ps. civ. 5; Mic. vi. 2, to magnify God's power, who as he brought light out of darkness, so settl-eth he the solid earth on the liquid waters; yea, 'haugeth the earth upon nothing,' Job xxvi. 7.

**VER. 3.—WHO SHALL ASCEND,**] The Chald. paraphraseth, "Who shall be worthy to ascend unto the mountain of the house of the sanctuary of the Lord?"

**VER. 4.—THE CLEAN IN HANDS,**] *He whose hands or palms are clean, or free of*

evil. So Job xvii. 9. This noteth 'good works, as pureness of heart meaneth holy faith and affections,' Acts xv. 9. **NOT LIFTED UP HIS SOUL,**] Or, *my soul*. The Heb. hath two readings; by the letters in the line, 'his soul,' and in the margin, 'my soul;' as if this were spoken in the person of God, and of him; which then may be understood of swearing. For this form of words is used in the third commandment, Exod. ii. 'Thou shalt not lift up (or take up) the name of Jehovah thy God to false vanity.' But for 'name,' here is put 'soul.' And God is said to swear 'by his soul,' that is, 'by himself,' or 'his life,' Jer. li. 14; Amos vi. 8. It was also the wont in Israel to take an oath thus, 'As the Lord liveth, and as thy soul liveth,' 1 Sam. xx. 3; 2 Kings ii. 2, 4, 6. Also concerning a man's own soul, in swearing this form was used, 'I call God for a record against my soul,' 2 Cor. i. 23. And thus the Chald. expounds it, "which hath not sworn in vain to the condemnation of his soul." Otherwise, if this be not understood of vain swearing, the meaning is, he that 'affecteth not,' or, 'regardeth not vanity;' for so the lifting up of the soul also signifieth; see Ps. xxv. 1. **TO DECEIT,**] Or, *deceitfully*.

**VER. 5.—HE SHALL RECEIVE,**] Or *shall take up, or bear away a blessing*. **JUSTICE,**] Or, *righteousness*; whereof see Phil. iii. 9; Ps. lxxix. 28. Hereby also may be meant a benefit, the fruit or reward of righteousness. The Gr. turneth it "mercy," or "alms;" and by justice, mercies and benefits are sometimes meant, Judg. v. 11; Ps. cxii. 9; Dan. iv. 24.

**VER. 6.—OF JACOB,**] Understand, *this is the generation of Jacob,*] or, *this is Jacob*; these are true Israelites, whom God will acknowledge for his, John i. 47; Rom. ix. 6. Jacob when he wrestled with an angel, saw God face to face, and called the place *Peniel*, that is, 'God's face' or 'presence;' there he wept and prayed, and bare away a blessing, Gen. xxxii. 24, 26, 29, 30; Hos. xii. 4. That history hath use here.

**VER. 7.—LIFT UP YE GATES, &c.]** This may first have reference to the gates and

be lifted up ye doors of eternity, that the King of glory may come in. <sup>8</sup> Who is this King of glory? Jehovah, strong and valiant; Jehovah valiant in battle. <sup>9</sup> Lift up ye gates your heads, and lift up ye doors of eternity, that the King of glory may come in. <sup>10</sup> Who is he this King of glory? Jehovah of hosts, he is the King of glory, Selah.

doors of the temple, into which 'the ark (the glory of Israel,' 1 Sam. iv. 21), should enter; on which ark, between the cherubims, God was said 'to dwell,' 1 Sam. iv. 4; 1 Kings viii. 1, &c. So the Chald. expoundeth it, "gates of the house of the sanctuary;" though in the 9th. verse otherwise, saying, 'lift up, O ye gates of the garden of Eden, your heads;' secondly, it may be referred to Christians, which are the true 'temple of God,' 1 Cor. iii. 17, at the door of whose hearts he knocketh to have entrance, Rev. iii. 20. DOORS OF ETERNITY,] That is, *strong, durable, everlasting doors*: which being referred to the doors of Solomon's temple note 'the perpetual abiding of God's ark therein,' as 1 Kings ix. 3; Ps. cxxxii. 13, 14; whereas before the ark was removed from place to place, 1 Chron. xvii. 5. Or being applied to Christians, it

noteth the 'eternal duration of the church.' THAT ENTER MAY,] Or, *and enter shall the King of glory*, that is, *the glorious King*; So Christ is called the 'Lord of glory,' 1 Cor. ii. 8; James ii. 1, and the 'opening of the doors before him,' signifieth 'his entrance into, and administration of the kingdom,' as Is. xlv. 1.

VER. 10.—JEHOVAH OF HOSTS,] Or, as the Heb. is, *Jehovah Tsebaoth*, for so the word is used by the apostles, untranslated in the Gr. *Sabaoth*, Rom. ix. 29; James v. 4. It signifieth hosts or armies standing ready in martial order, and in battle array, and comprehendeth all creatures in heaven and in earth, which are bound to do the will of God, Gen. ii. 1; 1 Kings xxii. 19; Exod. xii. 41.

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PSALM XXV.

David's desire and confidence in God. 4. He prayeth for instruction; 7. and for remission of sins. 8. He celebrateth God's goodness and mercy to such as fear him. 15. He prayeth for deliverance out of his afflictions, and for the redemption of Israel.

¹ A psalm of David.

UNTO thee Jehovah, lift I up my soul,

² My God, in thee do I trust, let me not abashed: let not my enemies show gladness over me.

³ Yea all that earnestly expect thee, shall not be abashed; they shall be abashed, that unfaithfully transgress in vain.

VER. 1.—OF DAVID,] This psalm is composed after the order of the Heb. letters or *alphabet*: which care denoteth the weight and excellency of the matter in it. The same is to be observed of some other psalms, as the xxxiv. xxxvii. cxi. cxii. cxix. cxlv. LIFT I UP MY SOUL,] The Chald. addeth, "in prayer." This signifieth an earnest desire, with delight and expectation or hope to have what he would. For to 'lift up the soul,' is to 'desire,' Jer. xxii. 27; xlv. 14; and a like phrase in Ezek. xxiv. 25, implieth both desire and delight; and in Deut. xxiv.

15, the poor man is said to 'lift up his soul' unto his hire or wages, hoping by it to have his life sustained. In this place, every of these hath use, and so in Ps. lxxxvi. 4.

VER. 2.—IN THEE,] The Chald. expoundeth it, "In thy word;" so in verse 3. NOT BE ABASHED,] That is, *not disappointed of my hope, nor vanquished by my foes*. See Ps. vi. 11. SHOW GLADNESS,] *Leap up or triumph for joy*, as having got the victory, 2 Chron. xx. 27.

VER. 3.—YEA ALL,] Or, *Yea any*: for, 'whosoever believeth in God, shall not be

⁴ Thy ways, Jehovah, make thou me to know; learn me thy paths.

⁵ Make me to tread in thy truth, and learn me, for thou *art* the God of my salvation; thee do I earnestly expect all the day.

⁶ Remember thy tender mercies, Jehovah, and thy kind mercies, for they *are* from eternity.

⁷ The sins of my youth, and my trespasses, remember thou not: according to thy mercy do thou remember me, for thy goodness sake, Jehovah.

⁸ Good and righteous Jehovah *is*, therefore will he teach sinners in the way.

⁹ He will make the meek to tread in judgment, and will learn the meek his way.

¹⁰ All the paths of Jehovah *are* mercy and truth, to them that keep his covenant, and testimonies.

ashamed,' Rom. x. 10. EARNESTLY EXPECT,] Or, *patiently hope*. THEY SHALL BE,] Or prayer-wise, *let them be*. UNFAITHFULLY TRANSGRESS,] *That deal disloyally*, contrary to duty, promise, and trust reposed in them. So elsewhere he prayeth, that 'no grace be showed to such, Ps. lix. 6. IN VAIN,] Or *without cause*, and 'without fruit,' Ps. vii. 5.

VER. 4.—THY WAYS,] That is, thy true faith and religion, as Acts. xviii. 25, 26, and 'thy guidance of me therein.' So Moses prayed, Exod. xxxiii. 13. LEARN ME THY PATHS,] *Inure me with thy paths, or journeys*. Learning implieth use and exercise, and informing by customable practise.

VER. 5.—MAKE ME TO TREAD,] Or *to go*; guide my way in thy truth; that is, in thy word, for that is, 'the truth,' John xvii. 17; 3 John iii. So after, ver. 9.

VER. 6.—TENDER MERCIES,] Or *bowels of compassion*: See Ps. xviii. 2. This word noteth the inward affections, as the next, kind mercies, imply the actions or effects of love. FROM ETERNITY,] Or, *from ever*. This in human affairs sometimes meaneth but of old, or a long while, Gen. vi. 4; Is. xlii. 14. But here and elsewhere it noteth the eternity of God's love, which was firm unto his before the world was, 2 Tim. i. 9; Eph. i. 4; so showed throughout all generations, and is in like sort for ever, or to eternity, Ps. c. 5, because our firm happiness shall have no end, Dan. xii. 3; 1 Pet. i. 4. And these both are conjoined, Ps. ciii. 17.

VER. 7.—SINS OF MY YOUTH,] This imagination of man's heart is evil from his youth, Gen. viii. 21, and of all man's life, youth commonly is most vain, Eccl. xi. 9, 10, for which God often punisheth men in

their age, so making them (as Job saith) 'to inherit the iniquities of their youth,' Job xiii. 26; Jer. iii. 25.

VER. 8.—WILL HE TEACH,] Or inform with the law; for of this word the law is derived, Ps. xix. 8. SINNERS IN THE WAY,] That is, such as sin and miss the right way, God will teach and reduce them: thus the Gr. interpreteth it. Or, "those that are sinners he will teach and inform in the way that is right, or in his way," as verse 9.

VER. 9.—TO TREAD IN JUDGMENT,] *To walk judiciously*, and *as is right and fit*.

VER. 10.—HIS COVENANT,] *His testamental bond or league*, called in Heb. *Berith*, which hath the signification of brotherly or friendly parting, and of explaining the conditions of agreement. For at the making of solemn covenants, 'beasts were killed and parted asunder, and the covenant makers went between the parts,' Gen. xv. 9, 10, 17; Jer. xxxiv. 18. Hereupon is the phrase of 'cutting (or striking) a covenant,' Ps. l. 5; lxxxiii. 6; lxxxix. 4. The apostles in Gr. call it *diatheke*, a testament, a testamental covenant, or disposing of things, Heb. viii. 8, from Jer. xxxi. 31. And there be two principal 'covenants or testaments; the first, that which God made with our fathers, when he brought them out of Egypt; the sum whereof was contained in the ten commandments written by the finger of God,' Deut. iv. 13; Exod. xxiv. 28; 1 Kings viii. 21, 'and the other laws written by Moses in a book,' called 'the book of the covenant,' 2 Kings xxiii. 2; Exod. xxiv. 4, 7. The second covenant is 'that new testamental bond which God hath made with us in Christ, established upon better promises, and confirmed by the blood and death of Christ

¹¹ For thy name sake, Jehovah, even mercifully pardon wilt thou my iniquity, for it *is* much.

¹² Who *is* the man that feareth Jehovah? he will teach him in the way *that* he shall choose.

¹³ His soul shall lodge in good, and his seed shall inherit the land.

¹⁴ The secret of Jehovah *is* to them that fear him, and his covenant to make them for to know.

¹⁵ Mine eyes *are* continually unto Jehovah, for he will bring forth my feet out of the net.

¹⁶ Turn the face unto me, and be gracious to me, for I *am* solitary and poor afflicted.

¹⁷ The distresses of my heart are enlarged; bring thou me forth out of my vexations.

¹⁸ See mine affliction, and my molestation, and forgive all my sins.

the testator, as the first was by the blood and death of beasts,' Luke xxii. 20; Heb. viii. 6, 8; ix. 16—18, &c.

VER. 11.—EVEN MERCIFULLY PARDON,] Or, *therefore thou wilt mercifully forgive.* This David taketh from Moses, who first used this word in a case of great offence, Exod. xxxiv. 9, and it betokeneth to spare or pardon upon pacification, of grace and mercy; and is interpreted by the apostle in Gr., "to be merciful, propitious or appeased," Heb. viii. 12, from Jer. xxxi. 34. Often used in the law, for forgiveness upon oblation or intercession made by the priest, Lev. iv. 20, 26, 31, 35; v. 10, 13, 16, 18, &c.

VER. 12.—WHO IS THE MAN,] Or, What manner of man shall he be? The Hebrew phrase is, "Who this the man?" which also may be resolved, "Whosoever is the man." HE SHALL CHOOSE,] That is, *which he shall love and like*: or, *which he loveth*. So 'chosen,' Is. xlii. 1, is translated in Gr., "beloved," Matt. xii. 18. Or, 'which he shall require and command;' for so choosing sometimes signifieth, 2 Sam. xix. 38; xv. 15.

VER. 13.—LODGE IN GOOD,] That is, *continue in good estate, ease and prosperity*. So lodging is for continuance, Job xvii. 2; Prov. xix. 23; and for good, the Chald. saith, "the blessedness of the world to come;" the Gr. translateth, "in good things." THE LAND,] Meaning 'Canaan, the land promised for a possession to Abraham and his seed,' Gen. xv. 7; xii. 7; called therefore 'the land of promise,' Heb. xi. 9, and elsewhere, 'the holy land,' Ps. x. 16, the 'land of Immanuel,' that is, 'of Christ,' Is. viii. 8, 'a land flowing with milk and honey, and the

pleasantest of all lands,' Ezek. xx. 6, the seat of God's ancient church, and figure of his kingdom.

VER. 14.—THE SECRET,] Or, *the mystery of the Lord*; meaning that his secret favour is towards them, and his secret counsel and mystery of the faith is revealed unto them: for so this word noteth, as when Job saith, God's secret was upon his tabernacle, meaning his favour and providence, Job xxix. 4, and God's secret is his 'counsel,' Job xv. 8; Jer. xxiii. 18, 22, and the hid things of Christ are often called 'a mystery,' Rom. xvi. 25; 1 Cor. ii. 7; iv. 1; 1 Tim. iii. 9, 16; Eph. iii. 3, 4, 9; Col. i. 26, 27. So Prov. iii. 32.

VER. 16.—TURN THE FACE,] Or, *have respect unto me*. This was a blessing promised in the law, Lev. xxvi. 9. 'I will turn the face unto you, and make you increase.' Contrary to this is 'the hiding of God's face,' Ps. lxxix. 17, 18. SOLITARY,] *Alone or desolate*; see Ps. xxii. 21.

VER. 17.—ARE ENLARGED,] Or, *do enlarge themselves, do make wide room*. He sheweth his heart to be penned in with straits and distressing sorrows, which largely spread themselves over all. VEXATIONS,] Or *anguishes, tribulations*, which press and wring.

VER. 18.—SEE MY AFFLICTION,] This phrase is taken from Deut. xxvi. 7, 'he saw our affliction.' And it here meaneth, 'a seeing and regarding with compassion,' and so 'a redress and help,' Gen. xxix. 22; Exod. iii. 7, 8; Ps. xxxi. 8; cxix. 153; cvi. 44. Sometimes it meaneth otherwise, as in the next verse, 'See my enemies.' FORGIVE,] Or *lift up, take away*. This word which

¹⁹ See mine enemies, for they are multiplied, and with hatred of violent wrong have they hated me.

²⁰ Keep thou my soul, and deliver me; let me not be ashamed, for I hope for safety in thee.

²¹ Let perfection and righteousness preserve me, for I earnestly expect thee.

²² Redeem Israel, O God, from all his distresses.

properly signifieth to 'take up' or bear, is applied to forgiveness of sins, Rom. iv. 7, from Ps. xxxii. 1, and the phrase hath reference to Christ, 'who bare and took away the sins of the world,' John i. 29. For when it is applied to a man himself, bearing his own sin, it meaneth guilt and punishment, Num. v. 31.

VER. 19.—OF VIOLENT WRONG,] That is, *most violent*, or *wrongful hatred*.

VER. 22.—HIS DISTRESSES,] Or *their distresses*, for Israel being put for the whole people, may have with it a word singular or plural, which the Heb. text also often useth; as, 'all Edom was,' 2 Sam. viii. 14; or, 'all Edom were,' 1 Chron. xviii. 13. The like is in 2 Kings xxiii. 30, with 2 Chron. xxxvi. 1. 'He took,' or 'they took,' speaking of the people.

PSALM XXVI.

David committeth the trial of himself unto God, in confidence of his integrity and good conversation. 9. He prayeth for mercy, 11. and promiseth upright walking and thankfulness.

A psalm of David.

¹ JUDGE me, Jehovah, for I walk in my perfection, and do trust in Jehovah I shall not stagger. ² Prove me, Jehovah, and tempt me: try my reins and my heart. ³ For thy mercy is before mine eyes, and I walk in thy truth. ⁴ I do not sit with mortal men of false vanity, and with the hidden I enter not. ⁵ I hate the church of evil-doers, and with the wicked I sit not. ⁶ I will wash my hands with cleanness, and compass thine altar, Jehovah. ⁷ To

VER. 1.—IN MY PERFECTION,] Or, *integrity, simplicity*: and that is, when a man meaneth not, nor witteth of any evil, 2 Sam. xv. 11. Such a walker 'walketh confidently, and blessed shall be his children after him,' Prov. x. 9; xx. 7. IN JEHOVAH,] Chald., "in the word of the Lord."

VER. 2.—TRY MY REINS,] *Examine as in the fire my inmost affections*. Thus Job also offered himself to trial, Job xxxi. 6.

VER. 3.—I WALK,] To wit, *continually*, (as the form of this word importeth,) or converse. The Gr. saith, "I have pleased:" so to 'walk with God,' is to 'please God,' Heb. xi. 5.

VER. 4.—MAN OF FALSE VANITY,] That is, *vain mortal men*, or *false persons*, Job xi. 11. So Jeremiah saith, 'he sat not in

the secret assembly of mockers,' Jer. xv. 17. THE HIDDEN,] That is, *hypocrites, dissemblers, secret evil doers*: as the Chald. saith, "with them that hide themselves to do evil." I ENTER NOT,] Or *come not*, that is, have no company, or conversation. So the word is also used, Josh. xxiii. 7.

VER. 5.—CHURCH OF EVIL DOERS,] *The malignant church, or congregation*.

VER. 6.—MY HANDS WITH CLEANNES,] Or *palms of innocency*. He hath respect to the washing which God appointed for such as came to his altar, Exod. xl. 32. Hereupon we are willed to lift up pure hands when we pray unto God, 1 Tim. ii. 8. See also Is. i. 15, 16.

VER. 7.—TO CAUSE TO HEAR,] That is, *to sound forth, or proclaim so as may be*

cause to hear with voice of confession and to tell all thy marvellous *works*.⁸ Jehovah, I love the mansion of thy house, and the place of the habitation of thy glory.⁹ Gather not my soul with sinners, and my life with men of bloods.¹⁰ In whose hands is a mischievous purpose, and their right hand is full of bribes.¹¹ And I do walk in my perfection, redeem thou me, and be gracious to me.¹² My foot standeth in righteousness, in the churches I will bless Jehovah.

heard. So Ps. lxvi. 8; cvi. 2. And in 1 Chron. xv. 16. David appointed Levites with instruments, to cause to hear, or to resound, lifting up the voice with joy.

VER. 8.—MANSION,] Or *habitation*. This name is given to the tabernacle which Moses made, and God dwelt in, 1 Sam. ii. 29, 32; and afterwards to Solomon's temple, 2 Chron. xxxvi. 15. And heaven itself is also thus called, Deut. xxvi. 15; where there are 'many mansions,' John xiv. 2. OF THE HABITATION,] Or *the habitacle, the tabernacle*. The tent which Moses made was thus called, Exod. xxvi. 1, 6, and Solomon's house, 2 Chron. xxix. 6. In Exod. xl. 34, 35, it is showed, how God's glory filled that tabernacle, when he first took possession of it; whereupon it is here called the habitacle of his glory (or honour:) and elsewhere, 'the habitacle of the Lord,' Lev. xvii. 4, and 'of his name,' Ps. lxxiv. 7.

VER. 9.—GATHER NOT MY SOUL,] Gathering is used for taking away, as Jer. xvi. 5; Is. iv. 1, and so for death, Is. lvii. 1; 1 Sam. xv. 6; Ezek. xxxiv. 29, and sometimes is expressed, to whom they are gathered; as, 'to their fathers, to their people, to the grave,' 2 Kings xxii. 20; Num. xx. 24, 26; and what is gathered, 'the soul,' as here; or 'the ghost,' the 'spirit,' as Ps. civ. 29. So David here desireth 'that God would not

take away his life among sinners,' that is, 'with such as for their crimes deserve to die;' as 1 Kings i. 21. Contrariwise, gathering is sometimes used for gracious receiving or 'succouring,' as Ps. xxvii. 10. MEN OF BLOODS,] *Blood-guilty persons*. See Ps. v. 7. The Chald. expoundeth it "with men that shed innocent blood."

VER. 10.—A MISCHIEVOUS PURPOSE,] *Craftily devised evil*. The Chald. translateth it, "counsel of sin;" the Gr., "iniquities." See Ps. x. 2. This word is generally used for 'any abominable evil,' Lev. xviii. 17; xix. 29; xx. 14. FULL OF BRIBES,] And consequently, of *injustice*; for 'bribes cause justice to be perverted,' Deut. xvi. 19. Contrariwise, 'God's right hand is full of justice,' Ps. xlviii. 11.

VER. 12.—IN RIGHTEOUSNESS,] Or, *in a right, even and plain place*, as the word signifieth, Deut. iii. 10; Jer. xxi. 13; the apostle expresseth the word by 'righteousness,' Heb. i. 8, from Ps. xlv. 7; it is opposed to 'crookedness,' Is. xl. 4. See also Ps. xxvii. 11. IN THE CHURCHES,] Or *congregations, assemblies, church-meetings*, called in Gr. *ecclesiastical*; and so in the New Testament, 1 Cor. xiv. 34. So also Ps. lxxviii. 27. The Chald. translateth, "the congregation of just men."

PSALM XXVII.

David sustaineth his faith by the power of God: 4. by his love to the service of God: 9. by prayer for God's assistance and instruction. 13. The fruits of faith and patience.

¹ A psalm of David; Jehovah is my light and my salvation, for whom should I fear? Jehovah is the strength of my life, for whom

VER. 1.—OF DAVID,] The Gr. addeth, "before he was anointed." MY LIGHT,] That is, *my comfort, joy, &c.* So God and

Christ are often called the light or illumination of his people, Mic. vii. 8; Is. xvi. 19, 20; x. 17; Luke i. 79; ii. 32; Rev. xxi.

should I dread? ² When evil doers made battle against me to eat my flesh, my distressers and my enemies to me; *themselves* stumbled and fell. ³ If a pitched host shall pitch against me, my heart shall not fear: if war shall rise up against me, in this I trust.

⁴ One *thing* I have asked of Jehovah, the same I will request, *that* I may sit in the house of Jehovah all the days of my life, to view the pleasantness of Jehovah, and to enquire in his palace.

⁵ For he will keep me privily in his pavilion, in the day of evil: he will keep me secret, in the secret *place* of his tent; on a rock he will exalt me. ⁶ And now shall mine head be lifted up above my enemies round about me; and I will sacrifice in his tent, sacrifices of shouting: I will sing, and sing psalms to Jehovah, ⁷ Hear, Jehovah, my voice *when* I call, and be gracious to me, and answer me. ⁸ To thee said my heart, seek ye my face; thy face, Jehovah, I do seek. ⁹ Hide thou not thy face from me, turn not aside in anger thy servant: thou hast been my succour, leave me not, neither forsake me, O God of my salvation. ¹⁰ Though my father and my mother should forsake me, yet Jehovah would gather me.

23; John i. 4; viii. 12. The Chald. expoundeth it, "The word of the Lord is my light." THE STRENGTH,] Or *strong fort, fortification*: see Ps. xxviii. 8.

VER. 2.—MADE BATTLE,] Or *came near against me*, to wit, in fight. So this word is used for 'battle,' Ps. lv. 19, 22. MY ENEMIES TO ME,] A vehement manner of speech, (as 2 Sam. xxii. 2; 'my deliverer to me:') noting against whom in special their hatred was bent.

VER. 3.—IF WAR,] That is, *warriors* or *an army*, as the word is used, Josh. viii. 11. See also Ps. lxxvi. 4.

VER. 4.—ONE THING,] Or *one request*, as is expressed, 1 Kings ii. 20; 1 Sam. ii. 20. For such want of words to be supplied, see the notes on Ps. x. 10. THAT I MAY SIT,] That is, *dwell*, or *abide*. TO VIEW THE PLEASANTNESS,] *To see the pleasantness, or amenity of Jehovah*, and consequently to enjoy it. The tabernacle had the figure and pattern of heavenly things in Christ, Heb. viii. 5, which David in spirit here desireth to contemplate. The Heb. phrase is, view in the pleasantness; and after in the 13th. verse see in the goodness, which signifieth, to have the fruition, use, and enjoying of pleasure and goodness, Eccl. ii. 1. And as to 'seek in Jehovah,' 2 Chron. xxxiv. 26, is to 'seek Jehovah,' 2 Kings xxii. 18, so to 'see in the good,' is 'to see the good and enjoy it.' So in Ps. cvi. 5; cxxviii. 5; l. 23. TO ENQUIRE,] Or *seek early*, that is, *diligently*.

VER. 5.—WILL KEEP PRIVILY,] Or *hide*

me, that is, keep me safe as in the most holy of his sanctuary, into which none might enter, Lev. xvi. 2; called therefore God's 'hidden place,' Ezek. vii. 22; and his saints are 'his hidden ones,' Ps. lxxxiii. 4.

VER. 6.—SACRIFICES OF SHOUTING,] Or *of triumph, of joyful sounding and alarm*. This hath respect to the law, which appointed over the sacrifices, trumpets to be sounded, Num. x. 10, whose chiefest, most loud, joyful and triumphant sound was called *Trughnah*, 'triumph, alarm' or 'jubilation,' Num. x. 5—7. So to other instruments this triumphant noise is adjoined, Ps. xxxiii. 3, and is applied sometimes to man's voice or shouting, Josh. vi. 5; 1 Sam. iv. 5; Ezra iii. 11. See also Ps. lxxxix. 16; xlvii. 6; lxxxi. 2; c. 1.

VER. 8.—SEEK YE MY FACE,] An imperfect speech; which we may supply and explain thus, (thou saidst) "seek ye my face;" and "this thy commandment my heart minded, and spake of to thee in my temptations; and I made it a ground of my action and request following." See a much like defect of a word, in 1 Kings xx. 34. To seek the face, is of desire to see, hear, and know, 1 Kings x. 24; and to pray and ask counsel in doubts, distresses, &c. 2 Sam. xxi. 1; Hos. v. 15. So Ps. cv. 4.

VER. 10.—THOUGH MY FATHER, &c. SHOULD,] See the like in Is. xlix. 15. Or, 'For my father, &c. have forsaken me, but Jehovah will gather me,' that is, 'receive and take me to him.' So the word 'gathering' is also used, Judg. xix. 15; Josh. xx. 4; Matt.

¹¹ Teach me, Jehovah, thy way, and lead me in the path of righteousness, because of my enviers. ¹² Give me not to the soul of my distressers, for witnesses of falsehood do stand up against me, and he that breatheth violent wrong. ¹³ Except I had believed to see the goodness of Jehovah in the land of the living. ¹⁴ Earnestly expect thou for Jehovah, be confirmed, and let thine heart wax strong; and earnestly expect thou for Jehovah.

xxiii. 37. He meaneth 'God would be a Father unto him.'

VER. 12.—[TO THE SOUL,] That is, to the will, lust, or desire. So soul is for will, Ps. xli. 3, 5; cv. 22; Ezek. xvi. 27; and for 'lust,' Ps. lxxviii. 18, the Chald. expoundeth it "the will." THAT BREATHETH,] Or puffeth out. See Ps. x. 5.

VER. 13.—[EXCEPT I HAD BELIEVED,] An imperfect speech; where we may understand, "I should have fainted," or "They had overthrown me, if I had not believed;" but the Gr. saith, "I believe to see the good things of the Lord. LAND OF THE LIVING,] That is, *where men live in this world*, and in special, the land of Canaan, the seat of God's church, Ezek. xxvi. 20. So Ps. lli. 7; cxvi. 9; cxlii. 6; Job xxviii. 13. For

by death men are said 'to be cut out of the land of the living,' Is. liii. 8; xxxviii. 11; Jer. xi. 19; but the Chald. expounds it, "the land of life eternal;" and that was figured by the land of Canaan.

VER. 14.—[BE CONFIRMED,] *Be comfortable, hold fast*, (as the Gr. hath) "be manly," or "quit thee as a man;" which word the apostle useth, 1 Cor. xvi. 13. These are the words of encouragement against remissness, fear, faintness of heart, or other infirmities, as Deut. xxxi. 6, 7; Josh. x. 25; 1 Chron. xxii. 13; Dan. x. 19. LET THY HEART WAX STRONG,] So also the Gr. turneth it; or we may read it, "he will strengthen thy heart." So after in Ps. xli. 25.

PSALM XXVIII.

David prayeth for deliverance from his enemies. 6. He blesseth God for hearing and helping him. 9. He prayeth for the Lord's people.

¹ A *psalm* of David. Unto thee Jehovah do I call; my Rock, cease not as deaf from me, lest thou be silent from me, and I be made like to them that go down into the pit. ² Hear thou the voice of my supplications for grace, when I cry out unto thee, when I lift up my hands unto the oracle of thine holiness. ³ Draw me not with the

VER. 1.—[CEASE NOT, &c.] That is, *cease not to speak unto and answer me, be not silent as turned away from me*: so the like phrase meaneth, Job xiii. 13; Jer. xxxviii. 27; or, 'cease not to speak for me,' as the phrase also importeth, 1 Sam. vii. 8; and so by the Rock forementioned he may mean 'Christ,' 1 Cor. x. 4; who is 'our advocate with the Father,' 1 John ii. 1. And to be silent (or still) is not in words only, but deeds, as in Judg. xviii. 9; 1 Kings xxii. 3.

VER. 2.—[ORACLE OF THY HOLINESS,] *Thy holy oracle*: The inmost, and most holy place of the temple was thus named, 1 Kings vi. 5, 16, 19, 20; called 'the Holy of Holies,' 1 Kings viii. 6; and that which one prophet calleth 'the oracle,' 2 Kings vi. 23; another calleth 'the house of the Holy of Holies,' 2 Chron. iii. 10. The Heb. *Debir* hath the signification of *speaking*; for from the most holy place God spake to his people, Num. vii. 89. The apostle seemeth to express it, by 'that which is within the vail,' Heb. vi. 19.

wicked, and with the workers of iniquity, that speak peace with their neighbours, and malice *is* in their heart. ⁴ Give thou to them according to their work, and according to the evil of their practices; according to the deed of their hands give thou to them; render their reward unto them. ⁵ Because they will not discreetly attend unto the works of Jehovah, and to the deed of his hands, he will break them down, and will not build them up. ⁶ Blessed *be* Jehovah, for he hath heard the voice of my supplications for grace. ⁷ Jehovah *is* my strength and my shield, in him my heart trusted, and I was holpen, and my heart sheweth gladness; and with my song will I confess him. ⁸ Jehovah *is* a strength to them, and he *is* the strong fort of the salvations of his anointed. ⁹ Save thou thy people, and bless thy inheritance, and feed them and advance them even for ever.

VER. 3.—DRAW ME NOT,] To wit, *unto death*, that is, *destroy me not*. So drawing is used, Ezek. xxxii. 20; Job xxi. 33; xxiv. 20; an example whereof see in Sisera, Judg. iv. 7.

VER. 4.—THE EVIL OF THEIR PRACTICES,] This hath reference to the curse denounced against sinners, Deut. xxviii. 20.

VER. 5.—NOT DISCREETLY ATTEND,] Or *consider*, so as to discern and understand them. The like sin is blamed, Is. v. 12. BREAK THEM DOWN,] Or, *destroy*: opposed to building up or edifying; and applied figuratively to men: so Jer. i. 10; xlii. 10; 2 Cor. xiii. 10. BUILD,] That is, *conserve*, *exalt*, *prosper* them. See the like phrase, Job xxii. 23; Mal. iii. 15; Jer. xii. 16.

VER. 8.—STRENGTH TO THEM,] Or, *to him*, as Ps. ii. 3, meaning, ‘his people,’ as the Gr. expresseth) “and his anointed King;” both which follow. Or, Jehovah strength is his, that is, kingdom and power belong to him. THE STRONG FORT,] Or *fortification*. The former word *strength* is in Heb. *Ghnoz*; and

and this *strong fort*, *Maghnoz*; by addition of a letter, adding to the force of the signification. And this is often used for a ‘fortification or strong defended place,’ Dan. xi. 10; Judg. vi. 26. OF THE SALVATIONS OF HIS ANOINTED,] Or *of the deliverances (the victories) of his Anointed*, that is, *of me his anointed King*. This sentence may also be turned thus: “and the strong fort of salvations, his Anointed (Christ) is;” meaning, “that the Christ of God is the saving strength of his people.” The last word *he* is often put for *is*, sometimes in the Heb. text itself, as is noted in Ps. xvi. 3.

VER. 9.—INHERITANCE,] That is, *people or church*, Deut. iv. 20; xxxii. 9; Ps. xxxiii. 12; xciv. 5; 1 Pet. v. 3. Sometimes it is the land where they dwelt, Ps. lxxix. 1. ADVANCE THEM,] Or *bear them up*, *relieve them*. The word is used for ‘advancing to honour,’ Esth. iii. 1; ix. 3; and for ‘bearing up, supporting, helping,’ as 1 Kings ix. 11; Ezra i. 4; viii. 36.

PSALM XXIX.

David exhorteth princes to give glory to God. 3. The marvellous effects of the Lord's voice. 10. His providence at the flood, 11. and protection of his people.

¹ A psalm of David.

GIVE ye to Jehovah, sons of the mighties, give ye to Jehovah

VER. 1.—A PSALM OF DAVID,] The Gr. addeth to this title, “Exodiou skenes,” that

is, “of the solemn assembly of the tabernacle, (or booth)” for the solemn assembly at

glory and strength. ² Give ye to Jehovah the glory of his name : bow down yourselves to Jehovah, in the comely honour of the sanctuary. ³ The voice of Jehovah is upon the waters, the God of glory thundereth : Jehovah upon many waters. ⁴ The voice of Jehovah is with able power ; the voice of Jehovah with comely honour. ⁵ The voice of Jehovah breaketh the cedars ; and Jehovah breaketh asunder the cedars of Lebanon. ⁶ And he maketh them leap like a calf : Lebanon and Shirjon like a young unicorn. ⁷ The voice of Jehovah striketh flames of fire. ⁸ The voice of Jehovah maketh the wilderness to tremble : Jehovah maketh the wilderness of Kadesh to tremble. ⁹ The voice of Jehovah maketh

the feast of tabernacles, mentioned in Lev. xxiii. 36 ; called in Heb. *Ghnatsereth*, is there and in other places translated in Gr. *Exodion* : so this title intimateth that this psalm was sung at the feast of tabernacles. And so Maim. in *Misneh*, tom. 3, in *Tamidin*, chap. x. sect. 11, saith that "every day of the days of that feast, they said a peculiar song for the addition of the day ; and in the first of the working days of the solemn feast," they said (Psalm xxxix.) 'Give ye unto the Lord, sons of the mighties,' &c. SONS OF THE MIGHTIES,] That is, *ye mighty men*, or *potentates*. So Ps. lxxxix. 7. The Chald. referreth it to the "company of angels." STRENGTH,] Or *strong praise*. See Ps. iii. 8, and 1 Tim. vi. 16.

VER. 2.—HONOUR OF THE SANCTUARY,] That is, *the honourable sanctuary*, (as the Gr. explaineth it, "in his holy court) or with honour of sanctity," that is, "with holy honour. So Ps. xevi. 9 ; 1 Chron. xvi. 29. This phrase is sometimes used of God's 'holy Majesty,' 2 Chron. xx. 21.

VER. 3.—THE VOICE,] That is, *the thunder*, as Exod. xx. 18 ; called 'God's voice,' Exod. ix. 28, 29. Yet voices and thunderings are sometimes distinct, as Rev. iv. 5 ; viii. 5 ; xi. 10 ; xvi. 18. This word *voice* is generally used for all 'noise or sound,' 2 Kings vii. 6 ; 1 Cor. xiv. 10. UPON THE WATERS,] Which are above the firmament, Gen. i. 7, where the thunder is heard. So waters mean 'watery clouds,' in Ps. xviii. 12. Or 'above the waters,' that is, 'a louder voice than the roaring of the waters ;' whereof see Ezek. i. 24 ; xliii. 2 ; Rev. i. 15 ; xiv. 2 ; xix. 6. 'God's voice shaketh heavens and earth,' Heb. xii. 26. JEHOVAH UPON,] That is, *thundereth upon*, or *his voice is above many waters*.

VER. 5.—CEDARS OF LEBANON,] The cedar is a tree tall, strong and durable ; and for the dryness of it, the timber rotteth not. They are called 'cedars of God,' Ps. lxxx. 11, 'and by him planted,' Ps. civ. 16. Leba-

non is a mountain in Canaan, high, pleasant, and fruitful, full of cedars and other trees, the glory of that mount, 2 Chron. ii. 8 ; Song iii. 9 ; v. 15 ; Is. lx. 13 ; Hos. xiv. 6—8. It is called Lebanon, of whiteness, for the snow that lieth on it, Jer. xviii. 14. To this mount, and to the goodly trees thereon, great kingdoms and personages are compared, Ezek. xxxi. 3 ; xvii. 3 ; Jer. xxii. 23 ; Judg. ix. 15 ; 2 Kings xiv. 9. And the just man's estate in special, Ps. xcii. 4.

VER. 6.—SHIRJON,] That is, *mount Hermon*, called of the Sidonians, *Shirjon*, and of the Amorites, *Shenir*, Deut. iii. 9 ; and by another name *Zion*, (not *Tsijon*, spoken of in Ps. ii. 6,) Deut. iv. 48, for this Shirjon or Hermon, lay without the river Jordan, where Og reigned, Josh. xii. 1, 5 ; 1 Chron. v. 23. Here also grew goodly trees, and many wild beasts were kept in it, Ezek. xxvii. 5 ; Song iv. 8. Of Hermon see more in Ps. lxxxix. 13 ; cxxxiii. 3 ; xlii. 7. A YOUNG UNICORN,] A fierce untamed beast ; see Ps. xxii. 22. The Heb. phrase is, "son of the unicorns ;" the like is also Ps. cxiv. 4. All young creatures, and things that come of, or belong to another, are in Heb. called "sons ;" so the sons of the coal, are 'sparks,' Job v. 7 ; the sons of the quiver, are 'arrows,' Lam. iii. 13 ; the son of the morn, is 'the morning star,' Is. xiv. 12 ; the sons of Zion, are 'the citizens there,' Ps. cxlix. 2 ; the sons of the wedding chamber, are 'the bridegroom's friends,' Matt. ix. 16 ; and many the like.

VER. 7.—STRIKETH,] Or *cutteth flames*, as the flashes of lightning with the thunder.

VER. 8.—MAKETH TREMBLE,] Or *quake*, or paineth the wilderness, that is, the wild beasts there, which being frightened by God's voice or thunder, do travail and bring forth her young with pain and trembling. KADESH,] Called also *Paran* and *Zin*, a desert through which the Israelites passed from Egypt to Canaan, Num. xiii. 27 ; xxxiii. 36 ; and had the name of the city of Kadesh by which it lay, Num. xx. 1, 16. The beasts

the hinds tremblingly to travail, and maketh bare the forests, and in his palace every one saith glory. ¹⁰ Jehovah sat at the flood, and Jehovah shall sit King for ever. ¹¹ Jehovah will give strength to his people; Jehovah will bless his people with peace.

of the wilderness were cruel, Deut. viii. 15; xxxii. 10.

VER. 9.—THE HINDS,] Though of all other creatures they bring forth with great trouble, ‘bowing themselves, bruising their young, and casting out their sorrows,’ Job xxxix. 4, 6. MAKETH BARE,] By driving the beasts with the thunder into their dens; as the Chald. addeth, “the beasts of the forest;” or, by beating off the leaves and fruits of the trees. So the fig-tree is said ‘to be made bare,’ Joel i. 7. EVERY ONE,] So the Gr. turneth it: or it may be read, “every whit,” or “all of it,” meaning “of his people,” ver. 11, which saith, “glory to God,” or all of it, that is, “of his glory,” he saith (that is, God declareth) in his temple. The Chald. saith, “and in the temple of the house of his sanctuary which is above, all his ministers do say his glory.”

VER. 10.—AT THE FLOOD,] Meaning

‘Noah’s flood,’ Gen. vi.; vii; for to that only both the Heb. and Gr. word is applied. And here the Chald. paraphraseth thus, “The Lord at the generation of the flood sat on the seat of judgment, to take vengeance on them: he sat also upon the seat of mercies, and delivered Noah, and reigneth over his sons for ever and ever.”

VER. 11.—WITH PEACE,] Or *in peace*; which word betokeneth integrity, perfection, a making whole and absolute; opposed both to war and sword, Ps. cxx. 7; Matt. x. 34; and ‘to division, confusion, and tumultuous disorder,’ Luke xii. 51; 1 Cor. xiv. 33. It denoteth all prosperity, safety, and welfare of soul and body, and specially that spoken of in Eph. ii. 14, 15; where ‘Christ is our peace, which hath made of both one, and hath broken the stop of the partition wall, &c. to make of twain one new man in himself, so making peace.’

PSALM XXX.

David praiseth God for his deliverance. 5. He exhorteth others to praise him by example of God’s dealing with him.

¹ A *psalm*, a song of the dedication of the house of David. ² I will exalt thee Jehovah, for thou hast drawn up me, and hast not made my enemies to rejoice at me. ³ Jehovah my God, I cried out unto

VER. 1.—DEDICATION,] Or *initiation*, which is when a new thing is first employed and put to that use for which it was made. It is applied to houses, as here, and Deut. xx. 5; ‘to altars,’ as Num. vii. 84, 88; ‘to walls,’ as Neh. xii. 27; ‘to images,’ as Dan. iii. 2; ‘and to men,’ and then it meaneth instruction, or ‘training up,’ as Prov. xxii. 6; Gen. xiv. 14. It is recorded by the Hebs., that when the Israelites brought their baskets of first-fruits into the sanctuary, according to the law in Deut. xxvi. and came thither in companies, as their manner was, they sang by the way the cxvii. Psalm, and when they came to the sanctuary, with every man his basket on his shoulder, they sang the clth. Psalm; and when they were come into

the court-yard, the Levites said this xxxth. Psalm, ‘I will exalt thee,’ &c. Maim. in *Misneh*, tom. 3, in *Biccurim*, (or treat. of *First-fruits*,) chap. iv. sect. 17. And the Chald. expoundeth this title, “For the dedication of the house of the sanctuary an hymn of David.”

VER. 2.—HAST DRAWN UP ME,] *As out of a pit of waters*; for this word is used for ‘drawing of waters,’ Exod. ii. 16, 17; waters signifying troubles. AT ME,] Or *over me*, for my ruin. Or, ‘my enemies to me,’ that is, ‘my utter enemies,’ as Ps. xxvii. 2.

VER. 3.—HEALEDST ME,] That is, *helpedst me out of trouble*: so Ps. xli. 5; lx. 4; Hos. vii. 1; 2 Chron. vii. 14. MY SOUL FROM HELL,] *Me, or, my life from the peril*

thee, and thou healedest me. ⁴ Jehovah, thou hast brought up my soul from hell, thou hast kept me alive from them that go down the pit. ⁵ Sing psalms to Jehovah, ye his gracious saints, and confess ye to the remembrance of his holiness. ⁶ For a moment is in his anger, life in his favourable acceptance; in the evening lodgeth weeping, and at the morning shouting joy. ⁷ And I, I said in my safe quietness, I shall not be moved for ever. ⁸ Jehovah, in thy favourable acceptance thou hast settled strength to my mountain: thou didst hide thy face, I was suddenly troubled. ⁹ Unto thee Jehovah I called, and unto Jehovah supplicated for grace. ¹⁰ What profit is in my blood, when I go down unto corruption? shall dust confess thee? shall it show forth thy truth? ¹¹ Hear thou, Jehovah, and be gracious to me; Jehovah, be thou an helper to me. ¹² Thou hast turned my mourning to a dance to me: thou hast loosed my sackcloth, and hast girded me with joy. ¹³ That my glory may sing psalms to thee, and not be silenced: Jehovah my God, I will confess thee for ever.

and estate of death. So Ps. lxxxvi. 13. Jonah meant the same, when he said, 'thou hast brought out my life from the pit,' Jon. ii. 6. Of 'hell,' see Ps. xvi. 10. THEM THAT GO DOWNS,] That is, *which die, that I should not be among them*: The Heb. also hath another reading, "that I should not go down the pit." The meaning is the same.

VER. 5.—TO THE REMEMBRANCE,] Or for it, that is, *that his holiness may be had in remembrance*, as Is. xxvi. 17. So Ps. lxvii. 12.

VER. 6.—A MOMENT,] Or *little while*. 'For God's anger towards his, and their affliction, is short and momentary,' as Is. liv. 7, 8; 2 Cor. iv. 17. LIFE,] Or *lives*, meaning a blessing and the continuance of it, as Ps. cxxxiii. 3; xxi. 5. Life is here opposed to 'a moment.' So years of life, mean 'many good years,' Prov. iii. 2, and the Chald. here for life, saith "life eternal." LODGETH,] That is, *abideth*: or he (meaning God) 'causeth weeping to lodge,' as if it should be an abiding guest. So another prophet saith, 'At eventide lo there is trouble, but afore the morning it is gone,' Is. xvii. 14. The Chald. here translateth the latter part thus, "in the morning he raiseth up with song."

VER. 7.—[IN MY SAFE QUIETNESS,] Or *tranquillity*. God's children have so great infirmities, that in prosperity they are too secure, (as David sheweth here, and Job, in xxix. 18—20,) and in adversity they are too fearful, as David elsewhere doth confess, Ps. xxxi. 23; cxvi. 11.

VER. 8.—SETTLED,] Or, *made stand*, that is, *reared up, constituted and established sure*. So this phrase importeth, Ps. cvii. 25; xxxi. 9. TO MY MOUNTAIN,] That is, *mount Zion, where David's house or court was*: or, figuratively, he meaneth 'his kingdom,' as Is. ii. 2; Dan. ii. 35, 44. See Ps. lxxv. 7. THY FACE,] Thy favourable countenance; the Chald. calleth it "Shecinah," the divine Majesty of God.

VER. 10.—WHAT PROFIT,] *What gain*, (or use) will there be 'in my blood;' which here may mean 'his violent death,' as in Ps. lxxii. 14. UNTO CORRUPTION,] *The grave, or place where the body rotteth*. See Ps. xvi. 10. SHALL DUST,] That is, *my body when it is turned to dust*. The Chald. saith, "they that lie in the dust. See the like in Ps. vi. 6; lxxxviii. 11; cxv. 17; Is. xxxviii. 18.

VER. 12.—TO A DANCE,] Which is a sign of joy, Jer. xxxi. 4, 13; therefore the Gr. turneth it here, "joy." The contrary is in Lam. v. 15; where their 'dance is turned into mourning.' LOOSED MY SACK,] Or, *done off my sackcloth*; which was wont to be worn in time of sorrow, Esth. iv. 1; Jen. iii. 6; Ps. xxxv. 13.

VER. 13.—MY GLORY,] So the Gr. putteth to the word *my*; by *glory*, meaning the tongue or soul: see Ps. xvi. 9. But the Chald. translateth, "That the glorious ones of the world may praise thee." SILENCED,] Or *made silent*, which is, *when men are cut off by death*, as Ps. xxxi. 18.

PSALM XXXI.

1. *David shewing his confidence in God, craveth his help; 9. rejoiceth in his mercies, 10. prayeth in his calamities, 20. professeth God's goodness to such as fear him: 22. blesseth him for the mercies that he had found, 24. and encourageth all the saints.*

¹ To the master of the music, a Psalm of David.

² IN thee Jehovah do I hope for safety, let me not be abashed for ever: in thy justice deliver me. ³ Bow unto me thine ear, speedily rid me: be thou to me for a rock of firm strength, for a house of fortresses, to save me. ⁴ For thou *art* my firm rock and my fortress, and for thy name's sake wilt guide me and lead me. ⁵ Thou wilt bring me forth out of the net that they have hid for me, for thou *art* my firm strength. ⁶ Into thy hand do I commit my spirit; thou hast redeemed me, Jehovah, God of truth. ⁷ I have hated them that observe vanities of vain falsehood; and I, unto Jehovah do I trust. ⁸ I will be glad and rejoice in thy mercy, which hast seen my affliction, hast known my soul in distresses. ⁹ And hast not shut me up in the hand of the enemy, hast made my feet stand in a large room. ¹⁰ Be gracious unto me, Jehovah, for distress *is* on me; gnawn is with indignation mine eye, my soul, and my belly. ¹¹ For my life is quite spent with pensiveness, and my years with sighing: my able strength is decayed with my iniquity; and my bones are gnawn. ¹² With all my distressers I am a reproach, and to my neighbours vehemently, and a dread to my

VER. 1.—IN THEE,] The Chald. saith in thy word.

VER. 3.—A HOUSE OF FORTRESSES,] *A place of defences*, a most safe hold. David being often forced to take such forts for his safety, did not make them, but God his strength: see 1 Sam. xxii. 4; xxiii. 14, 19; xxiv. 1, 23; 2 Sam. v. 7, 9.

VER. 6.—COMMIT MY SPIRIT,] Or, *commend, dispose of, trust to be kept*. Such words our Lord Jesus Christ uttered on the cross to his Father, Luke xxiii. 46.

VER. 7.—I HAVE HATED,] In Gr. *Thou hast hated*. Compare Ps. cxxxix. 21. VANITIES OF VAIN FALSEHOOD,] That is, *most vain, false, and lying vanities*. The word *vanity* (*hebel*) here used, besides vain worldly things against which Solomon writeth, Eccl. i. &c. meaneth in special idolatry, for idols are often called vanities, as being light, vile, and things of nought, Deut. xxxii. 21; 1 Kings xvi. 26; 2 Kings xvii. 15; Jer. ii. 5; viii. 19; x. 15; xiv. 22, &c. 'They that observe lying vanities, forsake their own mercy,' Jonah ii. 8.

VER. 8.—HAST KNOWN MY SOUL,] That is, *acknowledged, care for*, and as the Gr. translatheth, "saved it." See Ps. i. 6.

VER. 9.—NOT SHUT ME UP,] Or, *closed me*, that is, not given me unto their power: So Ps. lxxviii. 48, 50, 62; Deut. xxiii. 15; xxxii. 30.

VER. 10.—GNAWN,] That is, *fretted*, and consumed as with worms: in Gr., "troubled:" see Ps. vi. 8.

VER. 11.—DECAYED,] Or, *weakened*, so as one stumbleth and falleth down through weakness, Ps. xxvii. 2. So Ps. cix. 24; cv. 17. WITH MY INIQUITY,] That is, punishment due for iniquity; so the word is often used, Gen. xix. 15; 2 Kings vii. 9. So 'whoredom,' for the punishment of whoredom,' Num. xiv. 33.

VER. 12.—KNOWN ACQUAINTANCE,] That is, *such as I knew*, respected and favoured, and to whom I made known my mind, estate, &c., my familiars.

VER. 13.—OUT OF HEART,] That is, *out of mind, or memory*; for the remembrance of the dead is forgotten, Eccl. ix. 5, there-

known acquaintance; seeing me in the street they fled from me. ¹³ I am forgotten, as a dead man out of heart; I am as a vessel of perdition. ¹⁴ For I hear the infamy of many; fearfulness from every side; when they plot together against me, they craftily purpose to take my soul. ¹⁵ But I, unto thee do I trust, Jehovah, I said thou art my God. ¹⁶ In thy hand are my times, rid thou me from the hand of my enemies, and from my persecutors. ¹⁷ Make thy face to shine upon thy servant; save me through thy mercy. ¹⁸ Jehovah, let me not be abashed, for I do call upon thee; let the wicked be abashed, let them be silenced to hell. ¹⁹ Let the lips of falsehood be mute, that speak against the just an hard word in haughtiness and despoight. ²⁰ How great is thy goodness, which thou hast laid up for them that fear thee, hast wrought for them that hope for safety in thee before the sons of Adam! ²¹ Thou keepest them secret, in the secret of thy face, from the rough pride of man; dost lay them up in a pavilion from the strife of tongues. ²² Blessed be

fore, the grave is 'the land of forgetfulness,' Ps. lxxxviii. 13. VESSEL OF PERDITION,] That is, a lost or broken vessel or instrument. So Paul mentioneth vessels of perdition, Rom. ix. 22. Or, a vessel perishing, that is, ready to perish and be lost: as 'a perishing sheep,' Ps. cxix. 176.

VER. 14.—THE INFAMY OF MANY,] Or the defamation (the ill report) of mighty men. The like complaint Jeremiah maketh in his troubles, Jer. xx. 10. FEARFULNESS FROM EVERY SIDE,] Or, terror round about. In Heb. *magor missabil*, which name Jeremiah gave to Pashur the priest, signifying that he 'should be a terror to himself, and to all his friends,' Jer. xx. 3, 4. This phrase Jeremiah often useth, Jer. vi. 25; xlv. 5; xlix. 29, Lam. ii. 22. WHEN THEY PLOT,] Or, while they consult. See Ps. ii. 2.

VER. 16.—MY TIMES,] Hereby he meaneth, that his many and sundry events, troubles, deliverances, prosperities, adversities, life and death, (for all things have their appointed time, Eccl. iii. 1, 2,) were in the hand and disposition of God. Though times here, as days in Ps. cxix. 84, may chiefly be meant of his troubles, as Ps. ix. 10; x. 1; but the Chald. expoundeth it, "the times of my redemption." So in 1 Chron. xxix. 30. mention is made of the times that went over David, and over Israel, and over all the kingdoms of the lands.

VER. 17.—MAKE THY FACE TO SHINE,] That is, cause thy favourable countenance to appear. This is taken from the blessing prescribed, Num. vi. 25, and is often used in requests for grace. See Ps. iv. 7; lxvii. 2; lxxx. 4, 8, 20; cxix. 135.

VER. 18.—SILENCE,] That is, through shame and fear be confounded, tamed, quieted,

and made still. The word is sometimes used for 'cut off,' or 'destroyed,' and so may here be taken. So Ps. xlix. 13, 21. The Gr. translath, "let them be brought down." To HELL,] Understand, thrust down to hell, or, to the grave; as the Chald. calleth it, "the house (or place) of burial."

VER. 19.—AN HARD WORD,] Or, durable speech; a reproach which lasteth long, to a man's infamy. The Heb. *ghnathak* signifieth, durance, hardness, and antiquity, Ps. vi. 8, and respecteth both antique things long ago, 1 Chron. iv. 22, and things lasting or durable for time to come, Prov. viii. 18; Is. xxiii. 18. And in speeches, it is put for an 'old said saw,' taken up and applied to one's reproach, and so during long; and generally for any hard or stout speech, 1 Sam. ii. 3; Ps. xciv. 4; lxxv. 6. The Gr. here expoundeth it, "iniquity."

VER. 21.—THOU KEEPEST THEM SECRET,] Or, hidest them in the hiding place of thy presence, where thou always lookest unto them, in secret favour, which the world knoweth not of. ROUGH PRIDE,] Or knots, knobs, rough troubles. The Heb. *racas*, signifieth knitting or binding with knots, Exod. xxviii. 28; xxxix. 21, from which a word is derived, in Is. xl. 4, signifying, knotty, knobby, or rough places, opposed to smooth or plain. Hereby David useth it figuratively for rough affections or actions of men, meaning their pride, conspiracies, or molestations, as the Gr. translath, "from the trouble of men." LAY THEM UP,] Or, hide them. Hereupon God's people are called his stored or hidden ones, Ps. lxxxiii. 4. THE STRIFE OF TONGUES,] Plea, or contradiction, as the Gr. turneth it, and the apostle, Jude ver. 11.

VER. 22.—MADE MARVELLOUSLY HIS

Jehovah, for he hath made marvellous his mercy to me in a city of strong defence. ²³ And I said in my hastening away, I am cut down from before thine eyes; yet certainly thou heardest the voice of my supplications for grace, when I cried out unto thee. ²⁴ Love ye Jehovah, all his gracious saints; Jehovah keepeth the faithful, and repayeth abundantly *him* that doth haughtiness. ²⁵ Be ye confirmed, and let your heart wax strong, all that hopefully wait for Jehovah.

MERCY,] Or, *marvellously severed it*, Ps. iv. 4, 'Showed his mercy in marvellous and hidden manner.' As contrariwise God threatened 'to make marvellous the plague of sinners,' Deut. xxviii. 59. OF STRONG DEFENCE,] Or, *of siege*, that is, a fortified, defended city, as 2 Chron. viii. 5, or a besieged city, as 2 Kings xxiv. 10. The Heb. *matsor*, signifieth both a fort or scone, and a siege or leager, Deut. xx. 20; xxviii. 53.

VER. 23.—MY HASTENING AWAY,] Namely, through amazement or fear, as the word commonly intendeth, Deut. xx. 3; Ps. xlviii. 6; 2 Sam. iv. 8. The Gr. calleth it an ecstasy (or trance.) And that David hastened him away for fear, is recorded 1 Sam. xxiii. 26. So Ps. cxvi. 11. CUT DOWN,] Jonah in his affliction respected this speech of David, and changing a letter for *nigrasti*, saith *nigrashti*, 'I am driven away from before thy face,' &c., Jonah ii. 4. So the Gr. here translateth it, "I am cast away."

VER. 24.—THE FAITHFUL,] Or, *keepeth fidelities*, as Is. xxvi. 2. The original word signifieth either faithful persons, or truths, fidelities, as Ps. xii. 2. The Gr. hath "truths." PAYETH ABUNDANTLY,] Or, *to abundance*, with surplusage. THAT DOTH HAUGHTINESS,] This sense the Heb. giveth. The Heb. may also thus be Englished, 'he (that is, God) doth haughtiness,' that is high magnificent acts. For the original word *gaavah* sometimes noteth God's 'high magnificence,' Ps. lxxviii. 35, sometimes man's 'haughty pride,' Ps. x. 2.

VER. 25.—WAX STRONG,] Or, *he will strengthen*. See Ps. xxvii. 14. HOPEFULLY WAIT,] Or persevere with hope and patience. The word *jachal* implieth both a patient waiting, Gen. viii. 10, and a hope or trusting, as the Holy Spirit expoundeth it, Mat. xii. 21, from Is. xlii. 4. FOR JEHOVAH,] Which the Chald. expoundeth, "the word of the Lord."

P S A L M XXXII.

1. *David teacheth that blessedness consisteth in remission of sins.* 3. *Hiding of sins causeth trouble, but confession giveth ease to the conscience.* 8. *An instruction unto voluntary obedience.* 10. *The different ends of the wicked and of the just*

¹ An instructing *Psal*m of David.

O BLESSED he *whose* trespass is forgiven, *whose* sin is covered.

² O blessed is the man, to whom Jehovah imputeth not iniquity,

VER. 1.—AN INSTRUCTING PSALM,] Or, a psalm that maketh prudent, that causeth understanding. As in the 8th verse of this psalm, he saith, 'I will make thee prudent,' or instruct thee. This title is set before sundry other psalms. WHOSE SIN IS COVERED,] meaning 'by the Lord,' Ps. lxxxv. 3, and not by man himself, who must not cover, but 'acknowledge sin,' Ps. xxxii. 5. Otherwise, 'he shall not prosper,' Prov. xxvlii.

13. Now God covereth sins when he imputeth it not, as the verse following sheweth; and as this is man's happiness, so for God not to cover it, is woe and misery, Neh. iv. 5.

VER. 2.—NOT IMPUTE,] *Not think, count, or reckon*. And this is an effect of his grace in Christ, as it is written, 'God was in Christ, and reconciled the world to himself, not imputing their sins unto them,' 2 Cor. v. 19. And hereunto the apostle applieth this

and in whose spirit *is* no deceit. ³ Because I cease speaking, my bones wore away with age in my roaring all the day. ⁴ For day and night thy hand was heavy upon me: my moisture was turned into the droughts of summer, Selah. ⁵ My sin I acknowledged to thee, and my iniquity I covered not; I said I will confess against *me* my trespasses to Jehovah: and thou forgavest the iniquity of my sin, Selah. ⁶ For this shall every gracious saint pray unto thee at the time of finding; surely at the flood of many waters, unto him they shall not reach. ⁷ Thou *art* a secret place to me, from distress thou wilt preserve me; with shouting songs of deliverance thou wilt compass me, Selah. ⁸ I will make thee prudent, and will teach thee in the way that thou shalt go: I will give counsel, mine eye *shall be* upon thee. ⁹ Be not ye as the horse, as the mule, without understanding, whose mouth *must* be stopped with bit and bridle, *which* come not near unto thee. ¹⁰ Many pains

psalm thus: 'David saith, Blessedness is the man's unto whom God imputeth justness without works;' saying, 'Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord shall not impute sin,' Rom. iv. 6, 7, 8.

VER. 3.—BECAUSE I CEASED SPEAKING,] Or, *when I kept silence*, forbearing to confess my sins, as after, ver. 5. Like doctrine Elihu teacheth, Job xxxiii. 19, 22.

VER. 4.—THY HAND,] In Chald., *thy plague*. MOISTURE,] The *chief sap*, or radical moisture; which is an airy and oily substance, disspread through the body, whereby the life is fostered, and which being spent death ensueth. This word is used only here and in Num. xi. 8, where it is applied to the 'best moisture (or cream) of oil.'

VER. 5.—CONFESS,] Confessing of sins is when one freely manifesteth them, accusing himself and praising God's mercy, which he expecteth in faith. See Josh. vii. 19. AGAINST ME MY TRESPASSES,] Or, *concerning my trespasses*, but both the Gr. version plainly hath, "against me," and elsewhere the Heb. *ghnalei*, (here used) seemeth to be put for *ghnalai*, as Ps. cviii. 10, compared with Ps. lx. 10. THE INIQUITY OF MY SIN,] That is, the guilt and punishment of it; as Ps. xxxi. 11. And thus 'he that confesseth and forsaketh sin, shall have mercy,' Prov. xxviii. 13, for 'if we acknowledge our sins, God is faithful and just to forgive us them,' 1 John i. 9. See also Job xxxiii. 27, 28.

VER. 6.—THE TIME OF FINDING,] Or, *time to find*: which may be meant of the time when afflictions shall find, that is shall come upon him; as Ps. cxvi. 3, 4, or 'the time when God may be found,' as Is. lv. 6, and that time is, 'when he is sought with the

whole heart,' Deut. iv. 29; Jer. xxix. 13; 2 Chron. xv. 15. To this latter the Chald. applieth it, saying, "of favour." FLOOD,] Or, *inundation*. As waters signify afflictions, Ps. lxxix. 2, so a 'flood of waters' denoteth great troubles and persecutions, Dan. ix. 26; xi. 22; Nah. i. 8; Is. lix. 19; Rev. xii. 15, 16. The Chald. paraphraseth, "in the time when many peoples come as waters, they shall not come near him to do him evil."

VER. 7.—SHOUTING SONGS OF DELIVERANCE,] Or *of evasion*, that is, thou wilt give me occasion, by deliverance of me, to sing many songs of praise unto thee.

VER. 8.—MINE EYE SHALL BE UPON THEE,] Or, *mine eye I will set upon thee*, that is, I will have care of, and look well unto thee, as Jer. xl. 4; Ezra v. 5; Deut. xi. 12; Ps. xxxiv. 16. So the Chald. explaineth it, "I will counsel thee, and set mine eye upon thee for good." Or thus, "I will give counsel unto thee with mine eye," that is, with my care and providence. Thus Christ counselled Peter with his eye, Luke xxii. 61. So the eye is said 'to mock,' Prov. xxx. 17.

VER. 9.—AS THE HORSE, &c.,] That is, be not fools and brutish, so as ye must be ruled by force and rigour, not by reason. For 'unto the horse belongs a whip, unto the ass a bridle, and a rod to the fool's back,' Prov. xxvi. 3. MOUTH MUST BE STOPPED,] Or, *jaw is to be tied*, Heb. *stop*, for to be stopped: active for passive, as after Ps. xxxvi. 3. WHICH COME NOT NEAR,] That is, which will not obey or do thee service, unless they be forced and ruled by the bridle: according to the saying of the apostle, 'Behold we put bits into the horses' mouths that they should obey us,' Jam. iii. 3.

are for the wicked, but he that trusteth in Jehovah, mercy shall compass him. ¹¹ Rejoice ye in Jehovah, and be glad ye just, and shout joyfully all ye upright of heart.

VER. 10.—MANY PAINS,] Or, *great smarts* saith, ‘affliction followeth sinners,’ &c. Prov. (r sores) are for the wicked: So Solomon xiii. 21; xlx. 29; xxiv. 20.

PSALM XXXIII.

1. *God is to be praised for his goodness, 6. for his powerful works, 12. and for his providence. 20. Confidence is to be placed in God.*

¹ SHOUT joyfully ye just in Jehovah, praise becometh the righteous. ² Confess ye to Jehovah with harp, with psaltery, and *with* ten-stringed instrument, sing psalms unto him. ³ Sing ye to him a new song, do well playing on the instrument, with triumphant noise. ⁴ For righteous is the word of Jehovah, and all his work in faith. ⁵ He loveth justice and judgment, the earth is full of the mercy of Jehovah. ⁶ By the word of Jehovah the heavens were made, and all the host of them by the spirit of his mouth. ⁷ He

VER. 1.—BECOMETH,] The word denoteth a fair and comely grace, for which a thing is to ‘be liked and desired.’ So Ps. xciii. 5; cxlvii. 1. The apostle expresseth it in Gr. *by fair* or *beautiful*, Rom. x. 15, from Is. lii. 7.

VER. 2.—WITH HARP,] Or, *with siterne*; in Heb. *kinnor*; a musical instrument invented by Jubal, Gen. iv. 21, used for mirth and joy, Ps. cxxxvii. 1, 2; Is. xxiv. 8; Gen. xxxi. 27, and therefore is called the ‘pleasant harp,’ Ps. lxxx. 3, opposed unto ‘mourning,’ Job xxx. 31; in skill on this instrument David excelled, 1 Sam. xvi. 16, 23, and with this and others they used in Israel to celebrate the Lord with gladness, 1 Chron. xiii. 8; xv. 16, 28; xxv. 1; Neh. xii. 27. So spiritually in the New Testament, Rev. xiv. 2. WITH PSALTERY,] Or, *lute* or *viol*: in Heb. *nebel*: an instrument so called of the form, which (as seemeth) was with a round hollow bulk, much like a bottle, (for *nebel* is also a bottle or pitcher, 1 Sam. x. 3; Lam. iv. 2,) and of this the Greeks and Latins had their instruments named *na-ble*, *naulon*, *nablium*. The Gr. here calleth it *psalterion*. TEN-STRINGED INSTRUMENT,] This differed from the psaltery, Ps. xcii. 4, therefore the word *with* is here supplied.

VER. 3.—A NEW SONG,] A thing is said to be new, which is always fresh, renewed upon new occasions, and so permanent; as Job saith, ‘my glory was new with me.’ So love is both an old and a new commandment,

1 John ii. 7, 8. Or these new songs (mentioned here, and Ps. xl. 4; xvi. 1; xcvi. 1; cxliv. 9; Is. xlii. 10,) may have reference to the state of things under the gospel where there is a ‘new-covenant,’ Heb. viii. 8, 13, ‘new heavens and new earth,’ Rev. xxi. 1; ‘a new man,’ Eph. ii. 15; iv. 24; ‘a new Jerusalem,’ Rev. xxi. 2; ‘and all things new,’ 2 Cor. v. 17; Rev. xxi. 5. See also Rev. v. 9; xiv. 3. DO WELL PLAYING, &c.] That is, *make good music, or melody*. So 1 Sam. xvi. 17, 18; Is. xxiii. 16. And this melody we are now willing ‘to make to the Lord in our hearts,’ Eph. v. 19. The Heb. *nagan*, (whereof cometh *neginoth*, Ps. iv. 1,) properly is ‘to play with the hand upon an instrument,’ 1 Sam. xix. 9.

VER. 4.—IN FAITH,] That is, faithful, true and constant: for so this word is often used, as Exod. xvii. 12. Moses’ hands were with faith, that is, steady, firm, constant.

VER. 5.—THE EARTH IS FULL,] The like is said, Ps. cxix. 64. For God ‘doth good unto all, both just and unjust, Mat. v. 45, and ‘saveth man and beast,’ Ps. xxxvi. 7.

VER. 6.—THE HOST OF THEM,] That is, the many creatures in them: as angels, sun, moon, stars, &c., Ps. cxlviii. 1, 2, 3, 5; Gen. ii. 1. So mention is made of the powers or hosts of heaven, Mat. xxiv. 29. SPIRIT,] Or, *breath*; thus Jehovah, his word and his Spirit are noted to be the maker of the world, as in Gen. i.

gathereth together as an heap the waters of the sea ; he giveth the deeps into treasuries. ⁶ Let all the earth be in fear of Jehovah, let all the inhabitants of the world shrink with fear for him. ⁹ For he said, and it was ; he commanded, and it stood. ¹⁰ Jehovah dissipateth the counsel of the nations, he bringeth to nought the cogitations of the peoples. ¹¹ The counsel of Jehovah shall stand for ever, the cogitations of his heart to generation and generation. ¹² O blessed is the nation whereof Jehovah is God, the people that he hath chosen for a possession to himself. ¹³ From the heavens Jehovah doth behold, doth see all the sons of Adam. ¹⁴ From the firm place of his dwelling he looketh forth unto all the inhabitants of the earth. ¹⁵ He formeth altogether their heart, he discreetly attendeth unto all their works. ¹⁶ *There is no king saved by multitude of a power ; a mighty man shall not be delivered by multitude of able strength.* ¹⁷ A horse is falsehood for salvation and shall not deliver by multitude of his power. ¹⁸ Lo the eye of Jehovah is unto them that fear him, to them that hopefully wait for his mercy. ¹⁹ To rid free their soul from death, and to keep them alive in famine. ²⁰ Our soul earnestly waiteth for Jehovah, he is our help and our shield. ²¹ For in him our heart shall rejoice, for in the name of his holiness do we trust. ²² Let thy mercy Jehovah be upon us, even as we hopefully wait for thee.

VER. 7.—GIVETH THE DEEPS,] That is, putteth or disposeth the deep waters into treasuries, or, in cellars and secret store-houses, hidden from the eye of man, called elsewhere the ‘secret room of the deep,’ Job xxxviii. 16. So God is said to have ‘treasuries’ or ‘store-houses of wind,’ Ps. cxxxv. 7 ; ‘of snow and hail,’ Job xxxviii. 22 : ‘of darkness,’ Is. xlv. 3, and the like. The Chald. translatheth, “he putteth (the waters) into the treasuries of the deep.”

VER. 9.—IT STOOD,] That is, existed firm and stable, and so continued. So Ps. cxix. 91.

VER. 10.—DISSIPATETH,] That is, *maketh frustrate, undoeth, abrogateth* : a word opposed to ratifying, confirming, stablishing, Is. viii. 10 ; xix. 3. BRINGETH TO NOUGHT,] Annihilateth and breaketh.

VER. 11.—SHALL STAND,] That is, *continue*, and have effect, whatsoever men purpose to the contrary. See Is. xiv. 24, 27 ; xlv. 10 ; Prov. xix. 21.

VER. 12.—IS GOD,] To wit, by special covenant and favour, though all the earth be his, Gen. xvii. 7 ; Exod. xix. 5 ; and this is by the new covenant, Heb. viii. 10. So Ps. cxliv. 15.

VER. 15.—ALTOGETHER,] Or, *alone*. The Heb. *jachad* sometimes signifieth, ‘alone without others,’ Job xxxiv. 29 ; Ezra iv. 3 ;

(and so the Gr. interpreters took it here, translating it *kata monas*, alone, or by himself :) sometimes it signifieth ‘wholly,’ or ‘every whit,’ Job x. 8 ; sometimes ‘together,’ or ‘in one,’ Ps. ii. 2. All these agree well here ; for God only and wholly formeth every man’s heart and spirit, Zach. xii. 1 ; whereupon he is called ‘the Father of spirits,’ Heb. xii. 9 ; and ‘the God of the spirits of all flesh,’ Num. xvi. 22.

VER. 16.—OF A POWER,] That is, *of an army* ; so called, because these are strong, valiant, and active men, Ps. cxxxvi. 15.

VER. 17.—A HORSE IS FALSEHOOD,] That is, *a false and deceitful help* cannot save a man, but faileth those that trust in him, Zech. x. 5 ; Ps. lxxvi. 6. The horse is here used for all warlike furniture ; this being above other creatures, strong, fierce, and courageous, Job xxxix. 22—28, and ‘therefore is prepared for the day of battle, but salvation is of the Lord,’ Prov. xxi. 31.

VER. 18.—THE EYE OF JEHOVAH,] That is, his *care and providence* for good, as the next verse sheweth, and as Ps. xxxii. 8 ; Zech. xii. 4 ; 1 Pet. iii. 12. Sometimes the Lord’s eye is upon all men for evil, Amos ix. 4, 8.

VER. 20.—FOR JEHOVAH,] In Chald., ‘for the redemption of the Lord.’

VER. 21.—IN HIM,] Chald. , in his word.”

PSALM XXXIV.

1. *David praiseth God for his deliverance, and exhorteth others thereto by his experience.* 9. *They are blessed that trust in God.* 12. *He exhorteth to the fear of God. The privileges of the righteous, and miseries of the wicked.*

¹ A *psalm* of David, when he had changed his behaviour before Abimelech, and he had driven him away, and he was gone.

² I WILL bless Jehovah in all time, continually his praise *shall be* in my mouth.

³ In Jehovah my soul shall glory, the meek shall hear and rejoice.

⁴ Magnify ye Jehovah with me, and let us extol his name together.

⁵ I sought Jehovah, and he answered me, and rid me free from all my fears.

⁶ They looked to him and flowed, and their faces be not ashamed.

⁷ This poor afflicted *man* called, and Jehovah heard, and saved him out of all his distresses.

⁸ The angel of Jehovah pitcheth a camp about them that fear him, and releaseth them.

VER. 1.—HIS BEHAVIOUR,] Or, *his sense, reason*, properly the taste, as in verse 9, Job vi. 6, and often elsewhere, which is used both for one's inward sense or reason, and outward gesture and demeanour, (as the Gr. here translateth it, "face,") because by it a man is discerned and judged to be wise or foolish, as meats are discerned by the taste. David when he was afraid of the king of Gath, 'changed his behaviour before them, and feigned himself mad in their hands, and scrambled on the doors of the gate, and let his spittle fall down upon his beard,' 1 Sam. xxi. 12, 13. ABIMELECH,] Whose proper name was Achish, king of Gath, a city of the Philistines, 1 Sam. xxi. 10, and as every king of Egypt was called Pharaoh, Gen. xli. 1; Exod. v. 1; 1 Kings xi. 18; so every king of the Philistines was called Abimelech, that is, 'Father King,' Gen. xx. 2; xxvi. 1. HAD DRIVEN,] Or, *expelled*. For Achish said to his servants which had taken and brought David to him, 'Lo, ye see the man is beside himself, wherefore have ye brought him to me? have I need of madmen? &c. So David departed thence,' 1 Sam. xxi. 14, 15; xxii. 1. Upon that he made this Psalm.

VER. 2.—[IN ALL TIME,] Or, *in every season*. See Ps. x. 5. This Ps. is also composed according to the order of the Heb. alphabet, as is observed on Ps. xxv. 1.

VER. 3.—SHALL GLORY,] Or, *joyfully boast*. For so the apostle expoundeth this word, which properly signifieth, to praise one's self, 1 Cor. i. 31, from Jer. ix. 23, 24. So in Ps. lii. 3; xcvi. 7; cv. 3; cvi. 5.

VER. 4.—MAGNIFY,] Or *make great*, to wit, by praising. So Deut. xxxii. 3, 'give ye greatness unto our God.'

VER. 6.—THEY LOOKED,] To wit, the meek, mentioned before, verse 3, or generally they that look and flow unto him. FLOWED,] *Ran as a river*; the like similitude is, Is. ii. 2; lx. 5; Jer. xxxi. 12; li. 44. BE NOT ASHAMED,] Or, *shall not be ashamed*; which word in the original signifieth *digging*, as Ps. xxxv. 7, applied to *shame*, which causeth men to seek to hide themselves, as is lively described, Rev. vi. 15, 16.

VER. 8.—THE ANGEL,] That is, *the angels*; for he speaketh of an host. And often in the Heb. one is put for a multitude; as 'the inhabitant,' for the 'inhabitants,' 2 Sam. v. 6, with 1 Chron. xi. 4. So, 'frog,' for 'frogs,' Ps. lxxviii. 45; 'tree,' for 'trees,' 'quail,' for 'quails,' Ps. cv. 33, 40. See the note on Ps. viii. 9. PITCHETH A CAMP,] A similitude taken from wars; as Ps. xxvii. 3. So Jacob, when the angels of God met him, said, 'this is God's camp,' or host, Gen. xxxii. 1, 2. Likewise about Elisha, the mountain was full 'of horses and chariots of

⁹ Taste ye and see, that Jehovah is good: O blessed is the man that hopeth for safety in him.

¹⁰ Fear Jehovah ye his saints, for *there is* no want to them that fear him.

¹¹ The lions are impoverished and hungered, but they that seek Jehovah shall not want any good.

¹² Come sons, hearken to me, I will learn you the fear of Jehovah.

¹³ Who is the man that willeth life, *that* loveth days, to see good?

¹⁴ Keep thy tongue from evil and thy lips from speaking guile.

¹⁵ Eschew evil, and do good; seek peace and pursue it.

¹⁶ The eyes of Jehovah *are* unto the just, and his ears unto their outcry.

¹⁷ The face of Jehovah is against them that do evil, to cut off their memorial from the earth.

¹⁸ They cried, and Jehovah heard, and rid them free out of all their distresses.

¹⁹ Jehovah is near to the broken of heart, and the contrite of spirit he will save.

²⁰ Many *are* the evils of the just, and out of them all Jehovah will rid him free.

fire,' 2 Kings vi. 17. See also Ps. xci. 11, 12.

VER. 9.—TASTE AND SEE,] That is, make trial and you shall find that God is good, sweet and delectable: and you will the more desire him. Thus the apostle applieth these words, saying, 'As new-born babes desire ye the sincere milk of the word, that ye may grow thereby, if so be ye have tasted that the Lord is good,' 1 Pet. ii. 2, 3. IN HIM,] The Chald. expoundeth it, "in his word."

VER. 10.—FEAR JEHOVAH,] Under this word *fear*, is comprehended God's whole worship, as is shewed on Ps. xix. 10, and the 'walking in his ways,' as it is expounded in 2 Chron. vi. 31, compared with 1 Kings viii. 40; Ps. cxxxviii. 1.

VER. 11.—LIONS,] Lurking lions (whereof see Ps. vii. 3,) which are lusty, strong, toothed, fierce, roaring, ravenous, as appeareth by Ps. lvi. 7; civ. 21; Mic. v. 8; Eze. xix. 3, 5—7; Job xxxix. 1, 2. And herēby may be meant the rich and mighty of the world, whom God often bringeth to misery; and so the Gr. for lions, putteth here the rich. Tyrants and strong men are sometimes called lions, Jer. ii. 15; 1 Chron. xi. 22; Nah. ii. 13; see Luke i. 53. ARE IMPOVERISHED,] Or, *suffered penury*. See Job iv. 10; 11; Prov. x. 3. THAT SEEK JEHOVAH,] Chald. "that seek the doctrine of the Lord."

VER. 13.—THAT WILLETH,] That is, *fain would have*, and delighteth. DAYS TO SEE

GOOD,] That is, *to enjoy good many days*, which the apostle (following the Seventy) expresseth thus, 'to see good days,' 1 Pet. iii. 10, that is, days of prosperity, pleasure, comfort.

VER. 14.—KEEP THY TONGUE,] To wit, by restraining and making it cease from evil; as the apostle teacheth, 1 Pet. iii. 10.

VER. 16.—THEIR OUTCRY,] Or, *their deprecation*, their prayer for need, as the Gr. (which the apostle followeth) expresseth it.

VER. 17.—THE FACE,] That is, *open anger*, Lev. xvii. 10. So the Chald. expoundeth it, "The face of the Lord is angry against evil doers. See Ps. xxi. 10.

VER. 18.—THEY CRIED,] That is, as the Gr. saith, "the just cried;" and the Chald. "the just prayed."

VER. 19.—THE BROKEN OF HEART,] Them that have their hearts broken, and their spirits contrite (or humble) for their sins. See the like speeches, Ps. li. 19; cxlvii. 2; Is. lvii. 15; lxi. 1; Jer. xxiii. 9; Luke iv. 18.

VER. 20.—THE EVILS,] That is, *griefs and afflictions*; as Deut. xxxi. 17; Ps. xxvii. 5; lxxxviii. 4; Mat. vi. 34, the word also may import sins and vices, as Ps. xxviii. 3; xciv. 23. So after in ver. 22.

VER. 22.—SLAY THE WICKED,] Or, *do him die, kill him*; because he shall not be delivered therefrom, as the just man is, ver. 20. The Gr. and Chald. expound it, "the

²¹ He keepeth all his bones, one of them is not broken.

²² Evil shall slay the wicked, and they that hate the just shall be condemned as guilty.

²³ Jehovah redeemeth the soul of his servants, and they shall not be condemned as guilty, all that hope for safety in him.

death of sinners (of the wicked) is evil. CONDEMNED AS GUILTY,] And consequently perish. See Ps. v. 11.

VER. 23.—ALL THAT HOPE,] That is, *any one of them*. So *all* is used for *any*, Ps. cxlvii. 20.

P S A L M XXXV.

David prayeth for his own safety and his enemies' confusion. 11. He complaineth of their wrongful dealing, and sheweth his contrary carriage. 22. Therefore he inciteth God against them.

¹ A Psalm of David.

PLEAD thou Jehovah, with them that plead with me, war thou against them that war against me. ² Lay hold on the shield and buckler, and stand up for my help. ³ And draw out the spear and sword to meet with my persecutors; say to my soul, *I am* thy salvation. ⁴ Let them be abashed and ashamed that seek my soul, let them be turned backward and confounded that think mine evil. ⁵ Let them be as chaff before the wind, and the angel of Jehovah driving them. ⁶ Let their way be darkness and slipperiness, and

VER. 1.—PLEAD,] This properly is, “to contend or debate a matter with many words,” as the next word, *war*, or *fight*, is *with deeds*. But God’s pleading oftentimes is in action; as he pleaded David’s cause against Nabal, when he slew him, 1 Sam. xxv. 39. And as here David prayeth, so God elsewhere promiseth to ‘plead with those that plead with his people,’ Is. xlix. 25. WAR,] Which in the original tongue hath the name of cutting, biting, or devouring; for wars devour and consume many. So the sword is said to have a mouth, that is, an edge, Job i. 15; Heb. xi. 24. and to eat, that is, to ‘kill and consume,’ 2 Sam. xi. 25.

VER. 3.—DRAW OUT,] Or, as the Heb. phrase is, *empty*, that is, unsheathed; the like is of the sword, Exod. xv. 9; Lev. xxvi. 33. SWORD,] Or, *close weapon*, as the name signifieth. This interpretation seemeth best, because of the Heb. pause, which joineth this word with the former, ‘spear:’ thus also these two weapons of offence are answerable to the former two of defence, ‘the shield and buckler:’ and of this Heb. name *segor*, the Gr. *sagaris* (and perhaps the Lat. *securis*) seem-

eth to be borrowed, for a sword or ax. And in Job xxviii. 15, this word is used for a close treasure, or stored gold; as here for a close weapon. Otherwise we may read, according to the Gr. and other versions, “close thou,” or stop, to wit, the way or passage.

VER. 4.—THAT SEEK MY SOUL,] That is, *my life*, to take it away: for so this phrase commonly meaneth, as Ps. xxxviii. 13; liv. 5; lxx. 3; Exod. iv. 19; Mat. ii. 20, and sometimes is so explained, as Ps. lxiii. 10. 1 Kings xix. 10, ‘they seek my soul to take it away.’ Yet sometimes this phrase intendeth ‘seeking the soul for one’s good,’ as Ps. cxlii. 5. TURNED BACKWARD,] A token of fear, shame, and discomfiture; as Ps. cxxix. 5; xl. 15; lxx. 3; ix. 4; Is. xlii. 17; Jer. xlvi. 5.

VER. 6.—DARKNESS, &c.] That is, *most dark and slippery*: meaning, fearful, dangerous, troublesome, &c. Nah. i. 8; Ps. lxxxviii. 7; cvii. 9; Prov. iv. 19. So elsewhere it is said, ‘Their way shall be unto them as slipperiness in the darkness; they shall be driven and fall therein,’ Jer. xxiii. 12.

VER. 7.—THE CORRUPTION, &c.] That is,

the Angel of Jehovah pursuing them. ⁷ For without cause they have hid for me the corruption of their net, without cause they have digged for my soul. ⁸ Let tumultuous ruin come on him, he not aware; and let his net which he hath hidden catch him; with tumultuous ruin let him fall thereinto. ⁹ And my soul shall be glad in Jehovah, shall joy in his salvation. ¹⁰ All my bones shall say, Jehovah, who is like thee, that riddest free the poor afflicted from the stronger than himself, and the poor afflicted and needy from the spoiler of him? ¹¹ Witnesses of cruel wrong did rise up, *things* that I knew not they did ask of me. ¹² They repaid evil for good, the bereaving of my soul. ¹³ And I, when they were sick, my clothing was sackcloth; I afflicted my soul with fasting, and my prayer returned upon my bosom. ¹⁴ I walked as *if he had been* a fellow-friend, as *if he had been* a brother to me: I bowed down sad as he that bewaileth his mother. ¹⁵ But in my halting they re-

their corrupting pernicious net: or their ensnaring corruption: or understanding the word *in*, we may read, 'they hid their net for me in a pit,' (or, in a corrupting ditch,) as Ps. vii. 16. HAVE DIGGED,] To wit, a pit to fall in, so Job vi. 27. Or, have diligently searched and laid wait. So digging is used for seeking, Job iii. 21; xxxix. 32.

VER. 8.—TUMULTUOUS RUIN,] *Calamity*, wasting or desolation, that is, with noise and sound as of waters, Is. xvii. 12, 13. So Ps. lxxiii. 10; Prov. i. 27.

VER. 10.—MY BONES,] That is, *my strong and solid members* (as the Chald. translath it "members,") delivered out of danger, meaning that with all his strength he would praise God. So the bones are said to rejoice, Ps. li. 10; the loins to bless, Job xxxi. 20. THE SPOILER,] Or *robber*, that by open violence taketh away. Compare Job v. 15.

VER. 11.—OF CRUEL WRONG,] That is, cruel, violent, or (as the Gr. saith) unjust witnesses. So Exod. xxiii. 1; Deut. xix. 16.

VER. 12.—THE BEREAVING OF,] That is, *to deprive, bereave*, or rob me of my soul or life; or, to bereave my soul of comfort. The word properly signifieth the bereaving or loss of children.

VER. 13.—SACKCLOTH,] Used to be worn in sign of sorrow, Ps. lxxix. 12; Gen. xxxvii. 34; Mat. xi. 21; Rev. xi. 3. Here we are to understand the word *was* or *gave*, as is expressed, Ps. lxxix. 12, even as the word *afflicted*, here expressed, is there understood, Ps. lxxix. 11. WITH FASTING,] Another sign and cause of sorrow; wherefore mourning and fasting are used for the same, Mat. ix. 15, with Mark ii. 19. RETURNED UPON

MY BOSOM,] Or, *into my bosom*. The meaning may be, 'I prayed often for them, secretly, and with hearty loving affection.' For the returning of the prayer seemeth to mean the often minding and repeating of it; the bosom signifieth secrecy, Prov. xxi. 14; xvii. 23; Ps. lxxxix. 51, and inward affection, Num. xi. 12; John i. 18. Or we may read it thus: 'Let my prayer return unto thy bosom, that is, I wished no worse to them than to myself, let me receive of God such good as I prayed for them. See Ps. lxxxix. 12.

VER. 14.—SAD,] Or, *black*, to wit, in black and mournful attire, and with sad and heavy countenance, as the Gr. here translath it, *scutropazon*, which word the New Testament also useth, Mat. vi. 16; Luke xxiv. 17. So after in Ps. xxxviii. 7; xlii. 10; xliii. 2. BEWAILETH HIS MOTHER,] *Mourneth at her funeral*. In this case the affections are most strong. Therefore the priests were permitted to mourn for such, Lev. xxi. 1—3.

VER. 15.—MY HALTING,] That is, *my calamity*, and infirmity, whereby I seemed ready to fall. So in Ps. xxxviii. 18; Jer. xx. 10. THE SMITERS,] That smote me with the tongue, as Jer. xviii. 18, and as here followeth, 'they rent,' &c. The Seventy in Gr. turn it, "seourges," alluding, as I think, to the 'seurge of the tongue, as Job v. 21, and another Gr. version hath *plectai*, smiters. It may also be read, 'the smitten,' that is, abjects, vile persons, Job xxx. 8, (as the Chald. expresseth it, "the wicked,") or understand, smitten on their feet, as 2 Sam. iv. 4, that is, 'lame,' so feigning themselves; or 'smitten in spirit,' as Is. lxvi. 2, that is, grieving in outward show.

joiced, and were gathered together, the smiters were gathered together against me, and I knew it not: they rent and were not silent. ¹⁶ With hypocrites, scoffers *for* a cake of bread, gnashing their teeth against me. ¹⁷ Lord, how long wilt thou see? return my soul from their tumultuous ruins, my lonely soul from the lions. ¹⁸ I will confess thee in the great church, I will praise thee among a mighty people. ¹⁹ Let not *them that are* my enemies *with* falsity rejoice at me, *them that are* my haters without cause wink with the eye. ²⁰ For they speak not peace, and against the quiet ones of the earth they imagine words of deceits. ²¹ And they have enlarged their mouth against me; they have said, Aha, aha, our eye hath seen. ²² Jehovah thou hast seen, cease not as deaf: O Lord, be not far off from me. ²³ Stir up and awake to my judgment, my God and my Lord, to my plea. ²⁴ Judge me according to thy justice, Jehovah my God, and let them not rejoice at me. ²⁵ Let them not say in their heart, Aha our soul: let them not say, We have swallowed him up. ²⁶ Let them be abashed and con-

THEY RENT,] To wit, me with reproaches, as Mat. vii. 6; or 'rent their garments,' counterfeiting sorrow for me, Job ii. 12.

VER. 16.—HYPOCRITES,] Or, *close dissemlers*, which outwardly cover and cloak their wickedness, wherewith inwardly they are defiled, Mat. xxiii. 27, 28; or 'which have their hearts covered,' Job xxxvi. 13. The Gr. also (from whence our English word *hypocrisy* is borrowed) signifieth an 'under judgment,' that is dissimulation. SCOFFERS,] Or, *of scoffs*, that is men that make scoffs; as Ps. xxxvi. 12, pride is for proud persons. FOR A CAKE OF BREAD,] That is, for good cheer for their bellies: or at their belly cheer, at banquets. So Solomon speaketh of some that will 'transgress for a piece of bread,' Prov. xxviii. 21. The original word *maghnog*, is, a cake, 1 Kings xvii. 12; and as bread is used for all food, Ps. cxxxvi. 25, so a cake seemeth to be used for all juncates or dainty meats; as in Hos. vii., Ephraim is likened to a cake, and their enemies to banquetters that greedily eat them up, verse 8, 9; so here David matcheth his adversaries with hypocritical and scoffing parasites, whose god was their belly, as Phil. iii. 19. Or we may figuratively take this word for a mock, jest, or merriment, and so read it, 'with hypocritical jesting scoffers;' and this the Gr. favoureth, saying, "they mocked me with mockage." GNASHING,] Or, *they gnashed*, Heb., "to gnash;" but a word thus indefinite, following another with person, is itself of the same, by property of the Heb. tongue. So Ps. xlix. 15. THEIR TEETH,] The teeth of them and him, that is, of every of them. See Ps. ii. 3.

VER. 17.—RETURN,] Or, *reduce*, restore, slay my soul, or life. So Job xxxiii. 30. LONELY,] Or, *solitary*, *desolate* soul. See Ps. xxii. 21—23.

VER. 18.—A MIGHTY PEOPLE,] Or, *a strong*, to wit, in number, that is, a great multitude. The word *ghnatsum*, as it is 'mighty in strength,' Ps. cxxxv. 10; Prov. xxx. 26; so is it 'many in number,' Ps. xl. 6, 13; cv. 24; cxxxvii. 17.

VER. 19.—ENEMIES WITH FALSITY,] That is, *for a false cause*, or, as the Gr. explaineth it, "unjustly." WINK,] Make secret signs by the winking of the eye, which argueth both privy and scornful gesture, therefore this always is a sign of evil, Prov. x. 10; vi. 13. NOT PEACE,] That is, *not peaceably*, or friendly, which yet some hypocrites do, Ps. xxviii. 3, or, 'not speak to come to any sound composition, or peaceable end, which one may trust unto.' But 'God speaketh peace to his people,' Ps. lxxxv. 9. WORDS OF DECEITS,] Deceitful words or things.

VER. 21.—HATH SEEN,] Or *seeth*, to wit, the evil of David, or that which we desired. In speeches of evil cases, often the Heb. useth silence. So after in Ps. liv. 9; lix. 11; and cxviii. 7.

VER. 23.—TO MY JUDGMENT,] That is, to judge and avenge me of mine enemies: so after, to my plea, is, 'to plead my cause,' as verse 1.

VER. 25.—AHA, OUR SOUL,] That is, *aha we have our desire*. Soul is sometimes put for desire, Ps. xli. 3.

VER. 26.—CLOTHED WITH BASHFULNESS,] Meaning, *their confusion on every side*, when nothing but their shame appeareth and so

founded together that rejoice at mine evil; let them be clothed with baseness and shame that magnify against me. ²⁷ Let them shout joyfully and rejoice that delight my justice; and let them say continually, Magnified be Jehovah, that delighteth the peace of his servant. ²⁸ And my tongue shall meditate thy justice, all the day thy praise.

continued. So Ps. cix. 29; cxxxii. 18; Job vi. 22. THAT MAGNIFY,] To wit, *their mouths*, as is expressed, Ezek. xxxv. 13, that is, speak great things, and boastfully,

as the Gr. explaineth. So after in Ps. xxxviii. 17; lv. 13. DELIGHT MY JUSTICE,] Whom my justice and innocency pleaseth or delighteth; and the defence thereof.

PSALM XXXVI.

1. *The grievous estate of the wicked.* 6. *The excellency of God's mercies to such as trust in him.* 11. *A prayer for the righteous,* 13. *and prophecy of the wicked's fall.*

¹ To the Master of the music, a Psalm of David, the servant of Jehovah.

² THE trespass of the wicked assuredly saith in the inmost of my heart, No dread of God is before his eyes. ³ For he flattereth himself in his own eyes, to find his iniquity which he ought to hate.

⁴ The words of his mouth are iniquity and deceit; he hath left off to be prudent, to do good. ⁵ He thinketh iniquity upon his bed, he setteth himself on a way not good, he refuseth not evil. ⁶ Jehovah, thy mercy is in the heavens, thy faithfulness unto the skies. ⁷ Thy justice as the mountains of God, thy judgments a great

VER. 2.—THE TRESPASS OF THE WICKED,] Or, *trespass saith to the wicked*, that is, persuadeth, emboldeneth, hardeneth him. ASSUREDLY SAITH,] Or, it is an *assured saying*, a faithful affirmation. This word is peculiar to the oracles of God, which are sure and faithful, (as the apostle sometimes mentioneth 'faithful sayings,' 1 Tim. i. 15; iii. 1; iv. 9. In the New Testament it is interpreted, 'said,' Mat. xxii. 44, from Ps. cx. 1. And David by the Spirit here testifieth, that the wicked man's trespass is such, as assuredly saith (or avoucheth) even in his heart and conscience, that he dreads not God. IN THE INMOST OF MY HEART,] *In the midst*, or within my heart: meaning, that he certainly knew it, and was much affected with it.

VER. 3.—TO FIND,] That is, *to perform*, or accomplish; as to find the will, is to perform or do the same, Is. lviii. 13. So in Rom. vii. 18. Or, to find, that is, to obtain and get, as Gen. vi. 8; Mat. xi. 29; Rom.

iv. 1. Or, to find, that is, to invent or devise new mischiefs; as the apostle speaking of inventors (or finders out) of evil things, Rom. i. 30. WHICH HE OUGHT TO HATE,] Or, which is *to be hated, is odious*. So, to keep, Ps. cxix. 4, that is, to be kept; 'to stop. Ps. xxxii. 9, for, to be stopped; 'to do,' Esth. vi. 6, for, is to be done. So Ps. xlix. 15; Jos. ii. 5. See also the verb active expounded passively, by the apostle's authority, Ps. li. 6. But the Chald. expoundeth it, "he hateth doctrine."

VER. 5.—HE SETTETH HIMSELF,] Namely, to stand or walk continually in a way not good, as Is. lxx. 2; or he standeth still, as Exod. xiv. 13.

VER. 6.—IN THE HEAVENS,] Elsewhere it is said, 'unto the heavens,' Ps. lvii. 11; so here *in* may be used for *unto*. Sometimes it is, 'above the heavens,' as Ps. cviii. 5.

VER. 7.—MOUNTAINS OF GOD,] That is, high, mighty, or excellent mountains. The Heb. useth to note excellent things, by add-

depth: Jehovah, thou savest man and beast. ⁸ How precious *is* thy mercy, O God, and the sons of Adam hope for safety in the shadow of thy wings. ⁹ They shall be plenteously moistened with the fatness of thy house, and the stream of thy pleasures thou wilt give them to drink. ¹⁰ Because with thee *is* the well of life: in thy light we see light. ¹¹ Extend thy mercy to them that know thee, and thy justice to the right of heart. ¹² Let not the foot of pride come on me; and the hand of the wicked, let *it* not make me flee. ¹³ There have they fallen, that work painful iniquity: they have been thrust *down*, and have not been able to rise.

ing the name of God; as 'cedars of God,' Ps. lxxx. 11; 'mount of God,' Ps. lxxviii. 16; 'river of God,' Ps. lxxv. 10; 'wrestlings of God,' Gen. xxx. 5; 'harps of God,' Rev. xv. 2, and sundry the like. So the Chald. here saith, "high as the strong mountains."

VER. 8.—HOW PRECIOUS,] That is, *honourable*, and much to be esteemed; sometimes the word signifieth 'bright' and 'glorious,' Job xxxi. 26; Zach. xiv. 6, which also agreeth well here. AND THE SONS,] Or, *when*, or therefore the sons. SHADOW OF THY WINGS,] That is, *thy protection*, so Ps. lxxiii. 8; xci. 4; called sometimes 'the secret of God's wings,' Ps. lxi. 5.

VER. 10.—WELL OF LIFE,] Or, as the Chald. translateth, "well of living waters," that is, an ever-springing fountain, from whom life and all graces spring and flow. So God is called the 'well of living waters,' Jer. ii. 13; xvii. 13; Song iv. 15. WE SEE LIGHT,] Or, *enjoy light*, that is, knowledge,

comfort, joy, &c. See Job xxix. 3; Is. ix. 2; Jam. i. 17; Ps. xxvii. 1.

VER. 11.—EXTEND THY MERCY,] Or, *draw it*, meaning, exercise and show it; as Ps. cix. 12; also prolong or continue it, as Ps. lxxxv. 6; Eccl. ii. 3.

VER. 12.—FOOT OF PRIDE,] Or, of *haughtiness*, that is, as the Chald. translateth, "of the proud man," as Jer. i. 31, 32, the thing being put for the person in whom it is. As deceit, for a deceitful man, Prov. xii. 27; poverty, for poor people, 2 Kings xxiv. 14; habitation, for inhabitants, 2 Sam. ix. 12; circumcision, for circumcised, Rom. ii. 26; helpings, governings, for helpers, governors, 1 Cor. xii. 28; dreams, for dreamers, Jer. xxvii. 9; sin, for sinner, Prov. xiii. 6, and many the like. See also Ps. v. 5; xii. 9; lv. 21; cix. 4; lxxviii. 31.

VER. 13.—THERE,] To wit, in the very enterprise, while they laboured to remove me.

PSALM XXXVII.

David persuadeth to patience and confidence in God, by the different estate of the godly and wicked.

¹ A Psalm of David.

² FRET not thyself for the evil doer; envy not for them that do injurious evil. For they shall soon be cut down as grass, and shall fade as the greenness of the budding herb.

³ Trust thou in Jehovah, and do good; dwell in the land, and

THIS is the third Psalm penned alphabet wise, there being two verses allowed to every letter except four, in verses 7, 20, 29, 34. See Ps. xxv. 1.

VER. 1.—FRET,] Or, *inflame not*, burn not thyself with anger or grief. So after, verses 7 and 8; Prov. xxiv. 19. EVIL DO-

ERS,] To be like unto them, as the Chald. addeth, which accordeth with verse 8. ENVY NOT,] Or, have not envious zeal or emulation. This word is general for all hot and fervent zeal, whether good or evil, emulation, jealousy, envy, and the like; Ps. cvi. 16; lxix. 10.

feed on faith. ⁴ And delight thyself in Jehovah, and he will give thee the petitions of thy heart.

⁵ Turn confidently thy way upon Jehovah, and trust upon him, and he will do. ⁶ And will bring forth thy justice as the light, and thy judgment as the noon brightness.

⁷ Be silent for Jehovah, and wait still patiently for him; fret not thyself for him that prospereth *in* his way, for the man that effecteth devices.

⁸ Surcease from anger and leave off wrath, fret not thyself also to do evil. ⁹ For evil-doers shall be cut down, and they that earnestly wait on Jehovah, they shall inherit the land.

¹⁰ And yet a little *while*, and the wicked *shall not be*: and thou shalt consider his place, and he *shall not be*. ¹¹ And the meek shall inherit the land, and shall delight themselves in the multitude of peace.

¹² The wicked deviseth against the just, and gnasheth his teeth against him. ¹³ The Lord laugheth at him, for he seeth that his day doth come.

¹⁴ The wicked have drawn the sword. And bent their bow, to

VER. 3.—DWELL IN THE LAND.] This may be taken either for a commandment, ‘to dwell in the land of Canaan,’ which God had given them to possess, Num. xxxiii. 53, though troubles and wants should arise therein, as did the patriarch’s by faith, Gen. xxxvii. 1; xxvi. 3, 12; Heb. xi. 9. Or, for a promise, dwell, that is, thou shalt dwell, that is, abide long, as after in verse 27. So, see, for ‘thou shalt see,’ Ps. cxxviii. 5, 6; ‘seek me and live,’ Amos v. 4, that is, ye shall live. FEED ON FAITH.] To wit, ‘which shall grow out of the land,’ Ps. lxxv. 12, that is, of the fruits which the land truly and faithfully bringeth forth. Or, as a promise, ‘thou shalt feed on faith,’ that is, on the faithful, constant increase; and thus the Gr. explaineth it, “thou shalt be fed with the riches thereof,” meaning, of the land. Or, ‘feed on faith,’ that is, nourish thyself and live by it; for ‘the just man liveth by his faith,’ IIab. ii. 4, ‘and walketh by it, not by sight,’ 2 Cor. v. 7. The Chald. expoundeth it, “study (or exercise thyself) in the faith.” Or feed in faith, that is, thou shalt be fed faithfully and assuredly. Contrary hereunto is ‘to feed on the wind,’ Hos. xii. 1, and ‘on ashes,’ Is. xlv. 20.

VER. 4.—DELIGHT THYSELF.] Or, *thou shalt delight*, or solace thee: so ver. 11; Job xxii. 26.

VER. 5.—TURN CONFIDENTLY.] *Commit of trust*. In Heb. “roll,” in Chald. “reveal before the Lord.” See Ps. xxii. 9. So Prov. xvi. 3, ‘roll (or commit) thy works unto Je-

hovah. WILL DO,] That which thou desirest; or will execute, to wit, thy judgment, as the next verse sheweth, and as elsewhere is expressed, Mic. vii. 9.

VER. 6.—AS THE LIGHT,] To wit, of the morning, or sun, (for so light sometimes signifieth, Neh. viii. 3; Job xxxi. 26,) that is, clearly, manifestly. So Hos. vi. 5. Compare also Job xi. 17.

VER. 7.—BE SILENT,] Or, *be still*, stay and tarry silently. See Ps. iv. 5. The Gr. saith, “be subject.” WAIT STILL PATIENTLY,] Or, *pain thyself*, that is, set thyself with earnestness and patience to wait for.

VER. 8.—SURCEASE,] Or, *slack, let go*. A word contrary to holding fast, applied here to the shaking or abating of anger; so Judg. viii. 3. ALSO TO DO,] Or, which is but to do; or, at least to do evil.

VER. 9.—INHERIT,] Or, *possess*. So Is. lvii. 13, ‘he that trusteth in me (saith the Lord) shall inherit the land, and possess my holy mountain.

VER. 11.—AND THE MECK,] Or, *but the meek*. From hence our Lord saith, ‘blessed are the meek, for they shall inherit the land,’ Mat. v. 5.

VER. 13.—HIS DAY,] That is, ‘his dismal day,’ the time appointed for his affliction and destruction, 1 Sam. xxvi. 10; Ezek. xxi. 25, 29. So the Chald. explaineth it, “the day of his calamity.” Day is often used for the time of punishment; as ‘the posterity shall be astonished at his day,’ Job xviii. 20. ‘Woe unto them for their day is come,’ Jer.

fell down the poor afflicted and needy one, to slay them that be right of way. ¹⁵ Their sword shall enter into their *own* heart, and their bows shall be broken.

¹⁶ Better is the little of a just *man*, than the plenteous mammon of many wicked *men*. ¹⁷ For the arms of wicked *men* shall be broken, but Jehovah upholdeth the just.

¹⁸ Jehovah knoweth the days of perfect *men*, and their inheritance shall be for ever. ¹⁹ They shall not be abashed in time of evil, and in the days of famine they shall have enough.

²⁰ But the wicked shall perish, and the enemies of Jehovah, as the precious *fat* of rams: they are consumed, with the smoke they are consumed.

²¹ The wicked borroweth and repayeth not, and the just sheweth grace and giveth. ²² For his blessed ones shall inherit the land, and his accursed ones shall be cut off.

²³ By Jehovah the steps of the man are established, and his way he delighteth. ²⁴ When he shall fall he shall not be cast off, for Jehovah upholdeth his hand.

l. 27. So 'the day of Madian,' Is ix. 4; 'the day of Jezreel,' Hos. i. 11; 'the day of Jerusalem,' Ps. cxxxvii. 7.

VER. 14.—DRAWN,] Heb. *opened*, or loosed, meaning out of the sheath. A like phrase is, 'the emptying of the sword,' Ps. cxxxv. 3.

VER. 16.—THE LITTLE OF A JUST MAN,] Or, a 'little (a small portion) to the just.' See Prov. xv. 16; xvi. 8. PLENTEOUS MAMMON,] The Heb. *hamon* signifieth multitude, plenty or store, of riches, or any other thing. Here the Gr. translateth it, "riches." From this Heb. word, riches are called mammon, Luke xvi. 9, 11, 13. MANY WICKED,) Or, great (mighty) wicked.

VER. 17.—ARMS,] That is, *power*, *help*, &c. See Ps. x. 15.

VER. 18.—KNOWETH,] That is, *acknowledgeth and regardeth*, as Ps. i. 6. THE DAYS,] That is, *the events*, good or evil estates, calamities that at any time befall them, as verse 13; Ps. cxvi. 2; cxix. 84. See also Ps. xxxi. 16. SHALL BE FOR EVER,] Meaning, that they and their seed after them should inherit the land, Exod. xxxii. 13; Jos. xiv. 9; 1 Chron. xxviii. 8; Prov. xiii. 22; Is. lx. 21, and then come to their immortal inheritance, 1 Pet. i. 4.

VER. 20.—THE PRECIOUS FAT,] That which is precious in the rams, the best, and that was the fat, all which was the Lord's, and might not therefore be eaten by any man, but was burned upon the altar, and so consumed away in smoke, Lev. iii. 15—17. So, 'the precious fruit of the earth,' Jam. v. 7. The Heb. *carim*, elsewhere used for fields or pas-

tures, Ps. lxxv. 14, is here 'fat pastured rams,' or muttons: so Deut. xxxii. 14; Is. xxxiv. 6; Amos vi. 4. WITH THE SMOKE,] Which vanished in the air; therefore the Gr. saith, "as the smoke:" so Ps. cii. 4. The Chald. paraphraseth, "they shall be consumed in the smoke of Gehenna," (or of hell).

VER. 21.—REPAYETH NOT,] *Shall not*, or will not pay again. It may intend both his inability, that he cannot, and his unconscionableness, that he will not pay. Borrowing in the law is noted for a curse; as lending for a blessing, Deut. xxviii. 12, 44, 'for the borrower is servant to the lender,' Prov. xxii. 7. SHEWETH GRACE,] Or, *doth graciously*, that is, is liberal and bountiful. So the apostle calleth liberality, grace, 1 Cor. xvi. 3; 2 Cor. viii. 4, 19.

VER. 22.—HIS BLESSED ONES,] Or, they that are blessed of him, that is, of God. The Chald. addeth, "they that are blessed by his word:" and after, "they that are cursed by his oath."

VER. 23.—STEPS OF THE MAN,] *The gate*, or ways of such a man as is before spoken of; or, as after followeth, whose way God delighteth; called here *geber*, a valiant man. A like phrase is in Is. lx. 12; the nations, that is, those nations, such as are there before mentioned. STABLISHED,] Or firmly directed and perfected. The word noteth the ordering, perfecting, and fast stablishing of anything. AND HIS WAY,] Or thus, to wit, whose way he delighteth (or affecteth). So Gideon and his house, Judg. viii. 27, for Gideon, his house.

VER. 24.—SHALL FALL,] To wit, into

²³ I have been young, also I am waxed old, and I have not seen the just *man* forsaken, and his seed seeking bread. ²⁶ All the day he sheweth grace and lendeth, and his seed *are* in the blessing.

²⁷ Eschew evil and do good, and dwell for ever. ²⁸ For Jehovah loveth judgment, and will not forsake his gracious saints; they are kept for ever, and the seed of the wicked is cut off.

²⁹ Just *men* shall inherit the land, and shall dwell therein to perpetual aye.

³⁰ The mouth of the just will utter wisdom, and his tongue speaketh judgment. ³¹ The law of his God *is* in his heart, it shall not stagger *in* his steps.

³² The wicked spieth for the just, and seeketh to work his death. ³³ Jehovah will not leave him in his hand, nor condemn him for wicked when he is judged.

³⁴ Wait thou earnestly for Jehovah, and keep his way, and he will exalt thee for to inherit the land: when the wicked are cut off, thou shalt see *it*.

³⁵ I have seen the wicked daunting terrible, and spreading himself bare, as a green self-growing laurel. ³⁶ And he passed away, and lo he *was* not, and I sought him and he was not found.

³⁷ Observe the perfect *man*, and see the righteous, for the after-end of the man *shall be* peace. ³⁸ And trespassers shall be destroyed together, the after end of the wicked shall be cut off.

³⁹ And the salvation of just *men is* of Jehovah, their strength in time of distress.

sin, by occasion or infirmity, Gal. vi. 1, or 'into affliction and trouble,' Mic. vii. 9. Thus the Chald. expoundeth it, 'if he fall into sickness, he shall not die.' For, 'the just man falleth seven times and riseth again,' Prov. xxiv. 16. UPHOLDETH HIS HAND,] And consequently raiseth him up. A like phrase is of 'strengthening the hand,' Is. viii. 11; 1 Sam. xxiii. 16.

VER. 26.—HIS SEED,] That is, *his children* or posterity are in the blessing, or are appointed to the blessing, as the heirs thereof, Gen. xxviii. 3; 1 Pet. iii. 9, and have still abundance, though they give to others: for, 'the blessing of the Lord maketh rich,' Prov. x. 22. And, 'there is that scattereth, and is more increased,' Prov. xi. 24.

VER. 27.—DWELL FOR EVER,] That is, 'thou shalt dwell,' as verse 3. The like promise is in Jer. vii. 5—7.

VER. 28.—IS CUT OFF,] A like judgment is in Job xviii. 19, 'He shall have neither son nor nephew among his people, nor any posterity in his dwellings.' See also Ps. xxi. 11; cix. 13; and the contrary, Ps. cii. 29.

VER. 30.—WILL MEDITATE,] *usually meditateth*, that is, resoundeth, uttereth, as Ps. xxxv. 28.

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VER. 31.—IN HIS HEART,] So God commanded, Deut. vi. 6, and there hath he promised 'to write his law,' Heb. viii. 10. See also Ps. xl. 9; Is. li. 7. IT SHALL NOT STAGGER,] Understand, 'his foot' shall not stagger, or falter, Job xii. 5. Or, any one of his steps (or feet) shall not stagger or slide.

VER. 33.—CONDEMN HIM FOR WICKED,] Make, or pronounce him wicked, that is, condemn him. Opposed to justifying. So Ps. xciv. 21; Job ix. 20.

VER. 35.—DAUNTING TERRIBLE,] Sorely dismaying others with his terrors: in Gr., "lifted very high." See Ps. x. 18. SPREADING BARE,] *Making bare*, that is, thrusting forth and showing himself. GREEN,] That is, fresh and flourishing, as Dan. iv. 1. It is not meant for colour only, but for juice and vigour. So Ps. lii. 10. SELF-GROWING LAUREL,] A tree that groweth in his natural place, which commonly sprouts and thrives better than such as are removed to another soil; therefore the Gr. explaineth it, "as the cedars of Lebanon."

VER. 37.—THE AFTER END,] Or, *the last*, or the posterity. This word is sometimes used for the *end*, as Deut. xi. 12; xxxii. 20, 29; Jer. xxix. 11; sometimes for 'posterity

⁴⁰ And Jehovah will help them, and deliver them: he will deliver them from the wicked, and save them, because they hope for safety in him.

of children left behind,' as Ps. cix. 13; Dan. xi. 4. And thus it may be understood here, specially in the verse following. The Gr.

translateth, "there is a remnant to the peaceable man."

VER. 40.—IN HIM,] Chald. *in his word*.

PSALM XXXVIII.

David, in sore afflictions, entreateth God not to be angry with him, 5. complaineth of his sins, and chastisements, 11. of his own weakness, 12. of his friends forsaking him, 13. and his enemies' malice: 16. yet his faith is in God, whose help he desireth.

¹ A Psalm of David, for to record.

² JEHOVAH, rebuke me not in thy fervent anger, neither chastise me in thy wrathful heat. ³ For thy arrows are stuck in me, and thou lettest down thy hand upon me. ⁴ No soundness *is* in my flesh, because of thy angry threat, no peace *is* in my bones, because of my sin. ⁵ For my iniquities are gone over my head: as a heavy burden, they are too heavy for me. ⁶ My stripes do stink, and are putrified, because of my foolishness. ⁷ I am crooked, I am bowed down very vehemently; all the day I walk sad. ⁸ For my

VER. 1.—FOR TO RECORD,] Or, to cause remembrance for commemoration, to wit, of David's troubles, as Ps. cxxxii. 1; and of God's mercies, deliverances, and prayers for the same, as Is. lxiii. 7. The like title is of the lxx. Ps. David appointed before the ark singers of the Levites 'for to record, and to confess, and to praise Jehovah the God of Israel,' 1 Chron. xvi. 4. The Gr. addeth to the title, "a Psalm of David for remembrance concerning the Sabbath.

VER. 2.—NEITHER,] Heb. *and*, where the word *not* is again to be repeated, as is noted, Ps. ix. 19; and as is expressed, Ps. vi. 2, where the like prayer is made.

VER. 3.—THY ARROWS,] So Job saith, 'the arrows of the Almighty are in me, the venom whereof drinketh up my spirit,' Job vi. 4. Arrows are sicknesses, or plagues of body or mind, Ps. xviii. 15; xci. 5. THY HAND,] In Chald., "the stroke of thy hand."

VER. 4.—NO SOUNDNESS,] Or, 'there is nothing sound,' or 'whole.' So Is. i. 6. ANGRY THREAT,] Or, detestation, indignation. See Ps. vii. 12.

VER. 6.—MY STRIPES,] Or, *scars*; properly such sore marks, wounds, or stripes, as wherein the blood and humours are gathered,

and do appear after beating; named in English, *wails*. FOOLISHNESS,] The Heb. *juwleth*, meaneth rash and unadvised folly, through want of prudence. Therefore, though commonly in Gr. it is turned imprudence, yet sometimes it is called 'unadvised rashness,' Prov. xiv. 17, and Evil, the fool, is named, rash or heady, Prov. x. 14. And by foolishness is meant usually viciousness or sin, and is so expressed by the Gr., Prov. xiii. 16; xv. 2; xxvi. 11; and our Saviour numbereth foolishness among 'other evils that defile a man,' Mark vii. 22.

VER. 7.—SAD,] *mournfully*. See Ps. xxxv. 14.

VER. 8.—MY FLANKS,] Or *loins*. PARCHING,] Or, *burning, roasting*. So elsewhere he complaineth of the burning of his bones, Ps. cii. 4, and so the Chald. paraphrast here taketh this word, which may also be translated, vile matter: meaning a vile or loathsome disease, full of burning pains. The Gr. turneth it, "mockings."

VER. 9.—THE GROANING,] Or, rumbling, roaring noise.

VER. 11.—PANTETH,] *Throbbeth*, beateth about, through trouble and distemperature. ABLE STRENGTH,] *Force* and ability that is

flanks are full of parching, and *there is* no soundness in my flesh.
⁹ I am weakened and crushed very sore, I roar out for the groaning of my heart. ¹⁰ Lord, before thee *is* all my desire, and my sighing *is* not hid from thee. ¹¹ My heart panteth, my able strength forsaketh me, and the light of mine eyes even they *are* not with me. ¹² My lovers and my nearest friends stand from before my stroke, and my neighbours stand afar off. ¹³ And they that seek my soul, set snares; and they that seek my evil, speak woful evils, and all the day they meditate deceits. ¹⁴ And I as a deaf *man* hear not, and as a mute *man* openeth not his mouth. ¹⁵ And I am as a man which heareth not, and in whose mouth *are* no reproofs. ¹⁶ Because for thee Jehovah I do hopefully wait; thou wilt answer, O Lord my God. ¹⁷ For I said, lest they rejoice at me, *and* when my foot is moved do magnify against me. ¹⁸ For I *am* ready to halting, and my pain *is* before me continually. ¹⁹ For I do declare my iniquity, I am careful for my sin. ²⁰ And my enemies *are* alive, mighty, and multiplied are they that hate me falsely. ²¹ And they that repay evil for good, are my adversaries, for that I follow good. ²² Forsake me not, Jehovah; my God, be not far off from me. ²³ Hasten to my help, Lord, my salvation.

in the heart and bowels; as elsewhere he saith, 'my heart forsaketh me, Ps. xl. 13. ARE NOT WITH ME,] That is, I have no use of them; 'I cannot see,' Ps. xl. 13. Through faintness, oftentimes the eye-sight faileth, 1 Sam. xiv. 28, 29; Ps. xlii. 4.

VER. 12.—MY PLAGUE,] Or, *stroke, touch, hurt.* The Heb. useth touching, for striking, or hurting any manner of way, Ps. cv. 15.

VER. 13.—SEEK MY SOUL,] To kill me. See Ps. xxxv. 4. WOFUL EVILS,] In Gr., *vanities*, in Chald., *falsehood*.

VER. 15.—NO REPREHENSIONS,] *No arguments*, or convictions.

VER. 16. THOU WILT ANSWER,] Or, 'that thou make answer,' that is, hear and deliver me. Ps. iii. 5.

VER. 17.—I SAID, LEST,] 'I say, (I think) it is to be feared, lest,' &c. An imperfect speech through passion. MY FOOT IS MOVED,] That is, *slip*. This is always in the evil part, when one's state is changed to worse, Deut. xxxii. 35; Ps. lxxvi. 9; xciv. 18; cxxi. 3. A like phrase is of 'moving of the hand,' Lev. xxv. 35. MAGNIFY,] Vant themselves; in Gr., "speak great things." See Ps. xxxv. 26.

VER. 18.—TO HALTING,] To show my infirmity in my trials and afflictions; as Jacob halted, after his wrestling with God, Gen. xxxii. 31. See Ps. xxxv. 15. In the Gr. "I am ready for scourges," that is, to suffer correction and punishment for my sins; so the Chald. saith, "for calamity."

VER. 19.—AM CAREFUL,] Or, *will shew care*, taking thought as for fear of some evil or danger to come. So the original word importeth, Josh. xxii. 24; 1 Sam. ix. 5; x. 2; Is. lviii. 11.

VER. 20.—ARE ALIVE,] Or, *living*, that is, lively, lusty, cheerful, hale, and sound, or rich, as the word seemeth to mean in Eccl. vi. 8. ARE MIGHTY,] Or, 'strengthened, compacted,' by power, riches, number, &c. See Ps. xxxv. 18. FALSELY,] Or, in falsity, that is, for a false, untrue, and unjust cause, Ps. xxxv. 19. So the Gr. translateth it, "unjustly."

VER. 21.—MY ADVERSARIES,] Or, 'are adverse to me, opposite, to let and hinder me.' The Heb. *satán* is hereupon applied to the devil, who is an adversary to hinder all goodness, Zach. iii. 1; Mark i. 13; Rev. xii. 9. So after, Ps. lxxi. 13; cix. 4, 6; xx. 29.

PSALM XXXIX.

David's care of his words: 5. his consideration of the brevity and vanity of life; 8. his hope in God, 10. patience and prayer in affliction.

12. *He confesseth man's weakness, and in respect of his short pilgrimage desireth refreshing.*

¹ To the Master of the music, to Jeduthun; a Psalm of David.

² I SAID, I will take heed to my ways, from sinning with my tongue: I will keep a bridle on my mouth, while the wicked is before me. ³ I was dumb with stillness, I was silent from good, and my pain was troubled. ⁴ Mine heart was hot within me, in my meditation the fire burned, I spake with my tongue. ⁵ Jehovah, make me to know mine end, and the measure of my days, what it is: let me know how soon ceasing I am. ⁶ Lo, thou hast given my days of hand-breadths, and my worldly time is as nothing before thee; surely all vanity is every man, *though* settled, Selah. ⁷ Surely in an image walketh each man, surely in vanity do they

VER. 1.—TO JEDUTHUN,] Or, 'for' him: and it may be meant not only for his person, but for his posterity, as Aaron is put for the Aaronites, 1 Chron. xii. 27. This Jeduthun and his sons were singers in Israel with the harp: he prophesied for the confessing and giving praise to Jehovah, 1 Chron. xxv. 3. So Ps. lxxvii. 1. The Chald. addeth to the title, "To praise for the keeping of the house of the sanctuary, by the mouth of Jeduthun."

VER. 2.—TAKE HEED,] Or, *beware, observe*. The like speech is used, 1 Kings ii. 4. FROM SINNING,] That is, as the Gr. translatheth, "that I sin not," or miss not. 'If any man sin not in word, he is a perfect man and able to bridle all the body,' Jam. iii. 2. A BRIDLE,] Or *muzzle*. The Gr. turneth it a *ward*. By this the untamedness of the tongue is noted, which must by force and watchfulness be restrained. See Jam. iii. 3.—S.

VER. 3.—WITH STILLNESS,] Or, *silence*, tamed subjection, as the word often signifieth, Ps. iv. 5. Wherefore the Gr. here turneth it, "I was humbled." FROM GOOD,] In Gr., "from good things," which the Chald. explaineth, "the words of the law." MY PAIN WAS TROUBLED,] "My sore was exacerate, renewed," as the Gr. saith, "and increased."

VER. 4.—FIRE BURNED,] With this speech of David we may compare that of Jeremiah, 'And I said, I will not mention him, nor speak any more in his name: but it was in my heart as a burning fire shut up in my bones, and I was weary with forbearing, and could no longer,' Jer. xx. 9.

VER. 5.—HOW SOON CEASING,] How temporary, frail, brittle, and short-lived; as the Chald. expoundeth it, "when I shall cease out of the world;" or, how defective I am: so the Gr. saith, "what I lack," to wit, of

the end of my days; what is the term and period of my life.

VER. 6.—OF HAND-BREADTHS,] That is, thou hast exactly measured them out, and they are but short. A hand-breadth is a short measure, the breadth of four fingers. MY WORLDLY TIME,] My life-time, my temporary age. The Gr. translatheth it, "my substance;" the Chald. "my body." The Heb. *cheled*, is the world, Ps. xvii. 14, used here for man's life-time in this world. So Ps. lxxxix. 48; Job xi. 17. SURELY,] Or, *but only*. ALL VANITY,] Or, 'a mere vapour, all manner vanity, and nothing else.' Whatsoever vanity is in the world, may all be seen in man. The Heb. *hebel* is a soon vanishing vapour, as the breath of one's mouth. To this the apostle hath reference, saying, 'What is your life? it is even a vapour, that appeareth for a little time, and afterwards vanisheth away,' Jam. iv. 14. EVERY MAN,] Or, *all mankind*: Heb. "all Adam." Adam called his second son Hebel, that is, vanity, Gen. iv. 2; and here David saith, that 'all Adam' (every man) is *hebel*, vanity. Solomon in Ecclesiastes, declareth this at large. See also Ps. lxii. 10. THOUGH SETTLED,] Or, 'standing, steadfast,' and in good estate: in Gr. "living." The Chald. saith, "but all just ones live for ever."

VER. 7.—WALKETH IN AN IMAGE,] Or, *in a shadow*, that is, obscurely, changeth daily, leadeth an imaginary life, rather than a life itself, and so soon passeth hence; 'he fleeth as a shadow, and abideth not,' Job xiv. 2. So Paul saith, 'the fashion (or hue) of this world goeth away,' 1 Cor. vii. 31. The Chald. explaineth it otherwise, "walketh in the image of the Lord." MAKE A STIR,] Or, *a tumult*, disquieting themselves and one another. HE HEAPETH,] That is, any one heapeth up, to wit, goods, and knows not who shall enjoy them. See Eccl. ii. 18, 19.

make a stir, he heapeth up, and knoweth not who *shall* gather them.
⁸ And now what expect I Lord? my hopeful expectation it *is* for thee. ⁹ Deliver me from all my trespasses, put me not the reproach of the fool. ¹⁰ I am dumb, I will not open my mouth, because thou hast done *it*. ¹¹ Turn away thy plague from me; by the striking of thine hand I am consumed. ¹² With reproofs for iniquity thou chastisest a man, and makest that which is to be desired of his to melt away as a moth: surely vanity *is* every man, Selah. ¹³ Hear my prayer, Jehovah, and mine outcry, give ear unto my tears; cease not as deaf, for a stranger I *am* with thee, a sojourner, as all my fathers. ¹⁴ Stay from me, and let me refresh *myself* before I go, and I *be* not.

VER. 9.—PUT ME NOT,] Or, ‘expose, make me not’ to be the reproach of the fool of Nabal; whereof see Ps. xiv. 1.

VER. 10.—I AM DUMB,] Or, ‘tongue-tied. This is a profession of his patient sufferance of the things laid upon him by God. And so did David carry himself, 2 Sam. xvi. 10; and Aaron, Lev. x. 3.

VER. 11.—THE STRIKING,] Or, *buffeting*: this noteth the greatness and oft reiteration of his trouble.

VER. 12.—MELT,] That is, *consume away*. AS A MOTH,] To wit, as a moth-worm consumeth, or perisheth, which is suddenly, as Job iv. 19, ‘they are destroyed before the moth.’ Or, as the moth consumeth garments, so thou with thy rebukes consumest them, as Hos. v. 12; Job xiii. 28; Is. i. 9; li. 8. THAT WHICH IS TO BE DESIRED OF HIS,] Or, *is desirable*; meaning his beauteous grace, best strength, dignity, and every whit of him that is amiable, to be desired, or liked: which the

Gr. expoundeth to be “his soul;” the Chald. “his body.”

VER. 13.—UNTO MY TEARS,] Which cry unto God, (as blood is said to cry, Gen. iv. 10.) or, which are joined with earnest prayers, as Heb. v. 7. A STRANGER WITH THEE,] This is taken from the law, Lev. xxv. 23, ‘The land is mine, ye are but strangers, and sojourners with me.’ The like acknowledgment is also in 1 Chron. xxix. 15. Hence saith the apostle, ‘They confessed that they were strangers and pilgrims on the earth,’ and ‘they that say such things declare plainly that they seek a country,’ to wit, ‘an heavenly,’ Heb. xi. 13, 14, 16.

VER. 14.—STAY,] Or, *leave off*, to wit, thine anger, or affliction: or look away, shut the eye, as this word sometimes signifieth, Is. vi. 10. AND LET ME REFRESH,] Or, that I may recover strength. This speech is taken from Job x. 20, 21. I GO,] To wit, unto death. See Gen. xv. 2; and xxv. 32; v. 24.

PSALM XL.

1. David prophesieth of Christ's afflictions and deliverance. 7. The abolishing of legal sacrifices, and the oblation of himself. 10. Whereupon the righteousness of God is preached unto the church. 13. His many troubles against which he prayeth. 15. The confusion of his enemies, and joy of those that love his salvation.

¹ To the Master of the music, David's Psalm.

² WAITING, I waited for Jehovah, and he bended unto me, and

VER. 1.—DAVID'S PSALM,] Or, a *Psalm of David*; but David's name is here set first, which elsewhere commonly is last: or, a Psalm concerning David, that is, Christ, who is called David in the prophets, Hos. iii. 5;

Jer. xxx. 9; Ezek. xxxiv. 23; xxxvii. 24. Of him this psalm treateth, as the apostle teacheth, Heb. x. 5, 6, &c.

VER. 2.—WAITING,] Or, *expecting*; the doubling of this word noteth earnestness, con-

heard my cry. ³ And he brought me up out of the pit of sounding calamity, out of the mire of mud, and set up my feet upon a rock; he ordered steadily my steps. ⁴ And he hath given into my mouth a new song, a praise to our God: many shall see and fear, and shall trust in Jehovah. ⁵ O blessed is the man that putteth Jehovah his secure trust, and respecteth not the proud and them that turn aside unto a lie. ⁶ Thou Jehovah, my God, hast made many thy marvellous *works*; and thy thoughts towards us none *can* count *them* in order unto thee; would I declare and speak *of them*, they are mightily increased, *more than can* be told. ⁷ Sacrifice and oblation thou wouldest not; mine ears hast thou digged open: burnt-offering and sin-offering thou askedst not. ⁸ Then said I, Lo I come,

stancy, patience. BENDED,] To wit, his ear, as is expressed Ps. xvii. 6.

VER. 3.—PIT OF SOUNDING CALAMITY,] Or, 'dungeon of tumultuous desolation' which echoed and resounded with dreadful noises, denoting thereby the greatness of Christ's afflictions. MIRE OF MUD,] That is, muddy (or dirty) mire, or clay, signifying fast cleaving afflictions. So Ps. lxxix. 3. SET UP,] Or, stablished, set fast my feet on a rock, that is, on firm ground, opposed to the former mud.

VER. 5.—RESPECTETH NOT,] Or turneth not the face; which implieth liking, or inclination of the mind and affections, Job xxxvi. 21. THE PROUD,] Or *stout*, that in confidence of their strength carry themselves insolently. TURN ASIDE TO A LIE,] 'Swerve, or revolt, to deceivable falsehood;' meaning heretics and idolaters.

VER. 6.—THY THOUGHTS,] *Thy good meanings*, or purposes. NONE CAN COUNT IN ORDER,] Or, they cannot be orderly counted, or propounded. The Chald. paraphraseth, "it is not possible for to order unto thee thy praise." Here the word used for ordering of speech, as in Job xxxii. 14. Sometimes it is used for matching, or comparing. So the Gr. turneth it here, "in thy thoughts there is not any that can be likened to thee." WOULD I,] Or, 'if I would declare.' MIGHTILY INCREASE,] Or, *strong*, to wit, in number many; so after in verse 13; see Ps. xxxv. 18. ABOVE TELLING,] That is, 'more than I or any can tell,' or more that can be told.

VER. 7.—THOU WOULD NOT,] Or, *delightest not*; Christ 'was to cause the sacrifice and oblation to cease,' Dan. ix. 27, because it was impossible that they should purge sins, Heb. x. 4, therefore speaketh he thus to God his Father, Heb. x. 5. MINE EARS,] Or, 'ears to me;' see Ps. iii. 1. DIGGED OPEN,] Or, *pierced*, that is, thou hast made me obedient to thy voice, (contrary to which is the stopping of the ear, Ps. lvi. 5,) so the Chald.

explaineth it, "thou hast digged open mine ears to hearken unto thy commandments: or, mine ears hast thou bored, as thy servant for ever according to the law, Exod. xxi. 6. The Gr. interpreters, to make the sense plainer, say, "but a body hast thou fitted to me; meaning that his body was ordained and fitted to be a sacrifice for the sins of the world, when the other legal sacrifices were refused as unprofitable. And thus the apostle allegeth the words, following the Gr., Heb. x. 5, 10. BURNT-OFFERING,] Sacrifice that goeth all up in fire. See Ps. xx. 4. SIN-OFFERING,] Or, *expiation*, oblation for sin, as the apostle calleth it, Heb. x. The word *sin*, is often in the law put for the sin-offering, Lev. iv. 24, &c.; Exod. xxix. 14. So the apostle saith, 'him that knew no sin, he made sin (that is, a sin-offering) for us,' 2 Cor. v. 21.

VER. 8.—LO I COME,] Or, *am come*, to wit, into the world, Heb. x. 5, and particularly, to Jerusalem to give myself a sacrifice for sin. See Mark x. 32—34. The Chald., not understanding this mystery, paraphraseth, "Lo, I enter into life eternal, when I have studied (or exercised myself) in the roll of the book of the law, which is written for me;" alluding, as it seemeth, to Deut. xvii. 18—20. THE ROLL,] Or, *volume of the book*, that is, a book or scroll of paper or parchment, rolled up. The like phrase is used, Jer. xxxvi. 2, &c.; Ezek. ii. 9, &c. The Heb. *sepher*, *book*, is used generally for any writings, evidences, bills, court-rolls, &c. Deut. xxiv. 1; 2 Kings v. 5, 6; Jer. xxxii. 11; and the books in Israel were written in long scrolls, and folded and wrapped up. Hence is that phrase, 'the heavens shall be folded up like a book,' Is. xxxiv. 4; Rev. vi. 14. IT IS WRITTEN,] So Christ saith, 'the Son of man goeth as it is written of him,' Mat. xxvi. 24; and 'Moses wrote of me,' John v. 46. See also Luke xxiv. 44, 46; Acts xiii. 20.

in the roll of the book *it is* written of me. ⁹ My God, I delight to do thy acceptable will, and thy law *is* within my bowels. ¹⁰ I have preached the glad tidings of justification in the great church; lo, I close not up my lips, Jehovah thou knowest. ¹¹ Thy justice I have not covered within my heart, thy faith and thy salvation have I said: I have not concealed thy mercy and thy truth to the great church. ¹² Thou, Jehovah, close not up thy tender mercies from me: let thy bounteous mercy, and thy truth, continually preserve me. ¹³ For innumerable evils have assailed me round about; my iniquities have taken hold on me, and I am not able to see; they are mightily increased, *more* than the hairs of my head: and my heart forsaketh me. ¹⁴ Vouchsafe, Jehovah, to deliver me: Jehovah, make haste to my help. ¹⁵ Let them be abashed and ashamed together, that seek my soul to make an end of it: let them be turned backward, and blush, that delight mine evil. ¹⁶ Let them be made desolate, for a reward of their shame, that say to me, Aha, aha. ¹⁷ Let all that seek thee, be joyful and rejoice in thee; let them say continually, magnified be Jehovah; they that love thy salvation. ¹⁸ And I poor afflicted, and needy, the Lord thinketh on me: thou *art* my help, and my deliverer: my God, delay not.

VER. 9.—THY ACCEPTABLE WILL,] By the which will we are sanctified, even by the offering of the body of Jesus Christ once, Heb. x. 10. See also John vi. 38; Luke xxii. 42.

VER. 10.—I HAVE PREACHED THE GLAD TIDINGS OF,] Or, 'I have evangelised justice' of this word, the Evangel or Gospel hath the name, the Gr. signifying, "good tidings," and the English also to like effect, made of the Saxon *godspell*, that is, a good speech. And the justice here meant is thus set forth by the apostle: 'Now is the justification of God made manifest without the law, having witness of the law and of the prophets; namely, the justification of God, by the faith of Jesus Christ, unto all, and upon all that believe,' &c., Rom. iii. 21, 22. THE GREAT CHURCH,] Or, *assembly, congregation*. So Ps. xxii. 23. CLOSE NOT UP,] *Restrain not*, as in a prison, that words should not be uttered, Jer. xxxii. 2, 3.

VER. 11.—I SAID,] That is, *mentioned*, and spoke of, as 2 Sam. vi. 22. TO THE GREAT CHURCH,] The word *to* is referred to God's mercy and truth extended to the church. The Gr. referreth it to concealed, and translated, "from the great church." And the Heb. elsewhere usually speaketh, Ps. lxxix. 6; lxxviii. 4; cxxxix. 15.

VER. 13.—INQUIITIES,] This word as the former, *evils*, is sometimes used for sin, sometimes for the punishment of sin. See Ps. xxxi. 11.

VER. 14.—VOUCHSAFE,] Or, let it please thee.

VER. 15.—TO MAKE AN END OF IT,] To consume or destroy it. Compare this conclusion with Ps. lxx.

VER. 16.—MADE DESOLATE,] Or, 'wonderously wasted,' unto amazement and astonishment. So after in Ps. xlii. 9; lxxix. 26; lxxiii. 19; lxxix. 7. FOR A REWARD,] Or, an end of their shame, that they would bring upon me. *End* is used for *reward*, as Ps. xix. 12, or, for because of their shame. The Heb. word sometimes signifieth *because*, Is. v. 23; Gen. xxii. 11; Deut. vii. 12. AHA,] The Chald. openeth it with this paraphrase, "we are glad at (his) destruction."

VER. 18.—THINKETH ON ME,] In Gr. "hath care of me;" in Chald., "thinketh good for me." DELAY NOT,] 'Prolong not the time till the last,' and consequently fail not. The word is so to tarry or linger, as to disappoint one of his expectation, as Hab. ii. 3, 'though it tarry, wait thou; for it shall surely come, and shall not delay,' that is, not fail. And thus may we understand other like scriptures, as Deut. vii. 10. 'God will not delay (that is, not fail) to reward him that hateth him,' Deut. xxiii. 21, 'when thou vowest a vow to the Lord, thou shalt not delay (that is, not fail) to pay it.' So Exod. xxii. 29, and sundry the like.

PSALM XLI.

David prophesieth of Christ's poverty and afflictions. 5. His prayer, and complaint of his enemies. 10. Judas, his treachery. 11. Christ's resurrection and glory, for which he blesseth God.

¹ To the Master of the music, a Psalm of David.

² O BLESSED is he that prudently attendeth unto the poor weakling in the day of evil; Jehovah will deliver him. ³ Jehovah will keep him and preserve him alive, he shall be made blessed in the earth; and give thou him not to the soul of his enemies. ⁴ Jehovah will uphold him on the bedstead of languishing sorrow; all his bed thou hast turned in his sickness. ⁵ I did say, Jehovah be gracious to me; heal my soul, for I have sinned against thee. ⁶ My enemies said evil of me; when shall he die, and his name perish? ⁷ And if he come to see, he speaketh false vanity in his heart, he heapeth up painful iniquity to himself: he goeth forth, abroad he speaketh it. ⁸ Together against me whisper do all that hate me; against me, they think evil to me. ⁹ A mischievous thing is fastened in him, and he that lieth down, shall no more rise up.

VER. 1.—THAT PRUDENTLY ATTENDETH,] Or, 'skilfully carrieth himself;' it implieth both a skilful minding or judging, and a carriage according in word and deed: therefore the Chald. paraphraseth, "attendeth to the affairs of the poor, to have pity on him." THE POOR WEAKLING,] The Heb. *dal* hath the signification of drawing out or emptying, and is applied to the weak, lean, sickly, whose flesh and health is spent, Gen. xli. 19; 2 Sam. xlii. 4; and to the poor, whose wealth is wasted, Ps. lxxii. 13; cxlii. 7; opposed to the rich, Exod. xxx. 15. And as the poor are thus called weak, thin, or lean, so rich and great men, are called thick or fat, Ps. lxxviii. 31. The poor weakling treated of here, was David and his son Christ, as appeareth by the 10th verse, compared with John xiii. 18.

VER. 3.—PRESERVE HIM ALIVE,] Conserve his life and health, as Deut. xx. 16, or restore to him health from sickness, as Hezekiah is said to live, when he recovered his health, Is. xxxviii. 9, 21. GIVE THOU HIM NOT,] He turneth his speech to the Lord: and so again in the next verse. TO THE SOUL,] That is, to the lust or will, as Luke xxiii. 25; see Ps. xxvii. 12. The Gr. saith, "into the hands;" the Chald., "to the will."

VER. 4.—LANGUISHING SORROW,] Or, of sickness, feebleness. The Chald. expoundeth it thus: "The word of the Lord will help him in his life, and will appear unto him on the bed of his sickness." THOU HAST

TURNED,] Or, *hast changed*. It may be understood either of making his bed easy, that is, comfortable, in his sickness, or of changing his estate from lying sick, to sitting up in health.

VER. 5.—HEAL MY SOUL,] That is, *heal me*, who now am sick: or, heal my soul, of sins, infirmities, &c., so God healeth the people, when he pardoned their uncleanness, 2 Chron. xxx. 20, and 'healeth the broken hearted,' Ps. cxlvii. 3. And that which the prophet speaketh of healing of the people, the evangelist expoundeth of 'forgiving them them their sins, Is. vi. 10; Mark iv. 12; Mat. xiii. 15.

VER. 7.—ABROAD, Or, 'in the streets.'

VER. 9.—A MISCHIEVOUS THING,] Or, 'some devilish matter;' Heb. "a word of Belial." See *word for thing*, in Ps. vii. 1, and *Belial*, (which the Chald. here translateth, "perverse and wicked,") in Ps. xviii. 5. And both joined as here, in Ps. ci. 3; Deut. xv. 9. It may be understood of some odious sin and wicked vice, or of some grievous punishment for the same. IS FASTENED,] Or, *is poured into him*. The original word signifieth both, and may denote the greatness and fast-cleaving of his sin, and likewise of his punishment: for plagues are said to be poured out, Rev. xvi. 1, &c. SHALL NO MORE RISE,] Or, 'shall not add to rise.'

VER. 10.—THE MAN OF MY PEACE,] That is, my familiar friend, which was at peace with me, as Judas, Christ's own disciple.

¹⁰ Also the man of my peace, he whom I trusted in, that eateth my bread, he hath greatly lifted up the heel against me. ¹¹ And thou, Jehovah, be gracious to me, and raise me up, and I shall repay them. ¹² By this I know that thou delightest in me, because my enemy shall not shout triumphantly over me. ¹³ And me, thou hast sustained me in mine integrity, and hast settled me before thy face for ever. ¹⁴ Blessed is Jehovah, the God of Israel, from eternity, and unto eternity: Amen, and Amen.

The Chald. expoundeth it, "the man that should have sought my peace." GREATLY LIFTED UP,] Or, *magnified the heel*, or the foot-sole; that is, hath insolently and contumeliously abused me, seeking my overthrow. And this Christ applied to himself, John xiii. 18, 'He that eateth bread with me, hath lifted up the heel against me.'

VER. 12.—SHOUT TRIUMPHANTLY,] This word noteth any loud sound with voice or trumpet, as Josh. vi. 5, 20; Num. x. 7; sometimes a sorrowful crying out, as Jer. xx. 16; but commonly joyfully shouting, as here, and after, Ps. lxxx. 2; xlvii. 2; lxxvi. 1.

VER. 13.—AND I,] Or, *as for me*.

VER. 14.—AMEN,] Or, as the Gr. translateth, "so be it." But the Heb. word *Amen* is used in the Greek, English and all other languages, to betoken unity of faith and spirit:

and it implieth both a wishing of the thing so to be, and a persuasion in faith, that so it shall be, when it is added to the end of blessings, prayers, or imprecations, Num. v. 22; Deut. xxvii. 15, &c.; Mat. vi. 13; 1 Cor. xiv. 16. It is used also in the beginning of speeches, and then it is an earnest asseveration, as John vi. 26, 'Amen, amen,' that is, verily, verily. For so elsewhere, when one evangelist saith 'amen,' Mat. xxiv. 47; another speaking of the same thing saith, 'verily,' or truly, Luke xii. 44. Sometimes it is the title of God himself, Is. lxxv. 16, and of Christ, Rev. iii. 14, because of his faithfulness and truth in performing all promises. The Chald. paraphraseth upon this verse, thus: "Blessed be the name of the Lord, the God of Israel, from this world, and unto the world to come: and let the just say, *Amen* and *Amen*."

THE SECOND BOOK.

PSALM XLII.

The prophet sheweth his desire to appear before God; 4. his tears for his absence; 6. he checketh himself for his weakness, 8. complaineth of his troubles, 12. and encourageth his soul to trust in God.

¹ To the Master of the music, an instructing Psalm to the sons of Korah.

THE SECOND BOOK,] To wit, of *Psalms*. For though they be all compiled in one volume (as were also the small prophets,) which thereupon is called 'The book of the Psalms,' Acts i. 20, (as, 'The book of the prophets,' Acts vii. 42,) yet in the Heb. there are five books; the first reacheth to the end of the xlist. psalm foregoing, which is concluded with Amen and Amen. The second, to the lxxii. Psalm, concluded also with Amen,

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Amen, and the end of David's prayers. The third reacheth to the lxxxix. Psalm, concluded likewise with Amen and Amen. The fourth unto the cvi. Psalm, whose conclusion is Amen, Hallelujah. The fifth, unto the clth. Psalm, ended with Hallelujah.

VER. 1.—KORAH,] This was the Levite that rose up and rebelled against Moses and Aaron, for which God destroyed him and his family, and all that took part with him, Num.

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² As the hind desirously brayeth for the streams of water: so my soul desirously brayeth unto thee, O God. ³ My soul thirsteth for God, for the living God: when shall I come and appear *before* the face of God? ⁴ My tears have been to me bread day and night, while *they* say unto me all the day, Where is thy God? ⁵ These *things* I remember, and pour out upon me, my soul, because I had passed with the throng, had resorted *with* them unto the house of God, with voice of shouting and confession, a multitude keeping festivity. ⁶ Why bowest thou down thyself, my soul, and makest thou a tumultuous stir within me? wait hopefully for God, for yet

xvi. Howbeit, there were 'of his sons that died not,' Num. xxvi. 11; departing (as it seemeth) from their fathers' tents, as all were counselled, Num. xvi. 24, 26. Of his race came Samuel the prophet, and Heman his nephew was a singer, 1 Chron. vi. 33. To those sons of Korah, this and sundry other psalms are commended, which for the most part are songs of comfort, against afflictions and sorrows. The Chald. expoundeth the title thus, "To laud with good understanding by the hands of the sons of Korah."

VER. 2.—AS THE HIND,] Or *the hart*, a beast thirsty by nature, and whose thirst is increased when she is hunted. The *hind*, the female, is here meant, as the word annexed, *she brayeth*, and the Gr. article *he elaphos*, manifest. And in females the passions are stronger than in males. DESIROUSLY BRAYETH,] In Gr., "desireth." This word is used but here, and in Joel i. 20. O Lord, 'the beasts of the field bray also unto thee.'

VER. 3.—THIRSTETH,] That is, *earnestly desireth*: so Ps. lxxiii. 2. Of thirst for God's grace and Spirit, see Is. lv. 1; John vii. 37; Rev. xxii. 17. THE LIVING GOD,] So called here, because 'he is the well of living' (that is, 'of continual springing) waters,' Jer. xvii. 13; 'abundantly refreshing those that come to him.' Or, living is opposed to 'the dead,' that is, 'false gods,' Ps. cvi. 28; 1 Thess. i. 9; 'ye turned from idols to serve the living and true God.' Or, 'living,' that is, 'lively, powerful, effectual;' as Ps. xxxviii. 20; Heb. xiii. 31; the Chald. saith, 'living and permanent.' BEFORE THE FACE OF GOD,] That is, before his ark or tabernacle wherein he dwelt among men. So that which in 1 Chron. xiii. 10, is 'before God;' in 2 Sam. vi. 7; is 'with the ark of God.' And there all men were bound to appear (or be seen) before God three times a-year, Exod. xxiii. 17; xxxiv. 23, 24. And here the word before or unto, is to be understood, as often in the Heb., which sometimes is supplied; as may be seen by comparing 2

Sam. x. 2, with 1 Chron. xix. 2; 1 Kings xxii. 29, with 2 Chron. xviii. 28. The Chald. expoundeth it, "when shall I go in to see the brightness of the Majesty (or Divine presence) of the Lord?"

VER. 4.—TO ME BREAD,] That is, *my bread, my food*. So, 'bread of tears,' Ps. lxxx. 6. THEY SAY,] *My foes*, as ver. 11; or 'while it is said.' ALL THE DAY,] Or, *every day*, as the Gr. turneth it.

VER. 5.—THESE THINGS,] Namely, my absence from God's face, ver. 3; and my adversaries' reproach, ver. 4. The Chald. addeth, "These signs I remember." POUR OUT UPON ME,] Or *shed within me, or by myself*. This noteth exceeding sorrow, or fainting, like that in Job xxx. 16. 'And now my soul poureth out itself upon me, and the days of affliction have took hold on me.' So 1 Sam. i. 15; Lament. ii. 12. THRONG,] A multitude pressing to go before God: the Chald. expoundeth it "a shadow," saying, "When shall I go under the shadow, shall I together be strengthened in the tents of the just, in the house of the sanctuary of the Lord, &c. KEEPING FESTIVITY,] Or, with a multitude dancing, or keeping a feast. For at their solemn assemblies they kept feasts, Exod. xxiii. 14, with 'dancing, eating, drinking and joy,' Exod. xxxii. 5, 6, 19; Judg. xxi. 19, 21; Deut. xvi. 14, 15.

VER. 6.—WHY BOWEST THOU DOWN?] To wit, *with sorrow*; and therefore the Gr. turneth it, "why art thou sorrowful?" For sorrow or care in a man's heart 'boweth it down, but a good word rejoiceth it,' Prov. xii. 25. THE SALVATIONS,] Understand, *and, or for the salvations*, that is, *the full salvation, or perfect deliverance*: So the Chald. saith, "for the redemption which is from his face. OF HIS FACE,] That is, *which his face, favour, and gracious presence giveth unto me*. The Gr. readeth thus; "the salvation of my face and my God;" transplacing the Heb. letters, as in the last verse. Compare Ps. lix. 10, 18.

I shall confess him: the salvations of his face. ⁷ My God, within me my soul boweth down itself, for that I remember thee from the land of Jordan and Hermonim, from the little mountain. ⁸ Deep unto deep calleth, at the voice of thy *water*-spouts; all thy billows and thy waves do pass over me. ⁹ By day, Jehovah will command his mercy, and in the night his song with me; a prayer to the God of my life. ¹⁰ I will say to God my rock, Why hast thou forgotten me? why go I sad for the oppression of the enemy? ¹¹ With a murdering *weapon* in my bones, my distressers do reproach me; when they say unto me all the day, Where is thy God? ¹² Why bowest thou down thyself, my soul; and why makest thou a tumultuous stir within me? wait hopefully for God, for yet I shall confess him; the salvations of my face, and my God.

VER. 7.—FOR THAT I REMEMBER,] And cannot come before thee; as, ver. 3, or, ‘therefore I will mind thee,’ seeing I have no way else to comfort me in my absence from thee. The Chald. referreth it to others, “therefore they remember thee which dwell on the other side of Jordan.” THE LAND OF JORDAN,] Which lay eastward from Jerusalem, where God’s sanctuary was. AND HERMONIM,] That is, *the inhabitants*, (or *the mountains of Hermon*, which was a high mount in the north parts of the land, called also ‘mount Shirjon:’ see Ps. xxix. 6. THE LITTLE MOUNT,] So is the Gr.: others make it a proper name, “mount Mitsar.” He may mean ‘the southern mountains, that were small in respect of Hermon.’ Mount being put for mounts, as chariot, for chariots, Ps. xx. 8. But the Chald. much differeth, saying, “and the people which received the law at mount Sinai (which is) low and little.” But that seemeth not to be meant here.

VER. 8.—DEEP UNTO DEEP CALLETH,] That is, one affliction (or temptation) followeth and occasioneth another, without intermission of trouble. A deep, *abism*, or gulf, is a place of many waters, signifying ‘great afflictions,’ Ezek. xxvi. 19; Jon. ii. 5. The Chald. translateth, “the higher deep calleth the lower deep.” BILLOWS,] Such are most dangerous to drown: they have their name of breaking, as the next word waves, of wallow-

ing or tumbling; both signify ‘afflictions.’ So Ps. lxxxviii. 8; Jon. ii. 3.

VER. 9.—COMMAND HIS MERCY,] That is, *appoint*, or *send it with speed, power, and authority*: a phrase taken from the law, and often used for more vehemency; or because God by his angels procureth good to his people, Deut. xxviii. 8; Lev. xxv. 21; 2 Sam. xvii. 14. So after, in Ps. xlv. 5; cxxxiii. 3; lxxi. 3; lxviii. 29; vii. 7; xci. 11. HIS SONG,] That is, *cause and matter for me to sing him praise*. So God is said to ‘give songs in the night,’ Job xxxv. 10. See also, Is. xxx. 29. A PRAYER,] To wit, *I shall make a prayer*. And some Psalms are entitled ‘prayers,’ as Ps. xvii. 1; xc. 1; cii. 1; cxli. 1; Hab. iii. 1.

VER. 10.—SAD,] *mournful*. See Ps. xxxv. 14.

VER. 11.—WITH A MURDERING WEAPON,] *Retsach*, murder, seemeth here to be a sword, or weapon of murdering; (as pride is a proud person, Ps. xxxvi. 12;) meaning that his adversaries’ words did sorely afflict and grieve him, as if a dagger had been thrust into his bones. For, reproachful words are ‘piercing like swords,’ Ps. lvii. 5; lix. 8.

VER. 12.—SALVATIONS OF MY FACE,] That is, *he which giveth me full, manifest, and apparent salvation, or present deliverance*. See before, verse 6, according to which the Chald. translateth it here, “for the redemption which is from his face.”

PSALM XLIII.

He prayeth to be delivered from the wicked, and restored to God's sanctuary. 5. He encourageth his soul to trust in God.

¹ JUDGE me O God, and plead my plea, from the nation unmerciful, from the man of deceit, and injurious evil, do thou deliver me. ² For thou *art* the God of my strength, why thrustest thou me away: why go I still sad, for the oppression of the enemy? ³ Send thy light and thy truth, let them lead me, let them bring me unto the mountain of thy holiness, and unto thy dwelling places. ⁴ And I will come unto the altar of God; unto God, the joy of my gladness; and confess thee with harp, O God my God. ⁵ Why bowest thou down thyself, my soul, and why makest thou a tumultuous stir within me? wait hopefully for God, for yet I shall confess him; the salvation of my face, and my God.

VER. 1.—JUDGE ME,] This meaneth an examination of the cause, giving sentence, and executing of it, by delivering the oppressed: so judging is used for 'delivering,' 1 Sam. xxiv. 15; 2 Sam. xviii. 16, 31; Judg. iii. 10. Pleading also one's plea is of like meaning: see Ps. xxxv. 1. The Chald. paraphraseth, "Judge me, O God, with judgment of truth, for it is thy part to plead my plea."

VER. 2.—MY STRENGTH,] Or, *my strong fort*, as Ps. xxviii. 8; for which in Ps. xlii. 10, he useth the word *rock*.

VER. 3.—DWELLING PLACES,] Meaning *the holy tabernacle* or *sanctuary*, which had several rooms, holy and most holy, parted by vails; as also the apostle observeth, Heb. ix. 2, 3, 6, 7, or, the high place at Gibeon where the tabernacle was, and in Jerusalem where the ark was, 2 Chron. ii. 3, 4, for in both those places God dwelt, and was worshipped. But the first seemeth most proper, because of

Ps. cxxxii. 5. See also Ps. xli. 5; lxxxiv. 2. The Chald. explaineth the former to be "the mount of the house of thy sanctuary;" and these latter, "the schools of the house of thy divine Majesty." By schools, meaning such places about the sanctuary as the doctors sat in, Luke ii. 46.

VER. 4.—AND I WILL COME,] Or, *That I may come*, for so the Heb. phrase may often be resolved: and the New Testament useth both indifferently in the Gr., as Luke vi. 37; 'and ye shall not be judged;' for which in Matt. vii. 1, it is, 'that ye be not judged.' TO THE ALTAR,] Chald., "to offer an offering upon the altar." THE JOY OF MY GLADNESS,] That is, *author of my glad-some joy*, meaning inward joy, outwardly showing itself in glad some gesture.

VER. 5.—WHY BOWEST, &c.] This verse is the same with Ps. xlii. 12. OF MY FACE,] The Chald. explaineth it, "for the redemption which is from his face, for he is my God."

PSALM XLIV.

The church in memory of former favours when they inherited the land, 10. complaineth of her present evils, being subject to persecutors. 18. Professing her integrity in greatest afflictions, 24. she fervently prayeth for succour.

¹ To the Master of the music, to the sons of Korah, an instructing Psalm.

² O GOD, with our ears we have heard, our fathers have told to us the work thou wroughtest in their days, in days of old. ³ Thou with thy hand didst dispossess the heathen, and didst plant them;

VER. 3.—DISPOSSESS,] Or, *disinherit the nations*, meaning the Canaanites, as the Chald. expoundeth it: "Thou by thy strong

hand didst cast out the people of Canaan, and plantedst the house of Israel. See examples hereof in the Amorites, Num. xxi. 32; and

thou didst evil to the peoples, and didst propagate them. ⁴ For, not by their *own* sword inherited they the land, and their arm saved them not; but thy right hand, and thy arm, and the light of thy face, because thou didst favour them. ⁵ Thou *art* he my King, O God; command the salvation of Jacob. ⁶ In thee we shall push with the horn our distressers, in thy name we shall tread down them that rise up against us. ⁷ For I will not trust in my bow, and my sword shall not save me. ⁸ For thou hast saved us from our distressers, and our haters thou didst make ashamed. ⁹ In God we praised all the day, and thy name for ever we will confess. Selah.

¹⁰ But *now* thou thrustest away, and makest us ashamed, and goest not forth with our armies. ¹¹ Thou makest us turn backward from the distresser, and they that hate us do spoil for themselves. ¹² Thou givest us as sheep for meat, and fannest us in the nations. ¹³ Thou sellest thy people for no wealth, and increasest not by the price of them. ¹⁴ Thou exposest us a reproach to our neighbours, a scoff and a scorn to them *that be* round about us. ¹⁵ Thou puttest us *for* a parable among the heathen, a nodding of the head among the nations. ¹⁶ All the day my ignominy *is* before me, and the

the other kings of Canaan, Josh. xii. seven nations greater and mightier than Israel, Deut. vii. 1. PLANTEDST THEM,] To wit, *our fathers, the Israelites*, as Exod. xv. 17; a figure taken from 'the planting of vines,' whereof see Ps. lxxx. 9, &c. THE PEOPLES,] That dwelt before in Canaan. So Ps. cvi. 34. DIDST PROPAGATE,] Or, *send forth, make spread*, as the vine sendeth out or spreadeth the branches, Ps. lxxx. 12; Ezek. xvii. 6.

VER. 4.—LIGHT OF THY FACE,] Thy favourable countenance in Christ: See the note on Ps. iv. 7; lxxxix. 16.

VER. 5.—THOU ART HE,] That is, *Thou art the same, my king*, (as the Gr. expresseth it:) this noteth God's unchangeableness. See Ps. cii. 28. COMMAND,] *Procure by thy commandment*. See Ps. xlii. 9. SALVATION OF JACOB,] That is, *the full salvation*, (the *absolute deliverance*) of thy weak people the posterity of Jacob. See Ps. xiv. 7.

VER. 6.—PUSH WITH THE HORN,] A speech taken from Moses, Deut. xxxiii. 17, and meaneth 'a vanquishing' or 'subduing,' 1 Kings xxii. 11; Dan. viii. 4. TREAD DOWN,] Or, *tread under foot*, which signifieth both a subduing or destroying, 2 Chron. xxii. 7, and 'a contempt' or 'setting them at nought,' Prov. xvii. 7, and so the Gr. here translateth it, "we shall set at nought." So after in Ps. lx. 14; cviii. 14.

VER. 9.—IN GOD, WE PRAISED,] To wit, *his actions, salvations*, &c. See a like

phrase in Ps. lvi. 5, 11, and Ps. lxxi. 6. Or understand, 'we praised ourselves,' that is, 'gloried, triumphed.' And thus the Gr., "In God we shall be praised; the Chald. saith, 'in the word of our God.'"

VER. 12.—SHEEP FOR MEAT,] Or, *of meat*, that is, *to be eaten*. So after, ver. 23, 'sheep of slaughter,' that is, 'to be slain.' FANNEST,] Or, *dispersest, strowest abroad*, as the fan that winnoweth, Jer. iv. 11; li. 2. So after in Ps. cvi. 27.

VER. 13.—FOR NO WEALTH,] That is, *for a vile price without gain*. God is said to sell his people, when he delivereth them into their enemies' hands, as out of his own possession. So Deut. xxxii. 30. Likewise in Is. lii. 3, the Lord saith, 'ye have been sold for nought, and ye shall be redeemed without money.' INCREASEST NOT,] Or *gainest not by the prices of them*; takest no other people in their stead; or 'increasest,' that is, 'heightenest not their price.'

VER. 15.—A PARABLE,] A *by-word*, or *proverb*. This is often used for grave, wise, and princely sentences; as Ps. xlix. 5, here in the ill part for a by-word, reproach and fable: So Ps. lxxix. 12; Job xvii. 6. And thus is fulfilled that which was dreamed, Deut. xxviii. 37; 1 Kings ix. 7; Jer. xxiv. 9. NODDING OF THE HEAD,] That is, *a mockage*, Ps. xxii. 8, 9.

VER. 17.—TAUNTER,] Or, *blasphemer*, Num. xv. 30.

VER. 20.—OF DRAGONS,] Or, *of whale*

abashing of my face covereth me. ¹⁷ For the voice of the reproacher and taunter, for the face of the enemy and self-avenger. ¹⁸ All this is come on us, and we have not forgotten thee, nor dealt falsely against thy covenant. ¹⁹ Our heart hath not turned backward, nor our stepping swerved from thy path. ²⁰ Though thou hast crushed us in the place of dragons, and hast covered over us with the shadow of death. ²¹ If we have forgotten the name of our God, and spread out our hands to a strange god. ²² Shall not God search out this? for he knoweth the hid *things* of the heart. ²³ But for thee we are killed all the day, are counted as sheep of slaughter. ²⁴ Stir up, why sleepest thou, Lord? awake, thrust not away for ever. ²⁵ Wherefore hidest thou thy face, forgettest thou our affliction and our oppression? ²⁶ For our soul is bowed down to the dust, our belly cleaveth unto the earth. ²⁷ Rise up, *for* an helpfulness to us, and redeem us for thy mercy sake.

fishes. For the Heb. word is common both for 'land and water-dragons' or 'whales:' so Ps. cxlviii. 7. And hereby is meant the place of desolation and affliction, as the Gr. here translateth it: See Mal. i. 3; Is. xxxiv. 13; Jer. ix. 11; x. 22; Job xxx. 29. WITH THESHAD,] Or, *in the shade*: see Ps. xxiii. 4.

VER. 21.—SPREAD OUT OUR HANDS,] Or *our palms*, that is, *have prayed unto*: for in prayer they spread out the palms of their hands, as to receive a blessing from God, 1 Kings viii. 22; Exod. ix. 29; Ps. cxliii. 6. So the Chald. explaineth it, "spread out our hands in prayer, to the idols of other people."

VER. 23.—BUT FOR THEE,] Or, *For, for thy sake*, that is, so far we be from following strange gods, as that for thy sake we are killed

daily. And this also is a comfort in affliction. See Rom. viii. 36.

VER. 24.—STIR UP,] To wit, *thyself*. These things are spoken of God after the manner of men, for properly, he that keepeth 'Israel, slumbereth not, nor sleepeth,' Ps. cxxi. 4.

VER. 26.—TO THE DUST,] This noteth a base and abject state, Ps. cxliii. 7; like this is 'the soul cleaving to the dust,' Ps. cxix. 25, and 'putting the mouth in the dust,' Lam. iii. 29.

VER. 27.—AN HELPFULNESS,] That is, *a full help*. The Heb. hath a letter more than ordinary, to increase the signification. So Ps. lxxiii. 8; xciv. 17. See the notes on Ps. iii. 3.

P S A L M XLV.

The majesty and grace of Christ and his kingdom. 11. *The duty of the church, and the benefits thereof.* 14. *The glory of Christians.*

¹ To the master of the music upon Shoshannim, to the sons of Korah, an instructing psalm; a song of the well-beloved virgins.

VER. 1.—SHOSHANNIM,] That is, *Six-stringed instruments*: for so by comparison with other titles it seemeth here to be meant of musical instruments: as 'Shalishim,' be 'three-stringed instruments,' 1 Sam. xviii. 6. Elsewhere it signifieth 'six-leaved flowers,' that is, 'lilies,' as Song ii. 6, which may also be minded here. The Heb. word is derived of *Shesh*, that is, *six*. Like title is in Ps. lxin. 1; lxxx. 1. The Chald.

expoundeth it, "for them that sit in the synedrion (or council) of Moses, which was spoken in prophesy by the sons of Korah." OF THE WELL-BELOVED VIRGINS,] King's daughters and other honourable daughters attending upon and coming with the queen; the friends of the bridegroom and bride, ver. 10, 15; who should sing this marriage song in praise of them. Therefore this hymn setteth forth Christ in his glory, and his

² MINE heart hath boiled a good word; I do say my works to the king, my tongue the pen of a speedy writer. ³ Thou art much fairer than the sons of Adam; grace is poured out in thy lips, therefore God hath blessed thee for ever. ⁴ Gird thy sword upon the thigh, O mighty one, thy glorious majesty and thy comely honour. ⁵ And *in* thy comely honour, prosper ride on word of truth, and of meekness *and* of justice: and thy right hand shall

spouse the church in her beauty. For Christ is the bridegroom, and Jerusalem the bride, John iii. 29; Rev. xxi. 9, 10; all true Christians are virgins, for their spiritual elasticity, Rev. xiv. 1, 4; following and loving the Lamb, for the sweet odour of his name or gospel, Song i. 2; and are beloved of him, and have this new song of praise put into their mouths. Of him is this Psalm as the apostle expoundeth it, Heb. i. 8.

VER. 2.—HATH BOILED,] Or, *frieth, boileth as in a frying pan*, that is, hath studied and prepared by fervent meditation. A similitude taken from the *Mincah* or ‘meat-offering’ in the law, which was dressed in the frying-pan, Lev. vii. 9; and there boiled in oil, being made of fine flour unleavened, mingled with oil, Lev. ii. 5; and after was presented to the Lord by the priest, verse 8, &c. Here the matter of this Psalm is as the *Mincah* or *oblation*, which with the oil, the grace of the Spirit, was boiled and prepared in the prophet’s heart, and now presented. So Ps. cxli. is likewise compared to the *Mincah* or *oblation* presented at evening, Ps. cxli. 2. ‘This word is not elsewhere read in the scripture. A GOOD WORD,] *An excellent, sweet, and pleasant matter.* A word is used often for a thing or matter, Ps. xli. 9; here it is for the whole argument of this Psalm. I DO SAY,] Or, *I am saying*, that which fervently boileth in me. For of the abundance of the heart the mouth speaketh. MY WORKS TO THE KING,] *My poems of the king*; that is, of Christ; concerning him, and dedicated to him in this psalm or ditty. MY TONGUE, THE PEN,] Understand, it is as the pen; or prayerwise, be it as the pen. The Chald. addeth, “my tongue shall speak swiftly, as the pen,” &c. OF A SPEEDY WRITER,] *Or of a swift (a ready) scribe.* So Ezra was called not only for writing, but also for interpreting the law, Ezra vii. 6; scribes were both scriveners or notaries, 2 Kings xii. 10; xxii. 3; ‘and expositors of the law,’ or ‘counsellors,’ Matt. xxiii. 2; 1 Chron. xxvii. 32.

VER. 3.—THOU ART MUCH FAIRER,] The Heb. word is of double form, to note out double, that is, very excellent beauty. This fairness is not of body only, but of mind, in

wisdom, holiness, &c. as in Ezek. xxviii. 7; there is mentioned ‘beauty of wisdom.’ Here the psalmist beginneth his speech to Christ and of his praises: which the Chald. paraphrast explaineth thus; “thy fairness, O King Christ, exceedeth the sons of men.” See the description of Christ’s spiritual beauty in Song v. 10—16. GRACE IS POURED OUT IN THY LIPS,] That is, thou speakest gracious words abundantly. Christ’s lips were like ‘lilies dropping down pure myrrh,’ Song v. 13; all that heard him speak, ‘wondered at the words of grace that proceeded out of his mouth,’ Luke iv. 22. The Chald. expoundeth it, “The spirit of prophecy is given into thy lips.” THEREFORE,] To the end that thou shouldest pour out thy gracious words to men: or because God hath blessed thee.

VER. 4.—GIRD THY SWORD,] That is, make ready to the fight, Exod. xxxii. 27; 1 Sam. xxv. 13; Song iii. 8. The spiritual ‘sword is the word of God,’ Eph. vi. 17. Therefore Christ’s sword properly cometh ‘out of his mouth,’ Rev. i. 16; and ‘with the breath of his lips shall he slay the wicked,’ Is. xi. 4. UPON THE THIGH,] Understand, *thy thigh*. The Heb. often omitteth words of this sort easy to be understood; so the Gr. in the New Testament, as ‘mending the nets,’ Mark i. 19; or ‘mending their nets,’ Matt. iv. 21; ‘to put away,’ Mark x. 4; for, ‘to put her away,’ Matt. xix. 7; and many the like. O MIGHTY ONE,] Or, *champion*; Heb., *Gibhor*, one of the titles of Christ, Is. ix. 6. The Chald. paraphraseth, “as a mighty one to kill kings and rulers.” THY GLORIOUS MAJESTY,] This sheweth of what manner of sword he speaketh, called glory and comeliness, or magnificence, because of the powerful effects. Of these words, see Ps. viii. 2, 6.

VER. 5.—PROSPER RIDE,] That is, *ride prosperously*: see the like phrase, Ps. li. 4. The Chald. openeth it thus; “Thine honour is great, therefore thou shalt prosper, to ride upon the throne of the kingdom. ON WORD OF TRUTH,] Which is the ‘gospel of our salvation,’ Eph. i. 13; the ‘white horse’ whereon Christ rideth, Rev. xix. 11; or ‘because of truth; for the truth’s sake.’ The

teach thee fearful *things*. ⁶ Thy arrows *are* sharp, peoples shall fall under thee, in the heart of the king's enemies. ⁷ Thy throne, O God, *is* ever and perpetual, the sceptre of thy kingdom *is* a sceptre of righteousness. ⁸ Thou lovest justice, and hatest wickedness, therefore God thy God hath anointed thee *with* oil of joyfulness above thy fellows. ⁹ Myrrh and aloes cassia all thy garments, out of the ivory palaces, more than *they that* make thee joyful. ¹⁰ King's daughters *are* among thy precious ones, set is the queen

Heb. *al debar* is often used for 'because,' Ps. lxxix. 9; Gen. xliii. 18; Deut. xxii. 24; and so the Gr. version hath it here. OF MEEKNESS,] So Christ came 'riding meek,' Matt. xxi. 5; and his word is both to be taught and to be received with meekness, 2 Tim. ii. 25; James i. 21. AND OF JUSTICE,] Or, *meekness of justice*, that is, justice meekly administered: but the Gr. supplieth the word "and." SHALL TEACH THEE,] Or, *let it teach thee fearful things*. In the Gr. it is, "thy right hand will guide thee marvellously."

VER. 6.—THY ARROWS,] That is, thy words whereby thou convincest and beatest down sin and sinners. So the rider on the white horse hath a bow when he goeth to conquer, Rev. vi. 2. 'Arrows are words,' Ps. lxiv. 4; or 'judgments,' Deut. xxxii. 23; and the Chald. here addeth, "Thine arrows are drawn out to kill multitudes." IN THE HEART,] Understand, *they pierce the heart of the king's enemies*. And this noteth the efficacy of these words or judgments, as elsewhere he saith, 'I will send all my plagues upon their heart,' Exod. ix. 14; also their inward operation which is 'mighty, dividing asunder the soul and the spirit, discerning the intents of the heart, casting down imaginations, and bringing into captivity every thought,' Heb. iv. 12; 2 Cor. x. 4, 5.

VER. 7.—THY THRONE O GOD,] The Chald. addeth, "in heaven." Here Christ our King is magnified as God above the angels, as the apostle sheweth, Heb. i. 8. 'But unto the Son he saith, Thy throne, O God, is for ever,' &c. Hereby also is meant the perpetuity of Christ's kingdom. So 1 Chron. xxii. 10; 2 Sam. vii. 16. A SCEPTRE OF RIGHTEOUSNESS,] Or, *a rod, (a mace) of equity*, plain and righteous in administration. HATH ANOINTED THEE,] Of this Heb. *Mashach*, 'hath anointed,' our Lord is called *Mashiach* or 'Messias,' and in Gr. "Christ," that is, 'anointed;' see Ps. ii. 2. OIL OF JOY,] The Holy Spirit, which joyeth the heart, Luke iv. 18; 1 Thess. i. 6. ABOVE THY FELLOWS,] That is, above all Christians who are thy fellows, consorts, and partners in the anointing, 1 John ii. 20, 27; who are also 'made kings and priests,' Rom.

v. 10; and with whom thou hast taken part of flesh and blood, Heb. ii. 14. Or by fellows, may be meant all kings and potentates whom he excelleth, Ps. lxxxix. 28.

VER. 9.—MYRRH,] Named of the Heb. word *Mor*, and is the gum or liquor of a tree, in taste bitter, in smell odoriferous; therefore it was used in the precious ointment of the high priest, and tabernacle, Exod. xxx. 21; and in other sweet perfumes; Esth. ii. 12; Prov. vii. 17. See Song iv. 14; v. 1, 13. ALOES,] Of the Heb. name *Ahaloth*, a sweet wood wherewith perfumes were also made, Num. xxi. 7; Song iv. 14. The Arabians call it, *tsandal*. CASSIA,] Or *cassies*, also of the Heb. *Ketsioth*, elsewhere it is not found in scripture. It seemeth to be the barks or skins of that sweet shrub *cassia* mentioned in *Pliny*, lib. 12, cap. 20. ALL THY GARMENTS,] That is, they be of them, or smell of them, or are anointed with them: or, as the Chald. paraphraseth, "are perfected" with them. OUT OF THE IVORY PALACES,] Or palaces of elephant's tooth; as the Chald. here addeth the name of the elephant, meaning that either the king cometh out of them, or, the garments were taken out of such palaces or coffers. King's palaces were sometimes made of ivory or tooth, 2 Kings xxii. 39. MORE THAN THEY THAT MAKE THEE JOYFUL,] Or, than theirs that make thee glad: that is, thy garments are more odoriferous than the garments of thy fellows, forementioned verse 8. For though the spouse or church hath the savour of her odours, 'better than all spices,' and the smell of her garments 'as the odour of Lebanon,' she being perfumed 'with myrrh, and incense, and all spices of the merchant,' Song iv. 10, 11; iii. 6; yet Christ himself is more odoriferous, even wholly detectable, for 'God hath not given him the Spirit by measure,' Song i. ii; v. 16; John iii. 34. And the saints are said to make Christ joyful, for all 'his delight is in them,' Ps. xvi. 3; Song vii. 6.

VER. 10.—KING'S DAUGHTERS,] These the Chald. interpreteth "countries of kingdoms." AMONG THY PRECIOUS ONES,] That is, with thy honourable women: or, in thy preciousness, that

at thy right hand, in fine gold of Ophir. ¹¹ Hear, O daughter, and see and bend thine ear, and forget thy people and thy father's house. ¹² And the king will covet thy beauty, for he is thy Lord, and bow down thyself to him. ¹³ And the daughter of Tyrus with oblation shall earnestly beseech thy face, *even* the rich of the people. ¹⁴ The king's daughter is all glorious within, her clothing is of

is, are in thy precious honourable ornaments, or palaces. SET IS THE QUEEN.] Or, *married queen*, (the wife) is placed at thy right hand, that is, in the most honourable place, 1 Kings ii. 19. The Chald. referreth this to the "book of the law," at the right hand of the king. The word *Shegal* is used here, and Neh. ii. 6; Dan. v. 23; for the king's wife, the queen. IN FINE GOLD.] That is, as the Gr. explaineth it, "cloth of fine (or glistering) gold," called *Cethem*; a special name for 'the most pure and splendid gold,' Job xxviii. 16, 19; xxxi. 24; Song v. 11; Dan. x. 5. Hereof is *Mictam*, Ps. xvi. 1. OF OPHIR.] That is, out of the land of Ophir, who was the son of Jetkan, the son of Shem, the son of Noah, Gen. x. 29; who dwelt in a part of India, and of him the country was called Ophir: from thence was much *Cethem* or fine gold brought to Judea and other coasts; as appeareth 1 Kings ix. 28; x. 11; xxii. 48; 1 Chron. xxix. 4. The gold itself was called by his name Ophir, Job xxii. 24.

VER. 11.—HEAR, O DAUGHTER,] He speaketh to the queen forementioned, figuring the church, or 'heavenly Jerusalem, the Lamb's wife,' Rev. xxi. 9, 10, &c. And so the Chald. paraphraseth, "Hear, O congregation of Israel, the law of his mouth, and see his marvellous works: and bow thine ear to the words of the law, and forget the evil works of the wicked of thy people, and the house of idols whom thou servedst in thy father's house." AND THY FATHER'S HOUSE,] As man and wife must leave their parents, to cleave each to other, Gen. iv. 24; xxxi. 14; so must we leave all, to cleave unto Christ, Matt. x. 37; Luke xiv. 26.

VER. 12.—WILL COVET THY BEAUTY,] *Will delight himself in thy fairness*, (thy sanctity;) set forth in Song i. 14; ii. 14; iv. 1, &c. So 'the king is tied in the rafters,' Song vii. 5. AND BOW DOWN,] Or, *therefore worship thou him*.

VER. 13.—THE DAUGHTER OF TYRUS,] That is, the people, or commonwealth of Tyre; as 'daughter of Zion,' Ps. ix. 15. So the Chald. expoundeth it, "They that dwell in the fort of Tyrus." Tyre or Tyrus (in Heb. *Tsor*, which signifieth a rock or fortress;) was a strong city appertaining to

the tribe of Aser, Josh. xix. 29, but possessed still by the heathen, whose king Hiram became friend to David, 2 Sam. v. 11, and to Solomon his son, 1 Kings v. 1, 2, &c. yet afterwards Tyrus remembered not the brotherly covenant, Amos i. 9, but rejoiced at the desolation of Jerusalem, Ezek. xxvi. 2; banded itself with other enemies against Israel, Ps. lxxxiii. 8; and was wasted of Nebuchadnezzar king of Babel, by God's judgment, seventy years, Is. xxiii. 15; Ezek. xxvi. 7. It continued under idols till the Maccabees' times, and then had still Hercules for their chief god, 2 Mac. iv. 18, 19. This one city Tyre is here named instead of other nations, because it was the chief city of traffic in the world, being an isle in the sea, whose merchandise and magnificence the prophet largely describeth, Ezek. xxxvii. 'her merchants were princes, her chapmen the nobles of the world,' Is. xxiii. 8; 'she heaped up silver as dust, and gold as the mire of the streets,' Zach. ix. 3. Of the subjection here prophesied which they should yield unto the church, we may see it fulfilled in the New Testament, where many that dwelt about Tyre and Sidon flocked after Christ, Mark iii. 8; and he resorted into their borders, Mark vii. 24; and by their readiness, he upbraided the backwardness of the Jews, Matt. xi. 20, 21; and afterwards in the apostles' days there was a church of zealous Christians in that city, Acts xxi. 3—5, &c. See also Ps. lxxxvii. 4. EARNESTLY BESEECH THY FACE,] 'Shall instantly pray (or sue) unto thee,' O queen. The original word naturally signifieth to 'make sick' or 'sorry,' and being joined with the word *face* (which oft is used for anger) it meaneth, to abate the anger by importunate prayer and by humble suit to prevail. So after, Ps. cxix. 58. RICH OF THE PEOPLE,] The wealthy among them, meaning of the Tyrians, which were a wealthy nation, and generally other people. See Is. lx. 1, 3, 5, 11; xlix. 23; Rev. xxi. 24, 26; where 'the riches and honour of the Gentiles are brought to the church.'

VER. 14.—GLORIOUS WITHIN,] Or *honourable inward*, in the heart adorned with faith, hope, love, &c. or in the inner man, as Eph. iii. 16. Here the Chald. maketh this paraphrase; "Every thing that is praise-

purled works of gold. In embroideries she shall be led along to the king, virgins after her, her fellow-friends brought in to thee. ¹⁶ They shall be led along with joys and gladness, they shall enter into the king's palace. ¹⁷ Instead of thy fathers shall be thy sons, thou shalt put them for princes in all the earth. ¹⁸ I will make memory of thy name in every generation and generation, therefore peoples shall confess thee for ever and aye.

worthy, fair and to be desired, the wealth of countries and treasures of kings, which are laid up within, shall they offer for oblations before the king, and gifts unto the priests, whose garments are woven with fine gold." PURLED WORKS,] Or *ground closures of gold*, such as precious stones are set in, Exod. xxviii. 11, 14. Compare also herewith, Ezek. xvi. 13.

VER. 15.—IN EMBROIDERIES,] *With brodered* (or *needle wrought*) garments. Hereby is meant the variety of graces, and embroidery of the Spirit. So Ezek. xvi. 10.

VER. 17.—INSTEAD OF THY FATHERS,] Here the Heb. is of the masculine gender: so these words are spoken to the king. Though sometimes the masculine is used in speech of women, as Num. xxvii. 7. So *lahem*, 1 Kings xxii. 17; *taken*, 2 Chron. xviii. 16. SHALL BE THY SONS,] *Thy children shall succeed*, meaning either *all Christians*, that by the immortal seed of the word are begotten to Christ and his church, he being the father, this the mother of us all, Is. ix. 6; Gal. iv. 26; or in special, the apostles may be intended. See Heb. ii. 13. SHALT PUT THEM,] *Shall place, constitute, or appoint them for princes*: as all Christians

are called 'kings,' Rev. i. 6; v. 10. Or in special, by 'the fathers,' may be meant the twelve patriarchs; by the sons, the twelve apostles succeeding them as the heavenly Jerusalem hath at the twelve gates the names of the twelve tribes, and in the foundations of the wall the names of the Lamb's twelve apostles, Rev. xxi. 12, 14; which apostles were sent into all the nations of the world, Matt. xxviii. 19; to go and bring forth fruit, and their fruit to remain, John xv. 16. Like this is the promise made for Sarah, that kings of peoples should come of her, Gen. xvii. 16.

VER. 18.—I WILL MAKE MEMORY,] *Will mention and make to be remembered*. The inditer of this psalm speaketh this to Christ, and of his eternal kingdom and glory. SHALL CONFESS THEE,] *Shall celebrate, or praise thee*. The Heb. is *Jehodu*, of it *Jehuda* had his name, Gen. xxix. 35, from which name his blessing was derived; thou art Judah, thy brethren (*Jodu*) shall confess thee, Gen. xlix. 8. This here is fitly applied to Christ 'the Lion of the tribe Judah,' Rev. v. 5. AND AYE,] Or, *and to perpetuity*.

PSALM XLVI.

The confidence which the church hath in God. 5. The river that maketh glad the city of God. 6. His presence and help from enemies. 9. An exhortation to behold his works.

¹ To the master of the music, to the sons of Korah, upon Alamoth, a song.

VER. 1.—ON ALAMOTH,] This seemeth to be some 'musical instrument,' or 'tune,' 1 Chron. xv. 20. We may call it Virginals, or Virgin tunes, having high and shrill voices or notes: for *Alamoth* signifieth also 'Virgins,' Song i. 2. The original word *Alam* signifieth 'hid,' whereupon the Gr. translatheth it here, *kruphioon*, "hidden ones," or

"hid things." And the Chald. after mention of the sons of Korah, addeth, "By their hand was it spoken in prophecy, at what time their father was hidden from them, but they were delivered and said this song." If it be not referred to the music, it seemeth rather to intend the hid counsels of God appertain- ing to his church in Christ.

² GOD *will be* to us an hopeful shelter and a strength, a help in distresses we shall find very great. ³ Therefore we will not fear though the earth change, and though the mountains be moved into the heart of the seas. ⁴ *Though* the waters thereof make a noise, be muddy, *though* the mountains quake for the haughtiness thereof, Selah. ⁵ A river, the streams thereof shall make glad the city of God, the holy, the dwelling-places of the Most High. ⁶ God in the midst of it, shall not be moved, God will help it at the looking forth of the morning. ⁷ The nations made a noise, the kingdoms were moved, he gave his voice, the earth melted. ⁸ Jehovah of hosts *is* with us, the God of Jacob a high refuge for us, Selah. ⁹ Come on, behold the works of Jehovah, who putteth wondrous desolations in the earth. ¹⁰ He maketh wars to cease unto the utmost end of the earth, he breaketh the bow and cutteth the spear, the chariots he burneth in fire. ¹¹ Surcease and know that I *am* God: I will be exalted in the nations, I will be exalted in the earth.

VER. 2.—WE SHALL FIND,] To wit, *an help*: or in distresses that we shall find; as in Ps. cxvi. 3, ‘distress and sorrow I did find;’ that is, ‘did feel,’ or ‘fall into.’ And thus the Gr. saith here, “in tribulations that have found us vehemently.” Or we may translate it, “he is found,” that is, God is present, at hand; as in Gen. xix. 15; ‘thy daughters which are found,’ that is, ‘which are present.’ VERY GREAT,] *Or very mighty, vehement.*

VER. 3.—THOUGH THE EARTH,] *Or when the earth change*, to wit, *her place*. By the changing of the earth, and removing of the mounts, are often meant the alteration of states and politics, Hag. ii. 22, 23; Rev. vi. 14; Jer. li. 25. HEART OF THE SEAS,] That is, *the midst*, or *deepest bottoms* of them; as the Chald. expoundeth it, “the gulf of the great sea.” The like phrase is in Exod. xv. 8; Jonah ii. 3; Prov. xxiii. 34.

VER. 4.—BE MUDDY,] *Or, cast up mud*, that is, *rage* or *be troubled*, as the Gr. translateth it. “Waters,” are “peoples,” Rev. xvii. 15; Jer. xlvii. 2; and their restless stir is likened to the seas ‘that cast up mire and dirt,’ and ‘foam out their own shame,’ Is. lvii. 20; Jude verse 13. FOR THE HAUGHTINESS,] The proud swelling rage and surges.

VER. 5.—A RIVER, THE STREAMS THEREOF,] *Or*, There is ‘a flood, whose riverets’ (or streams.) In the earthly Jerusalem this may be meant of the ‘river Kidron,’ 2 Sam. xv. 23; Joh xviii. 1; and the streams or lesser rivers of Gihon and Shiloah, 2 Chron. xxxii. 4, 30; Is. viii. 6. In the heavenly Jerusalem, there is ‘a pure river of the water of life, proceeding out of the throne of God and

of the Lamb,’ Rev. xxii. 1; Ezek. xlvii. 1, &c. See also Joel iii. 18; Gen. ii. 10; Ps. lxxv. 10. But as waters sometimes signify ‘peoples,’ so here the Chald. paraphraseth, “people as floods, and the streams of them shall come and make glad the city of God, and shall pray in the house of the sanctuary of the Lord, in the tabernacles of the most High.” THE CITY OF GOD,] That is, *Jerusalem*; called also ‘the city of the great King,’ Ps. xlviii. 3; ‘the city of Jehovah,’ Is. lx. 14; ‘the holy city,’ Is. lii. 1; Matt. iv. 5. THE HOLY,] Meaning the holy place Zion, or the sanctuary there. DWELLING PLACES,] *Or habitacles*; see Ps. xliii. 3; Is. iv. 5.

VER. 6.—AT THE LOOKING FORTH OF THE MORNING,] That is, as the Gr. explaineth it, “very early,” when the morning peereth or showeth the face. The like phrase is in Exod. xiv. 27; Judg. xix. 26; and so of ‘the looking forth of the evening,’ Gen. xxiv. 63; Dent. xxiii. 11.

VER. 7.—GAVE HIS VOICE,] That is, *spake aloud*, or *thundered*; see Ps. xviii. 14; or, ‘gave with his voice;’ but the word *with* or *in*, seemeth to be superfluous in the Heb., as elsewhere, Jer. xii. 8; Ps. lxxviii. 34. So to ‘seek in Jehovah,’ 2 Chron. xxxiv. 27; is to ‘seek Jehovah,’ 2 Kings xxii. 18. The Chald. referreth it to God’s voice on mount Sinai; “when he gave the law to his people, the nations were troubled, the kingdoms trembled.” MELTED,] That is, was dismayed with fear. So Ps. lxxv. 4; cvii. 26; Exod. xv. 15; Amos ix. 5, 13; Josh. ii. 9.

VER. 10.—CHARIOTS,] *Or round shields*, as both the Gr. and Chald. paraphrast here

Jehovah of hosts is with us, the God of Jacob, a high refuge for us, Selah.

taketh it: but elsewhere it is not so found, see Ps. xxxvii. 8. The Chald. expounds it but for waggons very often. of surceasing from wars.

VER. 11.—SURCEASE,] Or, *leave off*:

PSALM XLVII.

The nations are exhorted cheerfully to entertain the kingdom of Christ.

¹ To the master of the music, to the sons of Korah, a psalm.

² ALL peoples clap ye hands, shout triumphantly to God with voice of shrilling. ³ For Jehovah is high, fearful, a great king over all the earth. ⁴ He hath subdued peoples under us, and nations under our feet. ⁵ He hath chosen for us our inheritance, the high excellency of Jacob, whom he loveth, Selah. ⁶ God is gone up with triumph, Jehovah with voice of trumpet. ⁷ Sing psalms to God, sing psalms; sing psalms to our King, sing psalms. ⁸ For God is King of all the earth; sing an instructing psalm. ⁹ God reigneth over the heathen, God sitteth on the throne of his holiness. ¹⁰ The bounteous princes of the peoples are gathered, the people of the God of Abraham, for the shields of the earth are God's; vehemently is he exalted.

VER. 2.—CLAP HANDS,] Or, *the palms*; Heb., *the palm*: a sign of joyful approbation, used as at other times, so at the coronation of kings, 2 Kings xi. 12. So after Ps. xcvi. 8. VOICE OF SHRILLING,] That is, *a shrill voice and joyful*. See the notes on Ps. v. 12; xli. 12.

VER. 4.—HE HATH SUBDUED,] *Will subdue*. So in the next verse, 'He will choose;' but the time to come is often used for the time past or continued. And here it seemeth to be spoken of the subduing of the Canaanites, and the future subduing of nations to Christ, by preaching of the gospel; see Ps. xviii. 48; the Chald. here translateth it, 'kill.'

VER. 5.—OUR INHERITANCE,] The land of Canaan, Ps. lxxviii. 55; and 'that immortal undefiled heritage reserved in heaven for us,' 1 Pet. i. 4. HIGH EXCELLENCY,] Or *glorious highness*; meaning the kingdom, priesthood, temple, &c. (as the Chald. mentioneth, "the house of the sanctuary:") whereby Jacob's posterity excelled, Ezek. xxiv. 21; Amos vi. 8; viii. 7; Nah. ii. 2; and all the heavenly promises given to the church in Christ.

VER. 6.—GOD IS GONE UP,] As when the ark went up from Kirjath-jearim to Jerusalem, 2 Sam. vi. 15; 1 Chron. xiii. 8; xv. 28; when the ark was carried by Solomon into the temple, 2 Chron. v. when Christ ascended with triumph into heaven, Luke xxiv. 51, 52; and with like glory shall he come again, 1 Thess. iv. 16; Acts i. 9, 11. The Chald. referreth this going up, to the "exalting of God's name."

VER. 7.—AN INSTRUCTING PSALM,] *Maschil*, the title of Ps. xxxii. and many others, here used in like sense for 'a psalm to give instruction;' or, as in Ps. xiv. 2; for a 'prudent understanding person;' in this sense, 'sing psalms every one that is prudent;' or, as the Gr. explaineth it, "sing prudently;" the Chald., "with good understanding."

VER. 9.—THRONE OF HIS HOLINESS,] Gr., "his holy throne." See Ps. ix. 5; Rev. iv. 2. The Chald. calleth it, "the throne of his glory."

VER. 10.—THE BOUNTEOUS PRINCES,] Or, *the voluntaries, nobles*. A name given to the 'liberal and free-hearted,' Is. xxxii.

8; Exod. xxxv. 21, 29; and to princes or nobles, Num. xxi. 18; Ps. cxiii. 8; cxviii. 8; Job xii. 21. So here the Gr. hath "princes." ARE God's,] Or, *to God* (belong) *the shields of the earth.* He is the

great conqueror and protector of all, Gen. xv. 1. Shields also are magistrates and governors, that protect the common weal, Hos. iv. 18; Ps. lxxxix. 19. So the Gr. here hath, "the strong men of the earth."

PSALM XLVIII.

God is magnified for the ornaments, privileges, and protection of the church.

¹ A song, a psalm, to the sons of Korah.

² GREAT is Jehovah, praised vehemently in the city of our God, the mountain of his holiness. ³ Fair in situation, the joy of all the earth is mount Zion, *in the sides of the north*; *it is the city of the great king.* ⁴ God in the lofty places thereof, known he is for an high refuge. ⁵ For lo the kings were assembled, they went together. ⁶ Themselves saw, so they wondered; they were suddenly troubled, they were frightened away. ⁷ Trembling took hold on them there; pain, as of her that travaileth with child. ⁸ With an east wind thou wilt break asunder the ships of Tarshish. ⁹ Even as we have heard, so have we seen; in the city of Jehovah of hosts, in the city of our God; God will establish it for ever, Selah. ¹⁰ We have quietly minded thy mercy, O God, in midst of thy

VER. 1.—SONS OF KORAH,] See the notes on Ps. xlii. 1. Here the Gr. addeth, "for the second (day) of the week," that this psalm was then to be sung in the temple, as is before noted on Ps. xxiv. 1.

VER. 2.—THE MOUNTAIN,] In the Gr., "his holy mountain;" in Chald., "the mount of the house of his sanctuary." This was 'mount Zion,' verse 3, a figure of the church of Christ, Heb. xii. 22; Rev. xiv. 1.

VER. 3.—FAIR IN SITUATION,] Or, *beautiful of coast*, or *climate*; situate in a fair climate or region. The Chald. expounds it, "Fair as a bridegroom, the joy of all that dwell on the earth." THE SIDES OF THE NORTH,] The place where the temple was builded. So Is. xiv. 13. OF THE GREAT KING,] That is, *of God*, who dwelt in this city, verse 9; Zach. viii. 3. Hereupon Christ said, 'Swear not by Jerusalem, for it is the city of the great king,' Matt. v. 35.

VER. 4.—LOFTY PALACES,] Or *high towers*, or *steeples*. So verse 14, and Ps. cxxii. 7.

VER. 5.—THE KINGS,] We may refer this either to the kings of Moab and Ammon in the days of Jehosaphat, 2 Chron. xx. or to Senacherib and his captains in the days of

Hezekiah, 2 Kings xviii. 19; or to the Philistian princes, 2 Sam. v. WERE ASSEMBLED,] Or, *came together*, to wit, *by agreement at an appointed time and place*; so the original word importeth.

VER. 7.—THAT TRAVAILETH WITH CHILD,] Or, *that bringeth forth*. And this pain is great, and sudden, and inevitable. See Mic. iv. 9; 1 Thess. v. 3.

VER. 8.—AN EAST-WIND,] Which is strong and boisterous; also dry and parching, Is. xxvii. 8; Jer. xviii. 17; Exod. xiv. 21; x. 13; Gen. xli. 7; Ezek. xix. 12; Jonah iv. 8. Hereupon the Gr. translateth it, "violent wind;" and the Chald., "a strong east-wind as a fire from before the Lord." OF TARSHISH,] Or, *of the ocean sea*. Tarshish was the name of the son of Javan, the son of Japheth, the son of Noah, Gen. x. 4; of whom Tarsus (mentioned in Acts xxi. 34.) the chief city of Cilicia in Syria had the name. From thence they went by shipping into far countries, Africa, India, Ophir, &c. 1 Kings xxii. 48; x. 22. Hereupon that sea was called Tarshish; and generally the name is applied to every ocean, or main sea.

VER. 10.—WE HAVE QUIETLY MINDED,]

palace. ¹¹ As thy name, O God, so thy praise *is* unto the ends of the earth; thy right hand is full of justice. ¹² Let mount Sion rejoice, let the daughters of Judah be glad, because of thy judgments. ¹³ Compass ye Zion, and go round about it; tell the towers thereof. ¹⁴ Set your heart on the fort thereof, distinctly view the lofty palaces thereof, that ye may tell to the generation after. ¹⁵ That this God *is* our God, ever and aye; he will guide us until death.

Or, *in silence thought upon*, and consequently, *waited for*.

VER. 12.—DAUGHTER OF JUDAH,] The lesser cities of that tribe, which were as daughters to the mother city Jerusalem, as the lesser cities of the Ammonites were daughters to Rabbah, Jer. xlix. 3. So ‘Ekron with her daughters,’ Josh. xv. 45; and many the like. So Ps. xcvi. 8.

VER. 13.—TELL THE TOWERS,] *Number, count them*. These things seem to intend not only a taking notice, but also a care and fortification of Jerusalem against all enemies. See Is. xxxiii. 18.

VER. 14.—SET YOUR HEART,] Mind earnestly, set your affections on, as Ps. lxi. 11. THE FORT,] Or *strong frontier, skonce, rampart*, made for strength and safeguard of the city, 1 Kings xxi. 23; 2 Sam. xx. 15. So Ps. cxxii. 7. The Chald. understands it of the strength of people, the multitude. DISTINCTLY VIEW,] Or *lift up*,

meaning the eyes to behold, or rear up the banks or buildings. The Heb. *Pusgu* is here only used; of it is *Pisgah*, the name of an hill or mount, Num. xxi. 20; xxiii. 14; Deut. iii. 17; xxxiv. 1. The Gr. translateth here, “distinguish” or “distribute,” following the Chald. *Passag*, which is to “distribute or divide.”

VER. 15.—EVER AND AYE] *Ever and yet*, to eternity and perpetuity. WILL GUIDE US,] Or *lead us*, to wit, as a flock of sheep, Ps. lxxviii. 52, 72, therefore the Gr. turneth it, *poimanei*, he “will feed,” or rule as a shepherd. A like phrase is also used in speech of defence from enemies, 2 Chron. xxxii. 22. UNTIL DEATH,] In Gr., “for ever.” The Chald. paraphraseth thus, “For this God is our God, his divine Majesty is within it, and his dwelling is in the heavens for ever and ever; he will lead us in the days of our youth.”

PSALM XLIX.

All are exhorted to hear Christ's wisdom and parables. 7. To build the faith of resurrection from the dead, not on worldly power, but on God. 17. Worldly prosperity is not to be admired, for man without understanding perisheth like the beast.

¹ To the master of the music, to the sons of Korah, a psalm.

² HEAR ye this, all peoples; hearken, all ye inhabitants of the transitory world. ³ Both sons of base man, and sons of noble man, together rich and poor. ⁴ My mouth shall speak wisdom; and the

VER. 2.—THE TRANSITORY WORLD,] See Ps. xvii. 14.

VER. 3.—BASE MAN,] In Heb. *Adam*, who was so called of “Adamah the earth,” whereupon this title is given “to the baser sort of people.” The Gr. translateth it here “earth-born.” So the apostle saith, ‘the first man of the earth, earthly,’ 1 Cor. xv. 47. NOBLE MAN,] In Heb. *Ish*, which is the name of man in respect of “heat, valour,

nobleness and dignity,” whereby man is, “and excelleth;” and in opposition to the former word *Adam*, it meaneth “the great or nobler sort of people.” The Chald. paraphraseth thus, “Both sons of Adam the first, and sons of Jacob, together righteous and sinner.”

VER. 4.—WISDOM,] That is, *excellent, and manifold wisdom*; so after, prudence, for very excellent prudence, and of sundry

meditations of my heart, prudence. ⁵ I will incline mine ear to a parable, I will open with harp mine hidden matter. ⁶ Why should I fear in the days of evil, *when* the iniquity of my footsteps shall compass me? ⁷ They that trust in their wealthy power, and glory in the multitude of their riches. ⁸ A man shall not redeeming redeem *his* brother, shall not give to God his ransom. ⁹ So precious shall be the redemption of their soul, and it shall cease for ever. ¹⁰ That he may live yet to continual aye, may not see the pit of corruption. ¹¹ For he seeth the wise do die, together the unconstant fool and brutish do perish, and leave to others their wealthy power. ¹² Their inward *thought is, that* their houses *shall be* for ever, their dwelling-*places* to generation and generation; they pro-

sorts. So Solomon calleth the chief and most excellent wisdom, 'wisdoms,' Prov. i. 20; ix. 1.

VER. 5.—A PARABLE,] Or a proverb, in Heb. *Mashal*, which denoteth 'rule, superiority, or excellency,' because such speeches prevail much in the minds of men, and are in esteem. The New Testament in Gr. translateth it, "a parable," Matt. xiii. 35; from Ps. lxxviii. 2; of the Lat., we name it a "proverb:" in old English or Saxon, it was called a "big-spel." Sometimes it is used in the evil part, for 'a by-word,' Ps. xlv. 13; lxix. 12. MINE HIDDEN MATTER,] *My dark question, or grave doctrine, my riddle.* The Heb. *Chidah*, *riddle*, hath the name of *sharpness*, as proceeding from a sharp wit, and needing the like to expound it. See Judg. xiv. 12, 18; Num. xii. 8; 1 Kings x. 1; Prov. i. 6. The Holy Spirit expresseth it in Gr. by "hidden things," Matt. xiii. 35; from Ps. lxxviii. 2.

VER. 6.—WHY SHOULD I FEAR,] This is the hidden doctrine or riddle, which the prophet propoundeth as in his own name, and therefore also called 'a parable.' By 'fear,' he meaneth 'dismay,' or 'discouragement.' See verse 17. THE INIQUITY,] That is, *punishment* or *death*, which is the wages of sin; see Ps. xxxi. 11; and by foot-steps or foot-soles, he meaneth his 'ways' or 'works.' Or, he may call death the punishment of his heels or feet, because the serpent bruiseth Christ and his people but in the 'heel,' Gen. iii. 15; the sting of death being done away, and it made a passage into life and glory, 1 Cor. xv. 55, 57.

VER. 7.—THEIR WEALTHY POWER,] *Their riches*; which are thus called, because they are gotten 'by power given of God,' Dent. viii. 18; with labour and industry; and to the rich, their goods are 'their strong city,' Prov. x. 15; therefore here they are said to 'trust in them,' contrary to 1 Tim.

vi. 17; Job xxxi. 24; Mark x. 24. GLORY,] Or *praise themselves, vaunt*, contrary to Jer. ix. 23.

VER. 8.—NOT REDEEMING REDEEM,] That is, *shall in no wise, or not at all redeem.* The Chald. expoundeth it, "a wicked man cannot redeeming redeem his captived brother."

VER. 9.—SO PRECIOUS SHALL BE,] Or, *And dear (costly) is*; and consequently rare and hard to obtain, as Dan. ii. 11; 1 Sam. iii. 1. OF THEIR SOUL,] That is, *of their life.* So Exod. xxi. 30. CEASE FOR EVER,] That is, *it shall never be accomplished.* So ceasing is used for 'the not doing of a thing,' Deut. xxiii. 22; Zach. xi. 12.

VER. 10.—THAT HE MAY LIVE,] This is referred to the end of the 8th verse, 'not give his ransom, and so live.' *And* is here for *That*; see Ps. xliii. 4. The Chald. expoundeth "live," to be the "life eternal;" and "the pit," to be "the judgment of Gehenna (or hell)."

VER. 11.—THE WISE,] The Chald. saith, "For he shall see wicked wise men that die the second death, and are adjudged to Gehenna." UNCONSTANT FOOL AND BRUTISH,] These two names are often joined together, as Ps. xcii. 7; xciv. 8; the one noting 'fickleness and mutability,' called *Cesil*, which is both the name of a fool, and of a star that causeth change of weather and tempests: whereupon Solomon speaketh of the restlessness of this kind of 'folly,' Eccl. vii. 27; and of the 'tumultuousness and light behaviour of such fools,' as having their eyes wandering 'unto the ends of the earth,' Prov. ix. 13; xvii. 24; the other, noting 'want of discretion, as brute beasts led with sensuality, and carried with ardent furious affections,' 2 Pet. ii. 12; Jude x. See Ps. lxxiii. 22.

VER. 12.—THEIR INWARD THOUGHT,] Or, *their meaning, purpose.* This word signi-

claim their names on lands. ¹³ But man in honour doth not lodge a night; *he is* likened to beasts that *are* silenced. ¹⁴ This their way is inconstant folly to them, and their posterity like well of their mouth, Selah. ¹⁵ As sheep they are put in hell, death shall feed them, and righteous *men* shall have rule over them at the morning,

fieth 'the nearest and most secret thought or purpose, of the heart.' See Ps. v. 10; lv. 5; lxiv. 7. THEIR HOUSES FOR EVER.] To wit, *shall continue*: by *houses*, meaning *their children* or *posterity*, as Ps. cxv. 12: which they that want, are said 'to be barren of house,' Ps. cxiii. 9. THEY PROCLAIMED THEIR NAMES ON LANDS.] Or, *they call lands*, (their lands, as Gr. explaineth it,) "by their own names." As the land of Canaan, of Mitsraim, (that is, Egypt) of Ashur, &c. So Absalom called his pillar by 'his own name,' 2 Sam. xviii. 18. Cain, his city by 'his son's name,' Gen. iv. 17; thus thinking to make their memory everlasting. Or, they proclaim their names (seeking to be famous) throughout the lands or countries. The Chald. expoundeth it, "they were proud, and got themselves an evil name on earth."

VER. 13.—BUT MAN,] Or *And Adam*: and this may be minded both for the first man Adam, who continued not in his dignity, and so for all his children: as the Chald. saith, "And the son of man a sinner, abideth not in honour." IN HONOUR,] *Being in honour, dignity, or estimation.* NOT LODGE A NIGHT,] Or, *not continue.* The word, though it properly signifieth 'a night's lodging,' or abiding, Gen. xxviii. 11; Exod. xxiii. 18, yet is used also for longer continuance, Ps. xxv. 13; lv. 8; Zach. v. 4. The Gr. translath, "understandeth not," as the Heb. also in verse 21. ARE SILENCED,] That is, *are cut off, die, or perish*: the Gr. translath, "are like unto them." The Heb. word signifieth 'silence' or 'stillness,' not only in speech, but in motion: as, the sun was still, or silent, when 'it moved not,' Josh. x. 12, 13; and people destroyed, are said to be 'silenced,' Is. xv. 1; and 'the grave or death is called 'silence,' Ps. cxv. 17; and things without life are in the Heb. phrase, "dumb," or silent," Hab. ii. 19; Exod. xv. 16.

VER. 14.—UNCONSTANT FOLLY TO THEM, That is, *is their folly*: or a constant hope to them; that is, is their confidence. The original word hath contrary significations: 'unconstant folly,' Eccl. vii. 27; and 'constant hope,' Ps. lxxviii. 7; Job xxxi. 24; both ways it may here be taken: 'confident hope,' in their own conceit, but indeed folly. The Gr. turneth it "a scandal (or stumbling-block.)" TO THEM AND TO THEIR POSTER-

ITY,] Or, *yet those after them, their successors.* THEIR MOUTH,] That is, *their words, doctrine, counsel, precepts.* The mouth is figuratively used for whatsoever cometh out of the same; as words, or commandment, 1 Sam. xii. 15; Job xxxix. 30; Num. ix. 20; Deut. i. 26; Matt. xviii. 16; Luke xix. 22. The Chald. here differeth much, saying, "This their way occasioneth folly to them, and in their end with their mouth they shall manifest their sons to the world that is to come."

VER. 15.—THEY ARE PUT,] Or *laid*: or, they put, that is, men put them. An Heb. phrase, as Luke xii. 20, "they shall fetch away thy soul," that is, "it shall be fetched away." The like is often used, Ps. cv. 28; cxli. 6. The Heb. text itself sometimes explaineth this; as, 'they had anointed David,' 2 Sam. v. 17, that is, 'David was anointed,' 1 Chron. xiv. 8. Howbeit the Chald. taketh actively, saying, "Like sheep they put the just to death and kill them, and crush the saints," &c. IN HELL,] *Into a ditch: to the lowest grave or state of death, called Sheol.* See the notes on Ps. xvi. 10. DEATH SHALL FEED THEM,] *As a shepherd shall feed and rule them,* as Ps. lxxviii. 72; or 'death shall feed on them to devour them,' as Jer. i. 19. AT THE MORNING,] *The last day of judgment,* for then all that sleep in the dust of the earth shall awake and rise, and the new day of eternal life shall begin. THEIR FORM,] *Their figure, shape, or image, with all their beauty and proportion:* or their rock, that is, their strength, or, (as the Gr. saith,) "their help," that wherein they trust: in Chald., "their body." The Heb. *Tsur* is usually "a rock," here it seemeth to be all one with *Tsurah*, a "form" or "figure:" and this is confirmed by the writing, for though by the vowels and reading it is *Tsur*, yet by the letters it is *Tsir*, which is 'an image,' Is. xlv. 16. And *Tsuram*, is for *Tsuratham*, as *tebunam*, is for *tebunatham*, in Hos. xii. 2. WEAR AWAY IN HELL,] Or, *wax old in the grave;* understanding the word *in*, which is expressed in the Gr.: or without it thus, "Hell (the grave) shall wear away (shall consume) their form." The Heb. *leballath*, being indefinite, "to wear out with age," is here of like signification as that which went before, "shall have rule." The like Hebraism is in Jer.

and their form wear away *in* hell, from his dwelling-place. ¹⁶ But God will redeem my soul from the hand of hell, for he will receive me, Selah. ¹⁷ Fear thou not when a man shall grow rich, when the glory of his house shall be multiplied. ¹⁸ For he shall not when he die take anything, his glory shall not descend after him. ¹⁹ Though in his life he blesseth his soul, and they will confess thee, when thou doest good to thyself. ²⁰ It shall come unto the generation of his fathers, unto continual aye, they shall not see the light. ²¹ Man in honour, and understandeth not, he is likened to beasts *that* are silenced.

xiv. 5; Zach xii. 10; iii. 4. See also Ps. lxxv. 11; lvi. 14; and by this their affliction in hell is meant, as that which one prophet calleth 'wearing out (or wasting,)' 1 Chron. xvii. 9; another calleth 'afflicting,' 1 Sam. vii. 10. FROM HIS DWELLING-PLACE,] That is, *every of them, coming from (or being thrust out of) his dwelling, or home:* as the Gr. saith, "they are thrust from their glory." It may also be Englished, 'for his dwelling-place;' and so the Chald. understood it, saying, "Therefore their bodies shall wax old in Gehenna, because they stretched out their hand, and destroyed the dwelling-place of the house of his divine Majesty.

VER. 16.—FROM THE HAND OF HELL,] That is, *from the power of the grave, death, and damnation.* So of all the faithful he saith, 'I will redeem them from the hand of hell,' Hos. xiii. 14; but 'so can no man redeem himself,' Ps. lxxxix. 49. Hand is put 'for power,' as Ps. xxii. 21. And this is meant 'of the resurrection and redemption of body and soul from damnation by Christ.' FOR HE WILL RECEIVE ME,] Or, *when he shall receive, or take me:* meaning, 'up into heaven, where God himself is,' 1 Thess. iv. 14; John xiv. 3. This manner of speech is used in Gen. v. 24. 'Enoch was no more, for God received him.' The Chald. explaineth this verse thus, "But God will redeem my soul from Gehenna, for he will teach me his law, and will lead me to his portion in the world to come."

VER. 17.—FEAR THOU NOT,] That is, *be not dismayed, or overcome with fear.* The Heb. phrase usually when it counselleth or prayeth against a thing, meaneth the height and full measure of it. So 'fear not,' Gen. l. 19; and 'grieve not,' Gen. xlv. 5; that is, 'he not overcome with grief.' So, 'lead us not into temptation,' Matt. vi. 13; that is, 'let us not be overcome with temptation,' 1 Cor. x. 13. Therefore that which one evangelist writeth, 'Fear not,' Matt. xxviii. 5, another writeth, 'be not astonished,' Mark xvi. 6, noting 'the excess of fear.'

VER. 18.—TAKE ANY THING,] Heb. 'take of all;' that is, ought of all that he hath. 'For we brought nothing into the world, and it is certain that we can carry nothing out,' 1 Tim. vi. 7; Job i. 21.

VER. 19.—THOUGH IN HIS LIFE,] That is, *while he liveth.* So Ps. lxxiii. 5; civ. 33; cxlvi. 2. HE BLESSETH HIS SOUL,] That is, *himself:* as it is written, 'Soul, thou hast much goods laid up for many years, live at ease, eat, drink, and take 'thy pastime,' Luke xii. 19. WILL CONFESS THEE,] *Will commend, laud, and celebrate thee.* DOEST GOOD TO THYSELF,] That is, *makest much of, cherishest, pamperest thyself.* So 'good' is used for 'worldly pleasure and emoluments,' Ps. iv. 7.

VER. 20.—IT SHALL COME,] To wit, *the soul,* foreshadowed of, or the person: or, 'Thou shalt come.' TO THE GENERATION OF HIS FATHERS,] That is, to his wicked predecessors that are dead and gone; as the godly also at their death 'are gathered to their fathers and people,' Judg. ii. 10; Deut. xxxii. 50. Or, 'to the habitation of his fathers, their house or lodge;' for so *Dor* is used for an 'habitation,' Is. xxxviii. 12. The Chald. applieth this first branch to the just, the latter to the wicked. "The memory of the just shall come to the generation of the fathers, but the wicked for ever and ever shall not see the light." TO CONTINUAL AYE THEY SHALL NOT SEE,] Or, *which for ever shall not see the light,* to wit, the light of the living here on earth, as Ps. lvi. 14; Job xxxiii. 28, 30; nor the light of joy in the world to come, being cast out into 'the utter darkness,' Matt. viii. 12.

VER. 21.—UNDERSTANDETH NOT,] Or, *discerneth not,* wanting prudence. A repetition of the 13th verse with a little change of *jalín, lodgeth, into jabín, understandeth;* which the Chald. openeth thus; "A man, a sinner, when he is in honour, and understandeth not; when his honour is taken away, he is like a beast and brought to nothing."

PSALM L.

1. *The majesty of God in the church.* 5. *His order to gather saints.* 7. *The pleasure of God is not in legal sacrifices ; 13. but in sincerity of obedience.* 16. *The wicked are shut out from God's covenant.* 21. *They abuse God's patience to their destruction, 23. but the godly shall see his salvation.*

¹ A Psalm of Asaph.

² THE God of gods, Jehovah speaketh and calleth the earth, from the rising up of the sun, unto the going down thereof. Out of Zion, the whole perfection of beauty, God shineth clearly. ³ Our God come and not keep silence, a fire shall eat before him, and round about him shall a storm be moved vehemently. ⁴ He will call to the heavens from above, and to the earth to judge his people. ⁵ Gather ye to me my gracious saints, that have stricken my covenant with sacrifice. ⁶ And the heavens shall openly shew his justice, for God he *is* judge, Selah. ⁷ Hear, O my people, and I

VER. 1.—A PSALM OF ASAPH,] That is, made by him, as the Chald. saith, “an hymn by the hand of Asaph,” or “to Asaph,” that is, committed unto him to sing. For Asaph was a seer or prophet, which made psalms as did David, 2 Chron. xxix. 30. Also he and his sons were singers in Israel, 1 Chron. xxv. 2. THE GOD OF GODS,] That is, God of all angels, judges and rulers of the world; or, as the Chald. saith, “the mighty (God) the God of Jehovah.” Three titles of God here used together, *El, Elohim, Jehovah*. So in Jos. xxii. 22. THE GOING DOWN,] That is, *the west*, where the sun setteth, or (after the Heb. phrase) goeth in, as at the rising, it is said to go out, or come forth, Gen. xix. 23.

VER. 2.—OUT OF ZION,] The state of the church under the gospel, Heb. xii. 18, 22; Ps. ii. 6; therefore in this Psalm, the legal sacrifices appointed at mount Sinai, are reprov'd, and the worship of God in spirit and truth commended. THE WHOLE PERFECTION,] Or the universality of beauty, that is, which is holy and perfectly beautiful. See the like praise of Zion, Ps. xlviii. 3; Lam. ii. 15. SHINETH CLEARLY,] As the sun shineth in his strength, that is, appeareth in glorious majesty. This also is a sign of favour, Job x. 3; Ps. lxxx. 2. So ‘God shined from mount Paran,’ Deut. xxxiii. 3.

VER. 3.—OUR GOD IS COME,] A prayer to hasten his coming, as in Rev. xxii. 20; or as the former, ‘our God will come.’ So the Chald. paraphraseth, “the just shall say, In the day of the great judgment, our God will come, and not be silent, to execute the vengeance of his people.” FIRE SHALL EAT,]

That is, *consume, devour*. So God is called an ‘eating fire,’ Deut. iv. 24, that is, as the apostle expoundeth it, a ‘consuming fire,’ Heb. xii. 29, and the sight of his glory on mount Sinai, was like ‘eating (consuming) fire,’ Exod. xxiv. 17; and ‘fire out of his mouth eateth,’ Ps. xviii. 9. A STORM BE MOVED,] *A tempest raised*; which maketh fire the more fierce and forcible. And these things signify Christ’s judgments against hypocritical carnal worshippers: see Mal. iii. 1—3; Mat. iii. 12.

VER. 4.—CALL TO THE HEAVENS, &c.,] That heaven, and earth may bear record; as in Deut. xxxi. 28; xxxii. 1. The Chald. expoundeth it, “he will call the high angels from above, and the just of the earth from beneath.”

VER. 5.—HAVE STRICKEN MY COVENANT,] Or, *have cut*, that is, made covenant with me with sacrifice. For at holy covenants the sacrifices were cut asunder, and they went between the parts, Gen. xv. 10, 13, 18; Jer. xxxiv. 18. See Ps. xxv. 10. See also a covenant between God and his people with sacrifice, Exod. xxiv. 4—8. The Chald. openeth it thus: “which have stricken the covenant, and confirmed the law, and been busied in prayer, which is like to sacrifices.”

VER. 6.—AND THE HEAVENS,] Hereby may be meant the heavenly angels, as in Job xv. 15, and so the Chald. translateth, “high angels,” or the meteors in the air, thunder, lightning, &c., Exod. xix. 16, 18. See also Ps. xcvii. 6; lxxxix. 6. HE IS JUDGE,] Himself in his own person, and not by his servants only as aforetime, Heb. i. 1, 2; 2 Tim. iv. 1.

will speak, O Israel, and I will testify to thee; *I am* God thy God. ⁸ I will not reprove thee for thy sacrifices, for thy burnt-offerings *are* before me continually. ⁹ I will not take a bullock out of thine house; goat-bucks out of thy folds. ¹⁰ For every wild beast of the wood *is* mine; the beasts *that be* on a thousand mountains. ¹¹ I know all the fowl of the mountains, and the store of beasts of the field *is* with me. ¹² If I were hungry I would not tell it thee, for mine *is* the world, and the plenty thereof. ¹³ Will I eat the flesh of mighty *bulls* and drink the blood of goat-bucks? ¹⁴ Sacrifice thou to God a confession, and pay thy vows to the most high. ¹⁵ And call on me in day of distress, I will release thee, and thou shalt glorify me. ¹⁶ But to the wicked saith God, What hast thou to do to tell my statutes, and *that* thou shouldest take up my covenant on thy mouth. ¹⁷ And thou hatest nurture, and castest my words behind thee. ¹⁸ If thou seest a thief, then thou runnest with him, and thy part *is* with the adulterers. ¹⁹ Thy mouth thou sendest out in evil, and thy tongue joineth together deceit. ²⁰ Thou sittest, thou speakest against thy brother, against thy mother's son thou gavest ill report. ²¹ These *things* thou hast done, and I kept

VER. 7.—TESTIFY TO THEE,] That is, give thee contestations, admonitions, charges, &c., to cause the more obedience, as Neh. ix. 29; 2 Kings xvii. 15; Exod. xix. 21, 23; or, testify against thee, (as this phrase sometimes signifieth, Deut. iv. 26; xxxi. 28,) that is, convince thee of disobedience. Both these are done in this Ps.; verses, 14, 15, 18, 19, &c.

VER. 8.—FOR THY SACRIFICES,] So elsewhere he saith, 'I spake not to your fathers, &c., concerning sacrifices,' Jer. vii. 22. ARE BEFORE ME,] So the Gr. explaineth it, and so Israel used to weary God with outward offerings, Is. i. 11, 14; Mic. vi. 6, 7; Amos iv. 4, 5.

VER. 9.—GOAT-BUCKS,] The *he-goats*; such with bullocks, were principal in the sacrifices, Num. vii. 17, 23, &c.; Ps. lxxvi. 15.

VER. 11.—STORE OF BEASTS,] All sorts of beasts that range about. So Ps. lxxx. 14.

VER. 12.—IF I WERE HUNGRY,] 'This the Chald. expoundeth, "If the time come of the continual sacrifice, I will not tell thee." So it may be a prophecy of Christ's abolishing the daily sacrifice, as in Dan. ix. 27.

VER. 14.—A CONFESSION,] *A thank-offering.* There was an oblation in the law thus called, Lev. vii. 12, 15, mentioned also in Ps. cxvi. 17; cvii. 22; which the apostle openeth, exhorting to offer 'the sacrifice of praise continually to God, that is, the fruit of the lips, confessing to his name,' Heb. xiii. 15. See also Ps. xcv. 2. The Chald. saith, "Subdue evil concupiscence, and it shall be counted before the Lord as a sacrifice of con-

fession. VOWS TO THE MOST HIGH,] That is, *to God*, Gen. xiv. 18; so he that in Luke vi. 35, is 'the most High,' in Mat. v. 45, is 'our Father which is in heaven.' To him vows were made with prayers, Gen. xxviii. 20; Ps. lxi. 6; and paid with thanksgiving, Ps. lxxv. 2; and lxxvi. 13, 14; and by law their payment was required, Deut. xxiii. 23; Eccl. v. 5; Ps. lxxvi. 12; and there were sacrifices for vows, Lev. vii. 16. But the Chald. referreth this here to the vow which they made at 'mount Sinai, to confirm the commandments,' (Exod. xix.)

VER. 16.—WHAT HAST THOU TO DO,] The Heb. phrase is 'what to thee?' The Gr., "wherefore dost thou?"

VER. 17.—NURTURE,] Or, *restraint, chastisement*; which is 'the way of life,' Prov. vi. 23; xii. 1. The Chald. addeth, 'nurture of wise men.' BEHIND THEE,] Or, *after thee*. See a like speech, Neh. ix. 26.

VER. 18.—THEN THOU,] Heb. *and thou runnest*, or readily consentest, takest pleasure. *And* may be omitted in our English; it serveth to increase the readiness and earnestness of the affections. 'He that partaketh with a thief hateth his soul,' Prov. xxix. 24.

VER. 19.—THOU SENDEST OUT,] That is, *usest and appliest.* THY TONGUE JOINETH,] Or, with thy tongue thou joinest, framest, compactest.

VER. 20.—ILL REPORT,] Or, *infamy, offensive scandalous speech*; (as the Gr. turneth it, 'scandal,') a word not found but in this place.

VER. 21.—I WAS SURELY,] Heb. I being,

silence, thou didst think that I was surely like thee; I will reprove thee and set in order to thine eyes. ²² O now consider this ye that forget God, lest I tear, and *there be* no rescuer. ²³ He that sacrificeth confession, honoureth me, and he that disposeth *his* way, I will cause him to see the salvation of God.

had been, or was. SET IN ORDER,] To wit, thy faults; as the Gr. explaineth it, "I will set thy sins before thy face." The Chald. giveth this paraphrase, "Thou thoughtest to be for ever; thou saidst in thy heart, I shall be like God: but I in powerful wrath will take vengeance on thee, I will rebuke thee in this world, and order the judgment of Gehenna in the world to come, before thee.

VER. 22.—NO RESCUER,] Or, *no deliverer*. A similitude taken from lions, which catch and tear their prey, from whose jaws none can rescue. See the like in Hos. v. 14.

VER. 23.—HE THAT SACRIFICETH CONFESSION,] That is, which giveth confession, or thanks, as a sacrifice; the Gr. translateth "the sacrifice of praise shall glorify me;" the Chald. "He that slayeth evil concupiscence, and subdueth it, it shall be counted to him as a sacrifice of confession." DISPOSETH HIS WAY,] Compositeth and ordereth it according to these directions: or, he that putteth this way before him. TO SEE THE SALVATION,] That is, *to enjoy it*; or, I will show it him. In Heb. the word *in* redoundeth. See Ps. xxvii. 4. So Ps. xci. 16; lxxxv. 8.

P S A L M L I.

1. *David prayeth for remission of sins, whereof he maketh a deep confession.* 8. *He prayeth for sanctification.* 18. *God delighteth not in sacrifice, but in a broken spirit.* 20. *A prayer for the Church.*

¹ To the master of the music, a Psalm of David. ² When Nathan the prophet came unto him after he had gone in unto Bathsheba.

³ BE gracious to me, O God, according to thy kind mercy, according to the multitude of thy tender mercies wipe away my trespasses. ⁴ Much wash me from my iniquity, and cleanse me from my sins. ⁵ For I know my trespasses, and my sin *is* before me

VER. 2.—HE HAD GONE IN,] To wit, *into the chamber*, as Judg. xv. 1, that is, had lien with, as the phrase importeth, Gen. vi. 4, and is expressed, 2 Sam. xi. 4. BATHSHEBA,] The daughter of Eliam, 2 Sam. xi. 3, called also Bathshua, daughter of Ammiel, 1 Chron. iii. 5. She was wife to captain Urijah the Hittite, and while her husband was at the leaguer of Rabbah, David lay with her; and she being with child, he first sought to cover his fault by sending for Urijah home, that he might be esteemed the father; which not succeeding, he sent him back with private letters to Joab the general to procure his death. Which being done, David married his wife Bathsheba, so thinking to cover his sin. But God was displeased, and sent Nathan to reprove David; whereupon he repented and made this Psalm, for an example

unto, and comfort of sinners. See the history at large, 2 Sam. xi. and xii.

VER. 4.—MUCH WASH ME,] Or, *multiply wash me*, that is, thoroughly wash me again and again. He applieth the washings used in the law, (Lev. xi. 25, 32; Exod. xix. 10; Num. xix. 19.) to the spiritual washing from sin in the blood of Christ, Rev. vii. 14; John i. 7. So after in ver. 9, and Jer. iv. 14. The Heb. *hereb* (or *harbeh*) multiply, is used for *much*, as 2 Kings x. 18, where it is opposed to *little*. And that which in one place is written *harbeh*, multiply; in another is *la-rob*, and *rabbah*, much as 1 Kings x. 10, with 2 Chron. ix. 9, 2 Sam. viii. 8, with 1 Chron. xviii. 8.

VER. 5.—I KNOW,] Or, *acknowledge*. So Is. lix. 12; Jer. iii. 13.

VER. 6.—AGAINST THEE,] Or, *unto thee*

continually. ⁶ Against thee, against thee only have I sinned, and have done that *which* is evil in thine eyes, that thou mayest be just when thou speakest, mayest be pure when thou judgest. ⁷ Lo in iniquity was I painfully brought forth, and in sin my mother conceived me. ⁸ Lo the truth thou delightest in the inward *parts*, and in the secret thou hast made me know wisdom. ⁹ Thou wilt purge me from sin with hyssop, and I shall be clean, wilt wash me and I shall be whiter than snow. ¹⁰ Thou wilt make me to hear joy and gladness, the bones *that* thou hast crushed, shall be gladsome. ¹¹ Hide thy face from my sins, and wipe away all my iniquities.

only. This is either because he concealed his sins from men, but could not from God, 2 Sam. xii. 12: or, that only God could remit the punishment of his sin, Is. xliii. 25. So Ps. xli. 5. I HAVE SINNED,] And so am deprived of the glory of God, as Rom. iii. 23. THAT WHICH IS EVIL, &c.] *Which displeaseth thee.* This hath reference to 2 Sam. xi. 9; xi. 27. THAT THOU MAYEST BE JUST,] That is, 'thou hast suffered me to fall into sin, that thou mayest be just (or justified) in whatsoever thou hast spoken for the salvation of thy servant, or punishment of my sin,' 2 Sam. xii. 10. For the injustice of man commendeth the justice of God, Rom. iii. 4, 5, or it may have reference to the former words, 'I know (and acknowledge) my sin, that thou mayest be just.' WHEN THOU SPEAKEST,] Or, *in thy speaking*, that is, in thy words, as Rom. iii. 4, so after, in 'in thy judging.' MAYEST BE PURE,] Or, *clear, sincere, unprovable*, and consequently mayest win the victory in judgment: whereupon the apostle (according to the Gr. version,) saith, "mayest overcome," Rom. iii. 4. The Heb. *zakah* also in the Syriac tongue, is used for "overcoming."

VER. 7.—IN INIQUITY,] The perverseness or viciousity of nature, commonly called original, and by the apostle, 'inhabiting sin,' Rom. vii. 17, whereby all men are carnal, sold under sin, John iii. 6; Rom. vii. 14. The Chald. calleth it, "the sin of evil concupiscence." This David maketh the fountain of all his actual sins. PAINFULLY BROUGHT FORTH,] *Born with sorrow.* The Heb. signifieth, "the painful travail of child-birth," Is. xxvi. 17, 18; li. 2; Ps. xxix. 9. CONCEIVED,] Or, *was warm in heat*, as Gen. xxx. 38, 39, 41.

VER. 8.—THE INWARD PARTS,] Or, *the covered parts*, 'the heart roots where wisdom is seated of God,' Job xxxviii. 36, named in Heb. of 'covering,' 'plaistering,' or 'par-getting.' THE SECRET,] Or, *the closed place* which being referred to the person, meaneth the heart, which God reneweth, Ezek. xxxvi. 26, and wherein 'he writeth his laws,' Heb.

viii. 10. And thus the Chald. expoundeth it, "the close place of the heart," which the apostle calleth the 'hidden man of the heart,' 1 Pet. iii. 4; or if it be referred to the thing, it meaneth the 'secrets of wisdom,' Job xi. 6; 'the wisdom of God in a mystery,' the hidden wisdom manifested by the gospel, 1 Cor. ii. 7. And thus the Gr. applieth it, "saying, 'the unmanifest and hidden things of wisdom thou hast manifested to me.'" HAST MADE,] Or, *wilt make me know*, thus he riseth by faith out of his sin, being taught wisdom of God.

VER. 9.—THOU WILT PURGE ME FROM SIN,] Or prayerwise, 'purge thou me from sin,' or make me sinless, expiate or purify my sins. Prayers are often made in this manner, as with assurance that they shall be performed. See the note on Ps. xvii. 8. EIZOP,] Or, *hyssop*, of the Heb. *ezob*, and Gr. *hyssopos*, an herb or tree growing out of the wall, 1 Kings iv. 33, appointed in the law for to sprinkle and cleanse with, Exod. xii. 22; Num. xix. 6, 18; Lev. xiv. 4, 6, 49; Heb. ix. 19; and the sprinkling with it, was the last part of the purification of the unclean, here used to signify the full cleansing from sin by the blood of Christ, Heb. ix. 13, 14, whether it were that herb which we now call Eizop, or no, is uncertain. The Chald. paraphraseth, 'Thou wilt sprinkle me like a priest, which sprinkleth the unclean with the purifying waters, with hyssop, with the ashes of an heifer, and I shall be clean. WASH ME,] Another legal rite for purifying the unclean, Lev. xiv. 8; xxv. 5, 8, 13, 22; figuring our sanctification, Heb. x. 22; Tit. iii. 5; Is. iv. 4.

VER. 10.—TO HEAR JOY,] The joyful tidings of the forgiveness of my sins. BONES THAT THOU HAST CRUSHED,] Or, *brayed*; noting hereby the greatness of his grief and affliction, Job ii. 2, 5; xxx. 17; xxxiii. 19, 21; Ps. xxxviii. 4.

VER. 11.—HIDE THY FACE,] That is, *regard not my sins, to visit them on me.* See the contrary, Ps. xc. 5; cix. 11, 15, Jer. xvi. 17.

¹² A clean heart create thou to me, O God, and a firm spirit renew thou within me. ¹³ Cast me not from thy face, and take not from me thy spirit of holiness. ¹⁴ Restore to me the joy of my salvation, and firmly sustain me *with* a free spirit. ¹⁵ I will teach trespassers thy ways, and sinners shall convert unto thee. ¹⁶ Deliver me from bloods, O God, the God of my salvation, my tongue shall shout thy justice. ¹⁷ Lord, thou shalt open my lips, and my mouth shall shew forth thy praise. ¹⁸ For thou delightest not sacrifice, else would I give it; burnt-offering thou wilt not contentedly accept. ¹⁹ The sacrifices of God *are* a broken spirit; a heart broken and contrite, O God, thou wilt not despise. ²⁰ Do well in thy good pleasure unto Zion, build thou the walls of Jerusalem. ²¹ Then shalt thou

VER. 12.—FIRM SPIRIT,] A spirit ready, prepared, steadfast, and certain. The like is applied to the heart, Ps. cxii. 7; lvii. 8.

VER. 13.—FROM THY FACE,] Or, *from thy presence*: this was an effect of God's utmost anger against sinners, 2 Kings xxiv. 20; Jer. vii. 15; lii. 3; Gen. iv. 16. THY SPIRIT OF HOLINESS,] *Thy Holy Spirit*: which the Chald. expoundeth, "thy Holy Spirit of prophecy."

VER. 14.—THE JOY OF THY SALVATION,] The joy which proceedeth from thy salvation and deliverance of me from sin. A FREE SPIRIT,] *A voluntary, free, willing spirit*, or "a princely ruling spirit," as the Gr. turneth it. See this word, Ps. xlvii. 10, by a free or princely spirit, he meaneth a spirit not in bondage to sin, called elsewhere 'the spirit of adoption,' Rom. viii. 15, 16, whereby a man is made willing to obey the Lord, as Exod. xxxv. 21.

VER. 16.—FROM BLOODS,] That is, from the guilt of my murder in shedding the blood of Urijah: as the Chald. saith, "from the judgment of murder:" or, from my native corruption. See the note on Ps. v. 7. SHALL SHOUT,] Or, *shrill*, sing joyfully, and proclaim thy justification; such as Paul speaketh of, Phil. iii. 9.

VER. 17.—SHALT OPEN MY LIPS,] Shall give me occasion to speak freely and boldly: the Chald. addeth, "in thy law." This phrase is used Job xi. 5; xxxii. 20.

VER. 18.—ELSE I WOULD GIVE IT,] Or, *for else I would give it*. As the Greek turneth it, "if thou wouldest sacrifice, I had given it."

VER. 19.—THE SACRIFICES OF GOD,] That is, *which please God*; or, as the Chald. saith, "holy to God." So 'the works of God,' John vi. 28. HEART BROKEN,] To wit, with sorrow for sin. So Is. lxi. 1; Luke iv. 18. Compare with this, Rom. xii. 1; also Is. lvii. 15; lxvi. 2.

VER. 20.—DO WELL,] Or, *do good*, deal bounteously: it comprehendeth all things

needful, for profit or pleasure. UNTO ZION,] The church and place of public worship. See Ps. ii. 6. WALLS OF JERUSALEM,] Or, of *Jerushalaim*, as the Heb. writeth it in the dual form, as it were the double Jerusalem, to wit, the higher and the lower; from which the apostle gathereth an allegory, Gal. iv. 25, 26. This city was first called Salem, that is, peace, where Melchisedeck was king, Gen. xiv. 18; Heb. vii. 2. It was named also Jebus, Judg. xix. 10, of one Jebusi son of Canaan, Gen. x. 16, and was possessed by his seed the Jebusites, who held therein the fort of Zion, till David won it from them, 1 Chron. xi. 4, 5, 7. Here also was the mount Morijah, whereon Solomon built the temple, 2 Chron. iii. 1, where Abraham offered his son Isaac, Gen. xxii. 2. And because there God's providence was seen, he named the place 'Jehovah-jireh,' Gen. xxii. 14, which, Jireh put to the former name Salem, maketh it Jerusalem, where peace is seen: and as the city was enlarged by taking in mount Jireh, or Morijah, so is the name: yet sometimes, (though very rare) it is called by the first name Salem, as Ps. lxxvi. 3. This city God chose to be the place of his public worship, and there to dwell, 2 Chron. vii. 12; Ps. cxxxii. 13, 14, and honourable things are spoken of this city, Ps. lxxxvii. 3, and of the walls thereof, which in the Jerusalem from above are of jasper stone, with twelve foundations, garnished with all manner of precious stones, and having the names of the Lamb's twelve apostles, Rev. xxi. 11, 14, 18, 19, &c.; the walls are called Salvation, and the gates Praise, and they 'are ever in God's sight,' Is. lx. 18; xlix. 16. For the building up of these doth David here pray.

VER. 21.—THEN SHALT THOU ACCEPT,] When the place is builded which thou hast chosen; for he forbade his people to offer 'in every place,' Lev. xvii. 5, 8, 9; Deut. xii. 11, 13, and promised to accept their sacrifices on his holy mountain, Ezek. xx. 40. Therefore Israel was in great affliction and

delightfully accept the sacrifices of justice, the burnt-offering and the whole oblation: then shall they offer up bullocks upon thine altar.

reproach, when the walls of Jerusalem were unbuilt, Neh. i. 3, and the people's negligence in building God's house was sharply blamed, Hag. i. 2, 4, 8, 9; ii. 15, &c. OF JUSTIFICATION,] That is, sacrifices offered in faith, and according to the will of God. See Ps. iv. 6. THE WHOLE OBLATION,] The *Calil*: a kind of oblation that was wholly and

every whit given up in fire unto God: and differed from the *ghnola*, or burnt-offering, which was only of 'beasts or birds,' Lev. i., whereas the *calil* was also of flour, called the meat-offering, but burned altogether, which the common meat-offerings were not, Lev. vi. 20, 22, 23. It was also of beasts, 1 Sam. vii. 9.

PSALM LII.

David condemning the spitefulness of Doeg, prophesieth his destruction; 8. at which the just shall rejoice. 10. David upon confidence of God's mercy, giveth thanks.

¹ To the master of the music, an instructing psalm of David.
² When Doeg the Edomite came and showed to Saul, and said to him, David came into the house of Abimelech.

³ WHY boastest thou in evil, O mighty man? the mercy of God endureth all the day. ⁴ Thy tongue thinketh woful evils, as a sharp razor doing deceit. ⁵ Thou lovest evil more than good; falsehood more than to speak justice, Selah. ⁶ Thou lovest all words of swallowing, the tongue of deceit. ⁷ Also God will destroy thee to perpetuity, he will pull thee away and pluck thee out of the tent,

VER. 2.—DOEG,] A servant of king Saul, and master of his herdmen, 1 Sam. xxi. 7. THE EDMITE,] That is, an *Edomite*, or, *Idumean*, as the Gr. here translateth: or a man of "Adamah," a city of the tribe of Naphtali, Josh. xix. 36. OF ABIMELECH,] David flying from Saul's tyranny, came for comfort to the house of God in Nob, where Abimelech the priest administered. He gave unto David and his company the shew-bread to eat, armed him with the sword of Goliath the Philistine, and asked counsel of the Lord for him. Doeg saw this, and told king Saul, and after (when no other man would) himself at the king's commandment ran upon Abimelech and the priests, and killed eighty-five persons: and Nob the city of the priests he smote with the edge of the sword, both man, woman, child, and beast. But Abiathar, Abimelech's son, escaped unto David, and told him, who thereupon made this psalm. See 1 Sam. xxi.; xxii.; Matt. xii. 3, 4.

VER. 3.—IN EVIL,] The Chald. expound-

eth it, "in an evil tongue." O MIGHTY MAN,] Or, *potentate*, Doeg is thus named, for his chief place over king Saul's herdmen, 1 Sam. xxi. 7; and his killing of so many priests of the Lord, 1 Sam. xxii. 18, 19; in which mischievous prowess he vaunted himself.

VER. 4.—THINKETH,] Or understand, *Why thinketh thy tongue?* that is, uttereth the evils thought and premeditated. DOING DECEIT,] That is, as a razor which instead of cutting the hair, cutteth the throat. Or it may be referred to the man, "O doer of deceit," as the Gr. saith, "thou hast done deceit."

VER. 5.—JUSTICE,] That is, *truth* or *faithfulness*.

VER. 6.—WORDS OF SWALLOWING,] Or of devouring, of perniciousness, that is, pernicious words which cause destruction.

VER. 7.—DESTROY,] Or pull thee down: a similitude taken from buildings pulled down, Lev. xiv. 45; applied here to man's overthrow. So Job xix. 10. PULL THEE

and will root thee up, out of the land of the living, Selah. ⁸ And the just shall see and fear, and shall laugh at him. ⁹ Behold the man *that* put not God *for* his strength, but trusted in the multitude of his riches; he was strong in his woful evil. ¹⁰ But I, as a green olive in the house of God, I trust in the mercy of God ever and aye. ¹¹ I will confess thee for ever, for thou hast done *this*; and will patiently expect thy name, for *it is* good before thy gracious saints.

AWAY,] Or *take thee hence*, as a coal of fire is taken with the tongs, Is. xxx. 4. PLUCK THEE,] As the stakes are plucked up when the tent is removed. This is applied to expulsion out of one's settled place; and is opposed to stablishing, Deut. xxviii. 63; Prov. ii. 22; xv. 25. ROOT THEE UP,] As a tree plucked up by the roots, Jude 12. So Job xxxi. 12. LAND OF THE LIVING,] That is, *this world*. See Ps. xxvii. 13.

VER. 8.—SHALL SEE,] The Chald. paraphraseth, “shall see thy punishment, and fear before the Lord.”

VER. 9.—THE MAN,] The *mighty man*. It hath reference to verse 3. HE WAS STRONG,] Or, *would be strong*, and *prevail*; as Ps. ix. 20; or ‘strengthened and hardened himself.’ HIS WOFUL EVIL,] Or, *in that he hath*, that is, *his substance*; the Gr. saith, “in his vanity.”

VER. 10.—GREEN OLIVE,] Always fresh and flourishing. See Ps. xxxvii. 35; Jer. xi. 16. AYE,] *Continually*: see Ps. ix 6.

VER. 11.—HAST DONE,] The Chald. addeth, “hast done the vengeance of my judgment.”

PSALM LIII.

David describeth the corruption of a natural man, 5. and convinceth them by the light of their consciences. 7. He glorieth in the salvation of God.

¹ To the master *of the music* on Machalath, an instructing *psalm* of David.

² THE fool saith in his heart *there is* no God: they have corrupted, and have made *themselves* abominable *with* injurious evil; *there is* none that doth good. ³ God from the heavens looked down upon the sons of Adam, to see if there were *any* that understandeth, that seeketh God. ⁴ Every one is gone back, together they are become unprofitable: *there is* none that doth good, none, not one. ⁵ Do they not know, that work painful iniquity, that eat my people *as* they eat bread, they call not upon God. ⁶ There they dreaded a dread *where* no dread was, for God hath scattered the

VER. 1.—MACHALATH,] This seemeth to be a kind of instrument much like Nechiloth, Ps. v. 1. It may also be interpreted ‘sickness’ or ‘infirmity.’ So in the title of Ps. lxxxviii. AN INSTRUCTING PSALM,] *Maskil*: see Ps. xxxii. 1. This psalm is the same in effect, and almost in words, with the xivth Psalm, some few things changed. See the notes there.

VER. 2.—WITH INJURIOUS EVIL,] So the Gr. saith, “with iniquities they are made abominable.” Or, we may read, “they have done abominable iniquity.”

VER. 4.—EVERY ONE IS GONE BACK,] Heb. “All he,” that is, “Each one,” or whosoever he be, in particular. In Ps. xiv. 3; he speaketh generally, ‘all is departed.’

VER. 6.—WHERE NO DREAD WAS,] That

bones of him that besiegeth thee; thou hast made *them* abashed, for God hath contemptuously cast them off. ⁷ Who will give out of Zion the salvations of Israel? when God returneth the captivity of his people, Jacob shall be glad, Israel shall rejoice.

is, *no cause of dread*. God giveth to the wicked 'a trembling heart,' Deut. xxviii. 65; and 'a sound of fear is in their ears,' Job xv. 21; yea 'the sound of a leaf chaseth them, and they flee when none pursueth,' Lev. xxvi. 36; Prov. xxviii. 1. OF HIM THAT BESIEGETH THEE,] Or, *that pitcheth camp against thee*, speaking to the godly man. The Gr. turneth it, "of men-pleasers." HAST MADE THEM ABASHED,] Or,

shalt make abashed, (for it is a promise, but set down as already performed, for the more assurance) or, 'shall put to confusion,' to wit, them, 'or 'their counsel,' as they would have confounded thine. See Ps. xiv. 6.

VER. 7.—WHO WILL GIVE,] A wish: O that there were given, &c. See the notes on Ps. xiv. 7. SALVATIONS,] That is, *full salvation, health or deliverance*.

PSALM LIV.

David complaining of the Ziphims, prayeth for salvation. 6. Upon his confidence in God's help he promiseth sacrifice.

¹ To the master of the music on Neginoth, an instructing *psalm* of David. ² When the Ziphims came and said unto Saul, Doth not David hide himself with us?

³ O GOD, in thy name save me, and in thy power judge me. 'O God, hear my prayer, hearken to the words of my mouth. ⁵ For strangers are risen up against me, and daunting tyrants seek my soul, they have not set God before them, Selah. ⁶ Lo, God is mine helper, the Lord is with them that uphold my soul. ⁷ He will turn the evil to my enviers: in thy truth suppress thou them. ⁸ With voluntariness I will sacrifice unto thee, I will confess thy

VER. 2.—ZIPHIMS,] Or *Zipheans*, the inhabitants of *Ziph*, a city in the tribe of Judah, Josh. xv. 24; by which there was a wilderness and wood, wherein David hid himself when he fled from Keilah for fear of king Saul, and was betrayed by these *Ziphims* unto the king, once and the second time, whereupon he made this psalm. See the history, 1 Sam. xxiii. 14, 15, 19, &c.; xxvi. 1, 2.

VER. 5.—STRANGERS,] The Ziphims, estranged from God, and alienated from his people, Ps. lviii. 4; Is. i. 4. So wicked men are called 'heathens,' Ps. lix. 6. In Ps. lxxxvi. 14; this is repeated by David; but for Zarim, strangers, there he calleth them Zedim, proud. DAUNTING TYRANTS,] *Terrible dismayers*, as Saul and his retinue, whose terror daunted many. See Ps. x. 18.

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SEEK MY SOUL,] My life, to take it away: see the note on Ps. xxxv. 4.

VER. 6.—WITH THEM THAT UPHOLD,] Or, *among the upholders*, the valiant soldiers that helped David in his battles, as 1 Chron. xii. 1; &c. a like manner of speech is, Judg. xi. 35; 'thou art among them that trouble me.'

VER. 7.—RETURN THE EVIL,] To wit, which they intend against me. For 'the righteous escapeth out of trouble, and the wicked shall come in his stead,' Prov. xi. 8. SUPPRESS THEM,] *Restrain them, or cut them off*. Compare Ps. cxliii. 12.

VER. 8.—WITH VOLUNTARINESS,] Or, *In freeness*, that is, freely, liberally, of a willing mind. Such sacrifices the law mentioneth; Lev. vii. 16.

3 U

name Jehovah, because *it is good*. ⁹ For he hath freely rid me out of all distress, and mine eye hath seen on mine enemies.

VER. 9.—EYE HATH SEEN,] To wit, the work, or reward of God; in Chald. “the vengeance on mine enemies,” mentioned before in verse 7, and as is expressed in Ps.

xc. 8; but often this word is concealed, as Ps. xxxv. 21; xcii. 12; or hath viewed them with delight: see Ps. xxii. 18.

PSALM LV.

1. *David in his prayer complaineth of his fearful case.* 10. *He prayeth against his enemies, of whose wickedness and treachery he complaineth.* 17. *He comforteth himself in God's preservation of him, and confusion of his enemies.*

¹ To the Master *of the music*, on Neginoth, an instructing *Psalms* of David.

² HEAR thou, O God, my prayer, and hide not thyself from my supplication for grace. ³ Attend to me, and answer me; I mourn in my meditation, and make a troubled noise. ⁴ For the voice of the enemy, because of the vexation of the wicked: for they bring upon me painful iniquity, and in anger they spitefully hate me. ⁵ My heart is pained within me, and the terrors of death are fallen upon me. ⁶ Fear and trembling are come into me, and horror hath covered me. ⁷ So that I say, Who will give me a wing as a dove, *that I might fly and dwell.* ⁸ Lo, I would make far off *my* wandering flight, I would lodge in the wilderness, Selah. ⁹ I would hasten my safe escaping from the wind of driving forward, from the

VER. 3.—I MOURN,] As one cast down with sorrow, making a doleful noise. MEDITATION,] Or discoursing, talk, prayer, complaint. The Heb. *siach*, signifieth any large discourse or exercise of the mind or mouth, by busy musing, talking, praying, communing with one's self or others.

VER. 4.—THEY BRING,] *They make move*, or turn upon me iniquity; both by unjust imputation of evil, and inflicting of punishment. For the word is used both for iniquity and the punishment thereof, as is noted Ps. v. 6. The Chald. saith, ‘they testify a falsehood against me.’ SPITEFULLY HATE ME,] Or, bear me a private grudge, with a purpose to avenge, as the word signifieth, Gen. xxvii. 41; l. 15.

VER. 5.—IS PAINED,] Or, *trembleth with pain*. The word usually meaneth such pains as a woman feelth in her travail.

VER. 6.—HORROR,] Or, *amazed quaking*, when the senses are smitten with astonishment. Therefore the Gr. turneth it, “darkness.”

VER. 7.—WHO WILL GIVE,] A wish, ‘O that I had,’ or, ‘O that some would give.’ See Ps. xiv. 7. WING AS A DOVE,] Which being a fearful bird, flieth fast to deserts and rocks to hide itself, Jer. xlviii. 28; *wing* is put for *wings*, as *fowl* for *fowls*, Ps. viii. 9. THAT I MIGHT FLY,] Or, ‘I would fly and dwell,’ to wit, ‘somewhere, where I can find safety;’ but no place is named, to note the more uncertainty.

VER. 8.—IN THE WILDERNESS,] The place whither ‘the woman (the church) also flieth’ in her persecution, Rev. xii. 6, 14.

VER. 9.—HASTEN SAFE ESCAPING, &c.,] Or, *I would speed my evasion*, hasten my deliverance. So David ‘hastened his flight from Absalom,’ 2 Sam. xv. 14, &c. FROM WIND OF DRIVING FORWARD,] That is, *from the driving (stormy) wind*, that beareth all things away before it: meaning the storm of persecution, which forced him to fly. The Gr. turneth it, “from pusillanimity (or feebleness of spirit):” intimating his inmost fears driving him to this flight.

tempest. ¹⁰ Swallow *them*, Lord, divide their tongue, for I see violent wrong and strife in the city. ¹¹ Day and night they compass it upon the walls thereof, and painful iniquity and molestation *are* within it. ¹² Woeful evils *are* within it, and fraud and guile departeth not from the street thereof. ¹³ For not an enemy reproached me, for I could bear *it*: not my hater magnified against me, for I could be hidden from him. ¹⁴ But *it was* thou, O man esteemed of as myself, my guide, and my known acquaintance. ¹⁵ We which together made sweet secret *counsel*, went unto God's house with the society. ¹⁶ Let death seize upon them, let them go down quick to hell; for evil *are* in their dwelling-place in their inmost part. ¹⁷ I will call unto God, and Jehovah will save me. ¹⁸ Evening, and morning, and *at noon*, will I meditate and make a noise,

VER. 10.—SWALLOW,] That is, *destroy*. It hath respect to Dathan and Abiram's death, who with their company were swallowed alive into the earth, Num. xvi. 32; as after in the 16th verse here is explained. DIVIDE THEIR TONGUE,] For, *their tongues*, that is, their language, counsels, plots, &c. As at Babel, tongues were confounded, Gen. xi. 7, so tongues of Absalom's counsellors (that persecuted David) were divided, 2 Sam. xvii. 1—14.

VER. 11.—THEY COMPASS IT,] To wit, *violent wrong and strife*, before mentioned, which were as walls about the town; or they, that is, those wicked persons.

VER. 13.—FOR NOT AN ENEMY,] Or, *because it was no enemy that reproached me*. The Gr. turneth it thus, "for if an enemy reproached me, I could suffer it," &c. For I COULD BEAR,] Heb., *and I could bear it*: and being instead of *for*, or *otherwise*, as in Ps. lx. 13; li. 18. MAGNIFIED,] That is, *speak great and boastful words*. See before Ps. xxxv. 26.

VER. 14.—BUT THOU,] Heb. *and thou*; and is often used for *but*, as Gen. xlii. 10; Is. x. 20. So in Gr., Rom. i. 13, and often in the Psalms. The Chald. addeth, "But thou Ahitophel a man like to me, &c. ESTEEMED OF AS MYSELF,] Or, according to mine order, or estimation, that is, my very equal, my peer: of as much regard and worth as myself. The Gr. turneth it, "like minded:" a word which the apostle useth, Phil. ii. 20. MY GUIDE,] Or, *my duke*, my chieftain, or master. So the Heb. *alluph* is used generally for a duke or chief governor, Gen. xxxvi. 15, &c., and so the Gr. turneth it here. It is also used in special for 'a chief friend,' Prov. xvi. 28; xvii. 9; Mic. vii. 5, which sense is good in this place. Ahitophel may be the man here aimed at, as the Chald. nameth him, who was one of David's princes and friends, even his chief counsellor, and

became a traitor, 2 Sam. xv. 12, 31; xvi. 23. MY KNOWN ACQUAINTANCE,] Or, 'my familiar whom I acquainted with my counsels, purposes,' &c. as Ps. xxxi. 12.

VER. 15.—MADE SWEET SECRET COUNSEL, sweetly communicated our secret affairs each to other, or the mystery of godliness, whereof see Ps. xxv. 14. These were fulfilled between David and Ahitophel, Christ and Judas the traitor. WITH THE SOCIETY,] Or, *in the concourse, company*, that is, the multitude that run together, frequenting the public assemblies. And this was done with outward haste and counselling together, and with concordant minds: wherefore the Gr. here turneth it "unanimity," or concord. This word is after used for a company or concourse, Ps. lxiv. 3, and hath the name of 'tumultuous running together,' Ps. ii. 1.

VER. 16.—LET DEATH SEIZE,] Or, *death shall seize*, exact his due as a creditor on his debtor. The Chald. expoundeth it, "let sentence of death make them guilty. UPON THEM,] And, *on him*, as the Heb. form noteth, that is, on every of them. TO HELL,] To the place and state of death, Ps. xvi. 10, as the conspirators with Korah 'went down quickly unto hell,' Num. xvi. 30, 33. IN THEIR DWELLING PLACE,] Or, *in their sojourning place*; for this life is a pilgrimage, where men are but guests. IN THEIR INMOST PART,] Or, *within them* in the midst of them, meaning their heart.

VER. 18.—AND AT NOON,] These three times in the day they used to pray in Israel, as David here practised, and Daniel afterwards, Dan. vi. 10, and 'at the sixth hour (which was their noon-tide) Peter went to pray,' Acts x. 9. Though the day was then divided into twelve hours, as John xi. 9, yet of old they had but these three times or hours. MEDITATE,] Or, *pray*; see note on ver. 3, and Ps. lxxvii. 4.

and he heard my voice. ¹⁹ He hath redeemed my soul in peace from the battle against me, for with many were they with me. ²⁰ God will hear and afflict them, even he that sitteth *from* antiquity, Selah, for that they have no changes, neither fear they God. ²¹ He sent forth his hand on his peaceable *friends*, he profaned his covenant. ²² *The words* of his mouth were smoother than butter, but battle was *in* his heart; his words were softer than oil, but they *were* drawn swords. ²³ Cast thou thy careful burden upon Jehovah, and he will sustain thee; he will not give the just *man* for ever to be moved. ²⁴ But thou, O God, wilt make them go down to the pit of corruption; men of bloods and of deceit shall not *live* half their days, but I will trust in thee.

VER. 19.—FROM THE BATTLE AGAINST ME,] *From the near fight (the conflict) with me.* The Gr. saith, “from them that draw near to me:” meaning his foes; as Ps. xxvii. 2. WITH MANY,] Or, *in many were they with me.* This is doubtful whether it be meant of foes or friends. If of foes, it may be resolved thus, ‘for with many (with a great multitude) they were fighters with me.’ If of friends, it may be understood of God’s angels that ‘in a great number were with him,’ pitching camp for his aid, Ps. xxxiv. 8; as Elisha said, ‘many more are with us than with them,’ 2 Kings vi. 16, 17. The Chald. explaineth it, “for in many afflictions his word was for my help.”

VER. 20.—EVEN HE THAT SITTETH,] That is, *the eternal*, that abideth one and the same in counsel, power, &c. NO CHANGES,] Or, *alterations* from evil to good, and are not bettered. Thus the Chald. paraphrast taketh it, of “sinners which change not their evil way.” It may also be meant no alterations of their good estate, that is, no adversities, as Job x. 17.

VER. 21.—HE SENT FORTH HIS HAND,] That is, *laid violent hands*, as Neh. xiii. 21. HIS PEACEABLE FRIENDS,] Or them that were at peace with him.

VER. 22.—DRAWN SWORDS,] That is, wounding deadly. A like similitude Solomon useth, Prov. xii. 18, ‘There is that speaketh words like the pricking of a sword,’ See also Ps. lvii. 5.

VER. 23.—THY CAREFUL BURDEN,] Or, *thy gift*, that is, whatsoever thou art careful to have given thee in all thy wants and need, or whatsoever he giveth thee, to exercise thy faith and patience, by adversities. The Gr. well turneth it, “thy care:” which phrase, the apostle useth, 1 Pet. v. 7, ‘cast all your care upon him,’ &c. The Chald. saith, “cast thy hope on the Lord.” Compare also herewith Matt. vi. 25; Luke xii. 22; Ps. xxxvii. 5. SUSTAIN THEE,] Or, foster and nourish thee, with food and all other necessities. The word, though it be general, yet is often used for nourishing, Gen. xlv. 11; xlvii. 12; Kings xviii. 4. So the Gr. also turneth it here. NOT GIVE,] That is, *not suffer*, as Ps. xvi. 10.

VER. 24.—PIT OF CORRUPTION,] The Chald. expoundeth it, “the deep Gehenna.” MEN OF BLOODS, &c.] That is, *bloody men*, as Ps. v. 7. NOT LIVE HALF,] Heb. “not half their days,” that is, not come to half the days of their life, but be cut off by untimely death. So Job xv. 32.



PSALM LVI.

1. *David praying to God in confidence of his word, complaineth of his enemies.* 10. *He professeth his confidence in God's word, and promiseth to praise him.*

¹ To the Master of the music, concerning the dumb dove in far places, Michtam of David, when the Philistines took him in Gath.

² BE gracious to me, O God, for sorry man would swallow me up; all the day warring he oppresseth me. ³ Mine enviers would swallow me up all the day, for many do war with me, O most high.

⁴ In the day I shall fear, I will trust unto thee. ⁵ In God, I will praise his word; in God do I trust, I will not fear what flesh can do unto me. ⁶ All the day my words they grievously wrest; against me all their thoughts be for evil. ⁷ They draw together, they keep close themselves, they do observe my steps, because they earnestly expect my soul. ⁸ For painful iniquity shall they escape safe? in anger cast down the people, O God. ⁹ Thou hast counted my wan-

VER. 1.—CONCERNING THE DUMB DOVE,] Or, after the Heb. phrase, “the dove of dumbness;” thus David speaketh of himself, as of a dove subject to vexation among the ravenous kites, the Philistines, which were far disjoined from God’s people in faith, though near in habitation; as the Gr. translateth it, “the people far off from the saints. Or, *alem*, interpreted dumbness, may also be turned, ‘a congregation,’ as in Ps. lvi. 2; and so the meaning is, ‘the dove of the congregation of them that be far off,’ that is, of the Philistines. And thus the Chald. expoundeth it, “To praise for the congregation, which is like to a silent dove, in the time when they are driven far from their cities,” &c. MIGHTAM,] *A jewel*, or golden psalm: See Ps. xvi. 1. TOOK HIM IN GATH,] David fleeing from Saul to Achish king of Gath, and being there known, changed his behaviour, and feigned himself foolish, and was so dismissed, 1 Sam. xxi. 10, &c. whereupon he made the xxxivth. Ps. After that he fled again to king Achish, and dwelt there with him, he and his company, 1 Sam. xxvii. 1—3, &c.

VER. 2.—WOULD SWALLOW ME UP,] Or, *breatheth after me*, to take and devour me, This word *shaaph* is used for sooping in of drink, Job v. 5, also ‘of the wind or breath,’ Jer. ii. 24; xiv. 6; and so for breathing after any thing to come thereto, Job vii. 2; Eccl. i. 5. So after in Ps. lvii. 4; cxix. 131. O MOST HIGH,] *O high God*, as the Gr. explaineth it. The Gr. saith, “from the height;” we may also translate it, ‘in height,’ that is,

highly, (proudly) they war against me. But ‘*marom*’ height, is sometimes God’s attribute, as Mic. vi. 6; Ps. xcii. 9.

VER. 4.—IN THE DAY,] Or, what day, that is, whensoever I shall be afraid.

VER. 5.—WHAT FLESH CAN DO,] Or question-wise, ‘what can flesh do unto me?’ by flesh, meaning corrupt and weak man, as is expressed, verse 12. The like title is given to men, in Ps. lxxviii. 39; Gen. vi. 3; Is. xl. 6.

VER. 6.—THEY GRIEVOUSLY WREST,] *They painfully form*, and frame my words (or my matters:) perverting them, and giving them another figure or fashion. So the Heb. word is used for fashioning, Job x. 8. It signifieth also, grieving, Is. lxiii. 9.

VER. 7.—THEY DRAW TOGETHER,] Or, *gather*, that is, convene and combine together, or, gather wars, as is expressed, Ps. cxl. 3. So Ps. lix. 4. MY STEPS,] Or, *my heels*, or foot-soles, after the manner of that old serpent, Gen. iii. 15.

VER. 8.—CAST DOWN,] Or, *make descend*, to wit, to the pit of corruption, as Ps. lv. 24, or ‘nether parts of the earth,’ as Ezek. xxxii. 18.

VER. 9.—MY WANDERING,] *My sitting to and fro*, as from Saul’s presence to Gath, 1 Sam. xxi. 10; from thence to the cave of Adullam, 1 Sam. xxii. 1; from thence to Mispheh in Moab, ver. 3, then to the forest of Horeth in Judah, ver. 5; then to Keilah, 1 Sam. xxiii. 5; thence to the wilderness of Ziph, ver. 14; thence to the wilderness of Maon, ver. 25; then to Engedi, 1 Sam.

dering; put thou my tears in thy bottle: *are they* not in thy register? ¹⁰ Then shall mine enemies turn back in the day *that* I call; this I know that God *will be* for me. ¹¹ In God, I will praise the word; in Jehovah, I will praise the word. ¹² In God do I trust, I will not fear what earthly man can do unto me. ¹³ Thy vows *are* upon me, O God; I will pay confessions unto thee. ¹⁴ For thou hast delivered my soul from death; hast *thou* not *also* my feet from sliding? for to walk on, before God, in the light of the living.

xxiv, 1, 2; and so from place to place, as a partridge on the mountains: in all which David acknowledged God's care and providence towards him. IN THY BOTTLE,] That is, reserve them diligently. Bottles were used to put in milk and wine, Judg. iv. 19; 1 Sam. xvi. 20. In the Heb. there is an allusion to the former word *wandering*, called *nod*, a bottle being also in that tongue called *nod*, having difference in writing, but none in sound. ARE THEY NOT IN THY REGISTER?] Or, *in thy book and reckoning?* meaning, doubtless they are. A question is often used for an earnest affirmation or denial. As when one evangelist saith, 'do ye not err?' Mark xii. 24, another saith, 'ye do err,' Matt. xxii. 29.

VER. 10.—THAT GOD WILL BE FOR ME,] Or, *with me*, or that God is mine: as the Gr. saith, "thou art my God."

VER. 13.—THY VOWS ARE UPON ME,] That is, I have thank-offerings ready, wherewith to pay my vows which I made unto thee. A like phrase is in Prov. vii. 14, 'upon me are peace-offerings.' See also how vows were paid with peace or thank-offerings, Lev. vii. 15, 16; Ps. lxi. 13. Or, 'they are upon me,' that is, I am bound to pay them, or, do now bind myself, and take them upon me.

The Chald. saith, "on me I have received, O God, thy vows." CONFESSIONS,] That is, as the Chald. saith, "sacrifices of confession," or thanks: which were distinguished from vows, Lev. vii. 12, 15, 16.

VER. 14.—HAST THOU NOT ALSO,] Meaning, surely thou hast, as before in ver. 9, and Ps. cxvi. 9. FROM SLIDING,] Or, *from driving*, from thrust, that is, from sliding by the thrust of my enemies. TO WALK ON,] Or, *converse*: it noteth a continual and pleasing carriage of one's self acceptable to God: therefore the Gr. explaineth it by "well-pleasing;" and the apostle followeth the same, in Heb. xi. 5, from Gen. v. 24. So in Ps. cxii. 9. The meaning also of the phrase here is, 'that I may walk;' as that which one prophet saith, *lshabath*, to dwell, 1 Chron. xvii. 4; another saith, *leshibti*, 'that I may dwell,' 2 Sam. vii. 5. THE LIGHT OF THE LIVING,] Or, *light of life*: meaning the vital of lively light which men here on earth do enjoy; and therefore in Job xxxiii. 28, 30, this is opposed to the pit or grave; and in Ps. cxvi. 9, it is called 'the land of the living:' whereof see Ps. xxvii. 13. This also respecteth the better light of life, mentioned by our Saviour, John viii. 12.

PSALM LVII.

1. *David in prayer flying unto God, complaineth of his dangerous case.*
8. *He encourageth himself to praise God.*

¹ To the Master *of the music*, corrupt not, Michtam of David, when he fled from the face of Saul into the cave.

VER. 1.—CORRUPT NOT,] Or, *bring not to corruption*, or perdition. This word sometimes importeth corruption of faith and manners, by sin, as is noted on Ps. xiv. 1; sometimes perdition or utter destruction, the punishment of sin, Ps. lxxviii. 38, 45; Gen. vi. 13; ix. 11, 15; it is a more vehement

word than killing, Ezek. ix. 6, 8. This word is also in the title of lviith, lixth, and lxxvth Psalms. MIGHTAM,] *A golden song*. See Ps. xvi. 1. FROM FACE,] Or, *for fear of Saul*. See Ps. iii. 1. INTO THE CAVE,] Saul sought David in the wilderness of Engedi, upon the rocks, among the wild goats,

² BE gracious to me, O God, be gracious to me, for in thee my soul hopeth for safety, and in the shadow of thy wings will I hope for safety, till the woeful evils passeth over. ³ I will call unto God most high, to the God that perfectly accomplisheth towards me. He will send from heaven, and save me; he hath put to reproach him that would swallow me up, Selah: God will send his mercy and his truth. ⁵ My soul *is* among lions; I lie *among* inflamers, the sons of Adam; their teeth *are* spears and arrows, and their tongue a sharp sword. ⁶ Be exalted over the heavens, O God, over all the earth *be* thy glory, ⁷ They prepared a net for my steps, he bowed down my soul; they digged a pit before me; they are fallen into the midst of it, Selah. ⁸ Firmly prepared *is* my heart, O God, firmly prepared *is* my heart; I will sing and praise with Psalm. ⁹ Raise up my glory, raise up psaltery and harp, I will raise up *at* the day dawning. ¹⁰ I will confess thee among the people, O Lord, I will praise thee with psalms among the nations. ¹¹ That thy mercy *is* great unto the heavens, and thy truth unto the skies. ¹² Be exalted over the heavens, O God, over all the earth *be* thy glory.

and being there in a cave, David cut off the lap of Saul's coat, and would not kill him. Which when Saul afterwards perceived, his heart relented for David's kindness and he wept, acknowledging his fault. And taking an oath of David that he should not destroy his seed, he ceased his persecuting for a time, 1 Sam. xxiv. David in that distress made this psalm.

VER. 2.—EVILS PASSETH,] That is, every evil; or, the whole heap of evils passeth.

VER. 3.—PERFECTLY ACCOMPLISH,] Or, *performeth*, to wit, his grace, or his promise; or my affairs, bringing them to a full end and stay. So Ps. cxxxviii. 8. A like speech the apostle useth, Phil. i. 6.

VER. 4.—HE WILL SEND,] Or, *usually sendeth*, to wit, 'his hand,' Ps. cxliv. 7; or, 'his angels,' as Dan. iii. 27; and so the Chald. explaineth it; or, 'his mercy and truth,' as after followeth. SWALLOW ME,] Or, *breatheth after me*. See Ps. lvi. 2.

VER. 5.—LIONS,] Called here *lebaim*, hearty, stout, courageous lions; of *leb*, that is, heart, courage. As there be sundry sorts of lions, so have they sundry names; see Ps. vii. 3. Lions are mentioned in the scriptures for the 'stoutness of their heart,' 2 Sam. xxvii. 10; 'boldness,' Prov. xxviii. 1; and 'grimness of their countenance,' 1 Chron. xii. 8. Saul

and his courtiers are here lions to David, as were the kings of Ashur and Babel after unto Israel, Jer. l. 17; the Roman emperor to Paul, 2 Tim. iv. 17; and all wicked rulers over the poor people, Prov. xxviii. 15. INFLAMERS,] *Boute-feus*, meaning fiery, fierce, and raging persons, that flamed with wrath and envy, and inflamed others. Of such David did complain to Saul, 1 Sam. xxiv. 40. SPEARS,] Heb. *the spear*; as chariot for chariots, Ps. lxviii. 18. So Agur speaketh of a generation whose teeth are swords, and their jaws knives, to eat up the afflicted out of the earth, Prov. xxx. 14. See also Ps. lv. 22; lix. 8.

VER. 6.—OVER THE HEAVENS,] The Chald. expoundeth it, "over the angels of heaven: so in verse 12.

VER. 9.—RAISE UP,] Or, *stir up*, to wit, thyself, or awake. A word of exciting, Judg. v. 12. Compare this with Ps. cviii. 2, 3, &c. MY GLORY,] My tongue or soul. See Ps. xvi. 9; xxx. 13. AT THE DAY DAWNING,] I will rouse up myself with my instruments. Or, 'I will raise up the day dawning, that is, I will prevent the early morning, and be up before it, and so stir it up. A figurative speech.

VER. 11.—THAT THY MERCY,] Or, for thy mercy is great, &c. Compare Ps. xxxvi. 6.

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## PSALM LVIII.

*David reproveth wicked judges : 4. describeth the nature of the wicked ; 7. devoteth them to God's judgments : 11. whereat the just shall rejoice.*

<sup>1</sup> To the Master of the music. Corrupt not ; Michtam of David.

<sup>2</sup> INDEED, O assembly, speak ye justice ? judge ye righteousness, O sons of Adam ? <sup>3</sup> Yea, in heart ye work injurious evils in the-land, ye weigh the violent wrong of your hands. <sup>4</sup> The wicked are estranged from the womb, they err from the belly, speaking a lie. <sup>5</sup> Hot poison they have, like as the hot poison of a serpent, as of the deaf asp, *that* stoppeth his ear. <sup>6</sup> Which will not hear the voice of charmers, of him that enchanteth, enchant-

VER. 1.—CORRUPT NOT,] Bring not to perdition, &c. See Ps. lvii. 1; xvi. 1.

VER. 2.—O ASSEMBLY,] *O band*, company or congregation. The Heb. *alem*, which hath the signification of binding as a sheaf or bundle, seemeth here to be a company that are combined, and confederate. Or, it may be taken for the binding of the tongue, that is, dumbness, (as before in Ps. lvi. 1,) and be read thus ; ‘Of a truth, do ye speak dumb justice ?’ or ‘muteness of justice?’ As blaming them for speaking and boasting of justice, when indeed justice was dumb, and opened not her mouth, but they gave most unjust sentence. RIGHTEOUSNESS,] Or, *equities*, that is, righteous, plain, and equal things. Judges are called gods, Ps. lxxxii. 6, and therefore should imitate God, who saith, ‘I do speak justice, and declare righteousness,’ Is. xlv. 19.

VER. 3.—YE WEIGH,] Or, *ye balass*, (of the Heb. *palas*,) ye poise. A similitude taken from the weighing of things which should be in even poise and proportion, Prov. xvi. 11, so justice should weigh all words and works in equity, and reward them accordingly: but these ‘weighed out wrong for right.’

VER. 4.—FROM THE WOMB,] That is, even from their mother's womb, the wicked are estranged, (do alienate themselves) from God, justice, and virtue. This noteth man's natural corruption. So in Is. xlviii. 8.

VER. 5.—HOT POISON THEY HAVE,] Or, hot wrath is to them. The Heb. *chamath* signifieth both poison and rage or fury, each of them being hot. The Gr here turneth it “rage;” the similitude of a serpent rather giveth it to be poison, as Ps. cxl. 3; Rom. iii. 13; Deut. xxxii. 24. Though both are fitly applied to the wicked, who like serpents in

fury spit out their venom and malice. LIKE AS,] Or, *according to the likeness*. It meaneth an exact comparison, as no whit inferior to the serpent, which was the instrument to poison mankind, Gen. iii. SERPENT,] Or, *snake*, called in Heb. *nachash*, of expertness, for it was, ‘more subtle than any beast of the field,’ Gen. iii. 1. DEAF ASP,] Or, *cockatrice*, or the serpent Python, called in Heb. *Pethen*, which name noteth (by the contrary) the unpersuadableness which this palm sheweth to be natural in that beast. And so the wicked have the title of *Apeitheis*, unpersuaded, or disobedient, Tit. i. 16; Eph. ii. 2. STOPPETH,] Heb. *will stop*, that is, usually stoppeth his ears with his tail, (as human writers report,) while the other he layeth on the ground; or, is naturally deaf of it.

VER. 6.—THE VOICE OF CHARMERS,] Which with words used to charm serpents, that they can neither bite nor sting, as may be gathered both by this place, and by Eccl. x. 11; Jer. viii. 17. And these charmers have their name in Heb. of ‘whispering,’ or soft, sweet, and eloquent speaking, Ps. xli. 8; Is. iii. 3. OF HIM THAT ENCHANTETH,] Or, that conjureth, conjoineth, associateth. Enchanters have this title here, and in Dent. xviii. 11, either because by sorcery they associate serpents, making them tame and familiar, that they hurt not; or because such persons used to bind and tie bands or other things about the body, to heal or hurt by sorcery; or because by their conjuring art, they have society and fellowship with devils. And that these evil arts are not here approved, the law sheweth, Dent. xviii. Only similitudes are taken from them, as elsewhere from the thief, Rev. xvi. 15, ‘the unrighteous judge,’ Luke xviii. 1, 2, 6, 7; ‘the unjust steward,’



ments of him that is made wise. <sup>7</sup> O God, break their teeth in their mouth; burst out the lion's tusks, O Jehovah. <sup>8</sup> Let them be refused as waters *that* pass away: bend he his arrows, be they as cut off. <sup>9</sup> As a snail *that* melteth, let him go away; *as* the untimely birth of a woman; *as* they *that* have not seen the sun. <sup>10</sup> Ere that they shall perceive your thorns of the bramble; even alive, even in wrath, he will tempestuously whirl it away. <sup>11</sup> The just shall rejoice when he seeth the vengeance; he shall wash his feet in the blood of the wicked. <sup>12</sup> And earthly man shall say, Surely *there is* fruit for the just; surely there is a God that judgeth in the earth.

LUKE XVI. &c. OF HIM THAT IS MADE WISE,] *Of the wise*, that is, the learned, expert, the cunning magi.

VER. 8.—REFUSED AS WATERS,] That is, (as the Gr. explaineth,) “set at nought,” nothing esteemed; as waters that pass away, and are not regarded. BEND HE HIS ARROWS,] Or, ‘his arrow,’ for the Heb. hath a double reading; that is, “every of his arrows.” And this may be meant of the wicked man, whose arrows bent at the just, shall be broken; or, of God, who shooteth at the wicked, and cutteth them off. BE THEY AS CUT OFF,] Or, let them be ‘as if they were cut off,’ or ‘even as straws;’ meaning it of the wicked’s arrows: or if of their own persons, ‘let them be even cut off,’ as the Gr. sayeth, “Until they be weakened.”

VER. 9.—SNAIL THAT MELTETH,] Or, *snail of melting*, that is, ‘a consuming snail;’ which creeping out of the shell, casteth her moistures, and so wasteth to death. Also with salt, a snail melteth into water. LET HIM GO AWAY,] Or, *walk*; meaning, ‘let him die.’ So where one prophet sayeth, ‘to go with thy fathers,’ 1 Chron. xvii. 11, another saith for it, ‘sleep,’ that is, ‘die,’ 2 Sam. vii. 12. THE UNTIMELY BIRTH,] Or, *fallen birth*, meaning fallen before due time. So Job iii. 19; Eccl. vi. 3, 5.

VER. 10.—ERE THAT THEY SHALL PERCEIVE,] Or, ‘before men shall understand.’ He speaketh to the wicked of their sudden destruction. The meaning seemeth to be this: ‘Ere men shall perceive (or feel) the pricking of your thorns, which are thorns of the bramble, God will as with a whirlwind destroy all of them.’ The bramble or brier (mentioned also in Jotham’s parable, Judg. ix. 14, 15,) hath strong and sharp thorns, fit to resemble the evil counsels and deeds of the wicked. The Heb. *Sir* is used both for a

*thorn*, and a *pot*: wherefore some here translate *pots*, yet yielding the same sense. The Gr. turneth it *thorns*. AS ALIVE,] Or, *even quick*; which noteth sudden destruction, as Ps. lv. 16, ‘let them go down to hell alive:’ or their ‘lively vigour,’ which made them fear no destruction, as Ps. xxxviii. 20, ‘my enemies are alive, are mighty.’ This word is sometimes used for ‘raw flesh,’ 1 Sam. ii. 15, which some that translate the former word *pots*, retain also here. EVEN IN WRATH,] Or, ‘as with burning anger.’ We may also understand the word *thorn* thus: as well the living thorn, that is, fresh and green, as the thorn of burning: that is the burnt or sere thorn: because on the bramble some of the thorns are parched and dry, when other are young and green. HE WILL TEMPESTUOUSLY WHIRL IT AWAY,] God ‘will take away,’ or scare away it, that is, every thorn, as with a whirlwind or tempest. For, ‘as with a whirlwind that passeth, the wicked is no more,’ Prov. x. 25.

VER. 11.—HIS FEET IN BLOOD,] This noteth both the greatness of the slaughter, and comfortable use which the just shall make hereof. Compare Ps. lxxviii. 24; Is. lxiii. 3; Rev. xiv. 20.

VER. 12.—EARTHLY MAN,] Heb. *Adam*, put here for men in general, as *son* for *sons*, 2 Kings xxi. 6, with 2 Chron. xxxiii. 6. See also Ps. viii. 9. FRUIT,] That is, ‘a comfortable reward,’ after their labours and troubles. As Heb. xii. 11; Jam. iii. 18. So the Chald. translateth it, “a good reward.” GOD THAT JUDGETH,] Or ‘God’s judging,’ a mystery of the holy trinity, used sundry times in the scripture, as, ‘God caused me wander,’ Gen. xx. 13; ‘he is holy gods,’ Jos. xxiv. 19; ‘he is living gods,’ Jer. x. 10; though most commonly it is otherwise. See the note on Ps. iii. 3.

## PSALM LIX.

*David prayeth to be delivered from his enemies. 7 He complaineth of their cruelty. 9. He trusteth in God. 12. He prayeth against them. 17. He praiseth God.*

<sup>1</sup> To the Master of the music, corrupt not; Michtam of David, when Saul sent, and they kept the house for to kill him.

<sup>2</sup> DELIVER me from mine enemies, O my God, from them that rise up against me, set thou me on high. <sup>3</sup> Deliver me from the workers of painful iniquity, and save thou me from the men of bloods. <sup>4</sup> For lo they lay wait for my soul, the strong do draw together against me: not *for* my trespass, nor *for* my sin, Jehovah. <sup>5</sup> Without iniquity *in me*, they run and make ready: raise thee up to meet me, and see. <sup>6</sup> And thou Jehovah God of hosts, God of Israel, awake to visit all the heathen: be not gracious to any that unfaithfully work iniquity, Selah. <sup>7</sup> They return at evening, they make noise as a dog, and compass the city. <sup>8</sup> Lo, they utter with their mouth; swords *are* in their lips; for who heareth? <sup>9</sup> But thou Jehovah wilt laugh at them, thou wilt mock at all the heathen. <sup>10</sup> His strength, unto thee will I take heed, for God *is* mine high

VER. 1.—CORRUPT NOT,] Or *bring not to perdition*. See Ps. lvii. 1. MIGHTAM,] ‘a notable song:’ see Ps. xvi. 1. TO KILL HIM,] or *to do him die*. Saul having cast his spear at David, and missed him, sent messengers after unto David’s house, for to keep (or watch) him, and to kill him. But his wife ‘Michal’ (Saul’s daughter) discovered the matter, let David down at a window, and so he escaped, 1 Sam. ix. 10—12. Hereupon he made this Psalm.

VER. 2.—SET ME ON HIGH,] *Set me aloft*, where I may be safe, that my foes may reach not me.

VER. 4.—NOT FOR MY TRESPASS,] To wit, *against them*; as elsewhere David professeth, 1 Sam. xxiv. 10, 12.

VER. 5.—WITHOUT INIQUITY,] To wit, *of me or on my part*, understanding it of sin, as in the former verse; or *without punishment* (understanding it of the enemies) *they run*, &c. Iniquity is often used for punishment: see Ps. lxxix. 28. Or, *without iniquity*, (*without blame*) in their own conceit; as in Jer. l. 7; ‘their enemies said we offend not, because they have sinned, &c. TO MEET ME,] Meaning *for good*, that is, *to assist me*. For sometimes meeting is to ‘oppose and resist,’ Ps. xxxv. 3.

VER. 6.—TO VISIT,] Namely, *with punishment*, as Ex. xx. 5. So otherwise, in Ps. viii. 5. THE HEATHEN,] That is, the *wicked*,

mine enemies, called here ‘heathen,’ as also where ‘strangers,’ Ps. liv. 5. UNFAITHFULLY WORK,] Or, *disloyally commit*. See this word, Ps. xxv. 3.

VER. 7.—THEY RETURN AT EVENING,] The enemies, like hungry dogs, come at evening, secretly to surprise and devour me. So wicked persecutors are likened to dogs, Ps. xxii. 17; or it may be a prophecy of their extreme poverty, that when others go to rest, they go about howling for meat. MAKE NOISE AS A DOG,] *Barking, grinning, howling*, as a dog for his meat; as after, ver. 15, 16; therefore the Gr. turneth it, “they are hungry.”

VER. 8.—UTTER,] Or *well out*, as from a fountain; *belch* or *babble*, as Prov. xv. 2, 28. This similitude is explained, Jer. vi. 7. ‘As the fountain casteth out her waters, so she casteth out her malice. SWORDS, &c.,] That is, *they speak sharp devouring words*. So the Chald. interpreteth it, “words that are sharp like a sword.” See Ps. lvii. 5. WHO HEARETH,] These are the adversaries’ words, who thought that none did hear, or (as the Chald. addeth) would *punish* them.

VER. 10.—HIS STRENGTH,] Understand, *O God, that art his strength*: and, may be meant of himself, though he speak as of another: 1. Because in the Heb. there is sometimes a sudden change of the person, as Dan. ix. 4. ‘thou keepest covenant towards them which love him,’ that is, *which love*

defence. <sup>11</sup> The God of my mercy will prevent me, God will let me see on mine enviers. <sup>12</sup> Slay them not, lest my people forget; make them wander abroad in thy power, and bring them down, our shield, Lord. <sup>13</sup> The sin of their mouth, the word of their lips; when they shall be taken in their haughtiness; and of cursing, and of false denial, let them tell. <sup>14</sup> Consume in wrath, consume and let them *be* no more; and let them know that God ruleth in Jacob, to the ends of the earth, Selah. <sup>15</sup> And they shall return at evening, make noise as a dog, and compass the city. <sup>16</sup> They shall wander abroad for to eat, and shall howl if they be not satisfied. <sup>17</sup> But I will sing thy strength, and will shout at morning thy mercy; for thou hast been an high defence to me, and a refuge in day of my distress. <sup>18</sup> My strength, unto thee will I sing Psalms, for God *is* mine high defence, the God of my mercy.

*thee*, Deut. v. 10. 'that love me, and keep his commandments,' for 'my command-,' Mic. i. 2. 'Hear ye people all they,' for 'all ye.' 2. Because in the last verse of this Ps. it is repeated, 'my strength.' 3. Also in this place, both the Gr. and Chald. turn it "my strength." 4. Because in the next verse, it is written in the Heb. text letters, 'his mercy,' but by the vowels and margin, read, 'my mercy;' which giveth occasion to suppose the like meaning here. Howbeit the sense is good, if we understand it of the enemy Saul, thus; O God that art 'his strength, and hast given him the kingdom, and this power.' For even wicked rulers have no power, except it be given them from above, John xix. 11. And David much respected Saul, as 'God's anointed,' 1 Sam. xxvi. 11; 2 Sam. i. 14. I TAKE HEED,] or, *will I keep, observe*, that is, *wait upon thee*, or *keep* thanks and praises for thee, as verse 18.

VER. 11.—GOD OF MY MERCY,] Or, *of his mercy*, (as is observed in the former verse;) or, *my God of mercy*, that is, *my merciful God*. PREVENT ME,] To wit, with mercy, or blessings, as Ps. xxi. 4. LET ME SEE,] to wit, 'vengeance,' Ps. liv. 9. as the Chald. also here explaineth it.

VER. 12.—PEOPLE FORGET,] To wit, *their sin and punishment* for the same. Dead men are forgotten, Ps. xxxi. 13; Eccl. ix. 5. so their punishment while they live, is the more memorable. MAKE THEM WANDER,] To wit, as *vagabonds*. The word hath reference to Cain's judgment, who was not killed, but marked for a vagabond, Gen. iv. 14, 15. Some punishments are less tolerable than death itself, Rev. ix. 6.

VER. 13.—THE SIN OF THEIR MOUTH, &c.] This sentence is difficult; for, 1. It

may have reference to the former, 'that my people forget not' their sins and punishments, but may tell of them: or, 2. It may respect themselves; 'let them tell' (or confess) their own sins and punishments, as did Cain, Judas, &c. Gen. iv. 13, 14; Mat. xxvii. 4. Or, 3. It may show the cause of their judgments, for 'the sin of their mouth,' &c. and so the Chald. expoundeth it. WHEN THEY SHALL,] Or, *and let them be taken*. AND OF CURSING,] Or, *for the curse*, (the *execration*,) which may be understood of 'the sin,' according to Ps. x. 7; or, of the *punishment* thereof, as Deut. xxx. 7. OF FALSE DENIAL,] Of their *lying*, or of their *leanness*. The original signifieth either, and may also be meant of *sin*, or the *punishment* thereof. LET THEM TELL,] Or, *they shall tell*, speaking of *his people*, or of the wicked themselves.

VER. 14.—CONSUME,] To wit, *them*, as *loose*, Mat. xxi. 2. for, 'loose him,' Mark xi. 2.

VER. 15.—AND THEY SHALL RETURN,] Or, 'let them return,' &c. a prophecy of, or prayer for their punishment, answerable to their sin, as before verse 7.

VER. 16.—THEY SHALL WANDER,] Or *make themselves wander*, scatter themselves abroad. The Heb. hath a double reading, to include both these: so 2 Sam. xv. 20. See a like punishment of the wicked, Job xv. 23. The Chald. addeth, "They shall wander abroad, that they may take a prey for to eat. SHALL HOWL,] Or, *shall tarry all night*, to wit, hungry and unsatisfied. The Heb. signifieth either of these: but the Gr. chooseth the former, 'they shall murmur,' howling for hunger.

VER. 17.—SING THY STRENGTH,] That is, *praise with song thy strength*, who canst defeat my foes, and protect me.

## PSALM LX.

*David complaineth to God of former afflictions, now upon better hope, prayeth for deliverance. 8. Comforting himself in God's promises, he craveth that help wherein he trusteth.*

<sup>1</sup> To the master of the music, upon Shushan eduth, Michtam of David, for to teach. <sup>2</sup> When he fought with Aram of Mesopotamia, and with Aram of Zobah: and Joab turned and smote Edom in the valley of Salt, twelve thousand.

<sup>3</sup> O GOD, thou didst cast us away, thou didst break us, thou wast angry; turn again unto us. <sup>4</sup> Thou didst make the land to quake, didst rive it; heal thou the breaches thereof, for it is moved. <sup>5</sup> Thou didst show thy people a hard thing; thou didst give us to drink the wine of astonishing horror. <sup>6</sup> Thou hast given to them that fear thee, a banner to be highly displayed, because of the certain truth, Selah. <sup>7</sup> That thy beloved may be delivered, save thou with thy right hand, and answer me. <sup>8</sup> God spake by his holiness, I will be glad: I shall divide Shechem, and measure the valley of

VER. 1.—SHUSHAN,] That is, *the six-stringed instrument*, (or *Lily*.) See Ps. xlv. 1. EDUTH,] That is, *the testimony*: which here either belongeth to the music now unknown to us, or meaneth the psalm to be a testimony of David's faith and thankfulness; or to be sung by the priests before the ark of God in the sanctuary; which ark and tables of the covenant in it, was called 'the testimony,' Exod. xl. 5, 20. MICH-TAM,] *A golden song*: see Ps. xvi. 1.

VER. 2.—ARAM,] That is, *the Aramites*, or *Syrians*; the posterity of Aram, the son of Shem, the son of Noah, Gen. x. 22. MESOPOTAMIA,] A country so commonly called of the Gr., Acts vii. 2; in Heb. *Naharajim*, that is, of (or between) the two rivers, meaning Tigris and Euphrates, between which this land lay. Se the Chald. expoundeth it, "Aram which is by Euphrates." ZOBAB,] A country near the other, called of Greek writers "Syria Saphena." EDMOM IN THE VALLEY OF SALT,] That is, *the Edomites*, or *Idumeans in the salt valley*, a place in that country, whereof mention is also made, 2 Kings xiv. 7. TWELVE THOUSAND,] In the history, 2 Sam. viii. 13, this victory is ascribed to David; in 1 Chron. xviii. 12, it is ascribed to Abishai, Joab's brother, and there also the number is eighteen thousand. It seemeth that captain Abishai first set on them, and slew 6000; after him followed Joab, and slew 12000 more,

here mentioned. And to David is this victory attributed, because he was king.

VER. 3.—CAST US AWAY,] This complaint seemeth to have reference unto that miserable state wherein Israel was, 1 Sam. xiii. 19, &c; xxxi. 7. TURN,] The Chald. addeth, "turn thy glory to us."

VER. 4.—THE LAND SHAKE,] That is, *change the state thereof*; as Hag. ii. 7; compared with Heb. xii. 26—28; also Ezek. xxxi. 16. This land the Chald. expoundeth "the land of Israel." RIVE IT,] As at earthquakes rifts and chinks appear. This word is not elsewhere used in Scripture. HEAL,] That is, *repair*: See the like phrase, 2 Chron. vii. 14.

VER. 5.—ASTONISHING HORROR,] Or *reeling, giddiness*: meaning they were drunken with afflictions, which caused horror, as drunkenness with wine causeth giddiness. This word is also used, Is. li. 17, 20—22.

VER. 6.—A BANNER,] Or, *ensign*. This word is applied to the flag or ensign of the gospel, Is. xi. 12; xlix. 22; lxiii. 10; here, to David and his victory. TO BE HIGH DISPLAYED,] Or, *to use for a banner*, which hath the name of lifting high. THE CERTAIN TRUTH,] Of thy promises.

VER. 7.—ANSWER ME,] Or *us*, me and my people. The Heb. hath both readings. The Chald. explaineth it, "Receive my prayer."

VER. 8.—SHALL DIVIDE,] This meaneth a



Succoth. <sup>9</sup> Gilead *shall be* mine, and Manasseh mine, and Ephraim the strength of mine head; Jehudah *shall be* my lawgiver. <sup>10</sup> Moab my washing pot: over Edom I shall cast my shoe: Palestina shout thou over me. <sup>11</sup> Who will lead me along to the city of strong defence, who will lead me unto Edom? <sup>12</sup> *Is it* not thou, O God, that hadst cast us away, and wouldest not go forth, O God, in our hosts? <sup>13</sup> O give thou us help from distress, for vain falsehood *is* the salvation of earthly man. <sup>14</sup> Through God we shall do valiantness, and he will tread down our distressers.

full possession after conquest, Josh. vi.; xiii. 7. SICHEM,] A city in the tribe of Ephraim, not far from Samaria, Gen. xxxiii. 18; Josh. xx. 7. SUCCOTH,] A city in the tribe of Gad, beyond the river Jordan, Josh. xiii. 27.

VER. 9.—GILEAD,] And *Manasseh*: These were the utmost borders of the land of Canaan without Jordan: which howsoever for a time they resisted David, and clave to Ishbosheth Saul's son, 2 Sam. ii. 8, 9, &c. yet were by God's promise to be subjected unto David. STRENGTH OF MY HEAD,] That is, my horns wherewith I shall smite the people together, according to that promised blessing, Deut. xxxiii. 17; or by head, may be meant 'headship, kingdom,' or 'principality.' LAWGIVER,] Or *statute-maker*, a title of authority; therefore the Gr. translateth here "King." This also accordeth to the promise made to Judah, Gen. xlix. 10; 1 Chron. v. 2.

VER. 10.—MOAB,] The land or people of the Moabites, near to the land of Israel; these were the posterity of Lot, Abraham's nephew, begotten by Lot in his drunkenness, of his own daughters, Gen. xix. 33, 36, 37; they had now forsaken the true God, and worshipped Baal-pehor and Chemosh, Num. xxv. 1, 3; xxi. 29; were enemies to Israel, Num. xxii.; Judg. iii. 12; and subdued by David, 2 Sam. viii. 2. WASHING POT,] That is, used for base services, as a vessel to wash my feet in. OVER EDMO SHALL I CAST MY SHOE,] That is, I shall walk through, possess, and tread down the land of Edom (or Idumea) whose inhabitants were Edomites, the posterity of Edom, that is, Esau the elder brother of Jacob, who profanely selling his birth-right for a mess of red pottage, (called in Heb. *Edom*;) had his name therefore Edom, to the perpetual shame of him and his seed, Gen. xxv. 30; xxxvi. 8, 9; Heb. xii. 16, as Jacob by faith obtained the glorious name of Israel; see Ps. xiv. 7. PALESTINA SHOUT THOU,] For this, in Ps. cviii. 10, it is said, 'over Palestina I will

shout.' So here it seemeth to be spoken in mockery; intimating, that howsoever the Philistines domineered and triumphed for a while, (as appeareth, Judg. x. 7; xiii. 1; 1 Sam. iv. 10; xxxi. 1,) yet should they by David be subdued; as came to pass, 2 Sam. viii. 1. Therefore the Gr. turneth it, "the aliens are subject to me;" the Chald. thus, "concerning the Philistines, shout and be strong, O congregation of Israel." PALESTINA,] (called in Heb. *Peleseth*;) was a part of the land of Canaan, westward by the sea, inhabited by the Philistines which came of the Castuhims, nephews of Mizraim the son of Cham, the son of Noah, Gen. x. 14. These with the Caphtorims, first inhabited Caphtor, and from thence came to Palestina, Amos ix. 7; where they drove out the Avims, (the ancient inhabitants of the land,) and dwelt in their stead, Deut. ii. 23. And this seemeth to be the reason why usually the Philistines are called in Gr. *Allophyloi*, aliens, (of another tribe or nation;) because they were not the first natural inhabitants.

VER. 11.—WHO WILL LEAD,] It is a kind of wish, as Ps. xiv. 7, yet implying also some difficulty, as the next verse here sheweth. OF STRONG DEFENCE,] That is, *defenced* or *fortified*: see Ps. xxxi. 22. This may be meant generally of all strong cities that resisted David; or specially of Rabbah, the chief city of the Ammonites, whereof see 2 Sam. xii. 26, 29, &c.

VER. 13.—FROM DISTRESS,] Or *from the distresser, the adversary*. FOR VAIN,] Heb. *and vain*: but *and* is often used for *because*, or *for*; as 2 Sam. xxii. 28, with Ps. xviii. 28; so Is. lxiv. 5.

VER. 14.—DO VALIANTNESS,] Or *valour*, that is, valiant acts: according to the prophecy, Num. xxiv. 19; or 'make a power,' that is, 'gather an army,' as the phrase is used, 1 Sam. xiv. 48, and in Ezek. xxviii. 4, it used for 'gathering of wealth.' See the notes on Ps. xviii. 33. WILL TREAD DOWN,] In Gr., "will set at nought," or "contemn."

## PSALM LXI.

*David flieth to God upon his former experience. 5. He voweth perpetual service unto him, because of his promises.*

<sup>1</sup> To the master of the music, upon Neginath, a psalm of David.

<sup>2</sup> HEAR thou, O God, my shouting, attend to my prayer. <sup>3</sup> From the end of the land unto thee do I call when my heart is overwhelmed: lead thou me unto the rock that is higher than I. <sup>4</sup> For thou hast been a safe hope to me, a tower of strength from the face of the enemy. <sup>5</sup> I will sojourn in thy tent for ever, I will hope for safety in the secret of thy wings, Selah. <sup>6</sup> For thou, O God, hast heard my vows, hast given inheritance to them that fear thy name. <sup>7</sup> Thou wilt add days unto the days of the king, his years shall be as generation and generation. <sup>8</sup> He shall sit for ever before God; prepare thou mercy and truth, which may keep him. <sup>9</sup> So will I sing psalms to thy name, unto perpetuity, that I may pay my vows day by day.

VER. 1.—UPON NEGINATH,] Or with *neginath*, that is, the playing on the strings of the instrument: meaning that this psalm was to be sung with music of stringed instruments. See Ps. iv. 1.

VER. 3.—END OF THE LAND,] *The utmost border of the land of Canaan*, where David sometimes was driven to abide, 2 Sam. xvii. 24; or, 'end of the earth.' IS OVERWHELMED,] Or *covered over*, viz., with grief, (as the Gr. explaineth it) whereby it "tainteth, opprest with sorrow." So Ps. cii. 1; lxxvii. 4; cvii. 5; cxlii. 4. LEAD THOU,] Or, *thou wilt lead*: a speech of faith, from former deliverances, as the next verse sheweth. HIGHER THAN I,] Which I cannot get upon, unless thou lead me.

VER. 4.—A SAFE HOPE,] Or, *shrouding place*, where he hoped for, and had found safe shelter.

VER. 5.—I WILL SOJOURN,] Or, *shall abide*. See Ps. xv. 1. IN THE SECRET,] Or, *the hiding place*, called elsewhere 'the shadow of his wings,' Ps. xxxvi. 8; lxiii. 8. See Ps. xci. 1—4.

VER. 6.—MY VOWS,] That is, *my prayers made with vows*, as the saints used, Gen. xxviii. 20; Judg. xi. 30, 31. Hereupon, prayer is called in Gr. *proseuchê*, of pouring out vows to God. INHERITANCE TO THEM,] So the Gr. also hath it; or, "given me the

inheritance of them; that is, such a blessing as usually thou bestowest on such as fear thee. The Chald. paraphraseth, thou hast given an inheritance in the world to come to them that fear thy name."

VER. 7.—THOU WILT ADD,] Or prayer-wise, *add thou*, &c. so the rest. DAYS UNTO DAYS,] Or, *upon days*, that is, a long life. OF THE KING,] Meaning *himself*, and specially Christ, who was to be his son after the flesh. So the Chald. saith, "of the King Christ." See Ps. lxxii. ; lxxxix. 21, 30, 37, 38.

VER. 8.—HE SHALL SIT,] viz., *on the throne*, that is, reign, or sit, that is, dwell, or abide, as Ps. cxi. 14. PREPARE,] Or, *appoint*, as his due and ready portion. The Heb. is man, a name whereby that prepared meat was called, which God gave his people from heaven, Ps. lxxviii. 24.

VER. 9.—DAY BY DAY,] Or *day and day*, that is, *daily*. The Hebs. usual phrase is, "day day;" so Ps. lxviii. 28; Gen. xxxix. 10; Is. lviii. 2; Exod. xvi. 5; sometimes 'day and day,' as Esth. iii. 4; 2 Cor. iv. 16. So 'two two,' Mark vi. 7, for, 'two and two.' The Chald. maketh this paraphrase, "when I pay my vows in the day of the redemption of Israel, and in the day when the King Christ shall be anointed to reign."

## PSALM LXII.

*David professing his confidence in God, discourageth his enemies, 6. repeateth his assured confidence; 9. Teacheth the people to trust in God, not in worldly things. 12. Power and mercy belong to God.*

<sup>1</sup> To the master of the music over Jeduthun, a psalm of David.

<sup>2</sup> YET surely unto God my soul *keepeth* silence; from him *is* my salvation. <sup>3</sup> Surely he *is* my rock, and my salvation, mine high defence, I shall not be moved much. <sup>4</sup> How long will ye endeavour mischief against a man? ye shall be killed all of you, *ye shall be* a bowed wall, as a fence *that is* shoved at. <sup>5</sup> Surely they consult to thrust *him* down from his high dignity, they delight in a lie: with his mouth *each* of them blesseth, and with their inward part they curse, Selah. <sup>6</sup> Yet unto God, my soul keep thou silence: for from him *is* my expectation. <sup>7</sup> Surely he *is* my rock and my salvation; mine high defence, I shall not be moved. <sup>8</sup> In God *is* my salvation and my glory; the rock of my strength, my safe hope, *is* in God. <sup>9</sup> Trust ye in him in all time, O people; pour out your heart before him; God *is* a safe hope for us, Selah.

VER. 1.—OVER JEDUTHUN,] That is, over Jeduthun's posterity, who was a singer in Israel, 1 Chron. xxv. 3; or, 'to Jeduthun.' See also Ps. xxxix. 1.

VER. 2.—YET SURELY,] Or, *only*. It is an earnest affirmation, against some contrary temptation or speech, and excludeth all other things. So verse 3, 5, 6, 7, 10. KEEPETH SILENCE,] Or is *silent*, or *still*, that is, *quiet*, *submissive*, and (as the Gr. explaineth it) subject; the rebellious affections being tamed and subdued. See also Ps. iv. 5.

VER. 3.—MOVED MUCH,] Or, *moved with a great moving*. 'Persecuted, but not forsaken; cast down, but I perish not,' as 2 Cor. iv. 9; for God 'giveth the issue with the temptation,' 1 Cor. x. 13. The Chald. expounds it, "I shall not be moved in the day of great affliction."

VER. 4.—ENDEAVOUR MISCHIEF,] This word is not found elsewhere in the scripture. It denoteth both 'a purpose in mind, and a thrusting forward in act of any mischievous deed.' AGAINST A MAN,] In Chald., "against a gracious man." So man here is used as in Jer. v. 1; 'if ye can find a man,' that is, a just and godly man. YE SHALL BE KILLED,] Or *will ye be murdered?* violently killed. Some Heb. copies varying a point or vowel, give it an active signification, "will ye murder?" This the Gr. followeth; but the former sense here fitteth best. A FENCE,]

*Wall* or *mure*, another word than the former. SHOVED AT,] Or, *thrust*, namely, *for to fall*, as is expressed, Ps. cxviii. 13. Hereby is meant a great and sudden ruin, as Is. xxx. 13; Ezek. xiii. 13, 14.

VER. 5.—FROM HIS HIGH DIGNITY,] Or *excellency*, whereunto he was exalted of God. David speaketh this of himself, (therefore the Gr. hath, "mine honour;") and blameth them here for oppugning his dignity, as he did before in Ps. iv. 3. THEY DELIGHT,] Or *readily like of*, and *accept of a deceiveable lie*. EACH OF THEM BLESSETH,] Heb., "they bless:" but his mouth leadeth us to mind it of all in general, and every one in particular. Compare Ps. v. 10; Blessing is used for 'fair words,' and sometimes 'flattery,' Rom. xvi. 18.

VER. 6.—MY EXPECTATION,] That is, *my salvation expected, and hoped for*, as verse 2.

VER. 9.—IN ALL TIME,] That is, *always*: See Ps. xxxiv. 2. POUR OUT YOUR HEART,] That is, the desires of your heart, your prayers with tears. A similitude taken from pouring out of waters, as is expressed, Lam. ii. 19; 'pour out thy heart like water before the face of the Lord.' This was practised in Israel when they drew water (from their heart) and poured it out (by their eyes) before the Lord, 1 Sam. vii. 6. A like phrase is 'pouring out the soul,' Ps. xlii. 5; 1 Sam. i.

<sup>10</sup> Surely the sons of base man *are* vanity, the sons of noble man *are* a lie: in balances to mount up, they together *are* lighter than vanity. <sup>11</sup> Trust not ye in oppression, and in robbery become not vain: if powerful wealth do increase, set not the heart *thereon*. <sup>12</sup> Once did God speak, twice heard I this same: that strength *pertaineth* to God. <sup>13</sup> And to thee, O Lord, mercy, for thou wilt pay to man according to his work.

15. The Chald. maketh this paraphrase, "Cast down before him the pride of your heart, and pray before him with all your heart, and say, God is our hope for ever."

VER. 10.—NOBLE MAN,] Hereby is meant men of all degrees, high and low. See the notes on Ps. xlix. 3. IN BALANCES TO MOUNT UP,] Or, *to ascend*: meaning that all men together, if they be put in one balance, and vanity in another, they will mount up, that is, be lighter than vanity itself. And the word *hebel*, *vanity*, here used, denoteth 'a vain light thing,' as the breath of one's mouth, or bubble on the water.

VER. 11.—IN OPPRESSION,] That is, in goods gotten by oppression, extortion, or fraudulent injury: this word importeth 'guileful wrong,' as the next, more 'open violent robberies.' See also Is. xxx. 12. BECOME NOT VAIN,] That is, foolish and vile in respect of others, and deceiving yourselves. For to 'make vain,' is to 'deceive,' Jer. xxiii. 16; and to 'wax vain,' is to be 'vile and come to nothing,' Job xxvii. 12; Jer. ii. 5; Rom. i. 21. This instruction which con-

cerneth all men, David applieth to his soldiers, that they should not give themselves to the spoil. Compare Luke iii. 14. POWERFUL WEALTH,] *Riches*; see Ps. xlix. 7. SET NOT THE HEART,] That is, do not affect it, or carefully regard it, but 'use this world as though you used it not,' 1 Cor. vii. 31. So, to 'set the heart,' is to regard or 'care for a thing,' 1 Sam. iv. 20; ix. 20; 2 Sam. xviii. 3; Exod. xxvii. 23; Prov. xxii. 17.

VER. 12.—ONCE,] Heb. *one*, meaning *one time*, as Exod. xxx. 10; and as is expressed, Josh. vi. 3. So twice, or two times. Though it may also be interpreted one thing, two things (as *achath* is one thing, Ps. xxvii. 4.) The Gr. here saith, "Once spake God, these two things have I heard."

VER. 13.—TO MAN,] That is, to every one, as this phrase is opened, Matt. xvi. 27; Rom. ii. 6; Rev. xxii. 12. TO HIS WORK,] Whether it be good or evil. See the like in Prov. xxiv. 12; Jer. xxxii. 19; Job xxxiv. 11; Ezek. vii. 27; 2 Cor. v. 10; Eph. vi. 8; Col. iii. 25; 1 Pet. i. 17.

### PSALM LXIII.

*David under persecution sheweth his thirst for God, and comforts that he had found in him.* 10. *His confidence of his enemies' destruction, and his own safety.*

<sup>1</sup> A psalm of David, when he was in the wilderness of Judah.

<sup>2</sup> O GOD, thou art my God, early will I seek thee; my soul

VER. 1.—WILDERNESS OF JUDAH,] *The forest of Hareth*, 1 Sam. xxii. 5; or, 'the wilderness of Ziph,' 1 Sam. xxiii. 14; both which were in the tribe of Judah.

VER. 2.—EARLY,] This noteth care and diligence, Job viii. 5; Hos. v. 15; Ps. lxxviii. 34; Prov. i. 28; Luke xxi. 38. LONGETH ARDENTLY,] This word (which is only found here) seemeth to denote an earnest or hot

appetite for meat, as the former thirst is for drink. LAND OF DROUGHT,] That is, *dry land*, for so the wilds or deserts were usually 'waterless,' Ps. cvii. 33, 35; Exod. xvii. 1; Num. xx. 1, 2; Jer. ii. 6. WEARY,] And consequently 'thirsty,' which is caused by 'weariness.' So Ps. cxliii. 6. Or wearisome to travel, as the Gr. translateth it, "wayless," which none can go in.



thirsteth for thee, my flesh longeth ardently for thee in a land of drought, and weary without waters. <sup>3</sup> So as I did view thee in the sanctuary, for to see thy strength, and thy glory. <sup>4</sup> Because thy mercy is better than life, my lips shall celebrate thee. <sup>5</sup> So will I bless thee in my life, in thy name will I lift up my palms. <sup>6</sup> My soul shall be satisfied as *with* fat and fatness, and my mouth shall praise *with* lips of shouting joy. <sup>7</sup> When I remember thee on my bed, meditate on thee in the *night* watches. <sup>8</sup> That thou hast been a helpfulness to me, and in the shadow of thy wings I shouted. <sup>9</sup> My soul cleaveth after thee, thy right hand upholdeth me. <sup>10</sup> But they *that* seek my soul for tumultuous ruin, shall go into the lower parts of the earth. <sup>11</sup> They shall make him run out by the hands of the

VER. 3.—THE SANCTUARY,] Or, *the sanctity, the holy place*, so called for the more reverence, and because ‘holiness became that house,’ Ps. xciii. 5. FOR TO SEE,] This may be meant of his present desire to behold it as in time past: or as a continued speech of his passed comfort, ‘when I did behold thy strength.’ THY STRENGTH AND THY GLORY,] Both these were seen in the ‘ark of the testimony,’ whence God’s oracles were uttered, Exod. xxv. 22; Num. vii. 89; called therefore the ‘ark of God’s strength,’ Ps. cxxxii. 8; and also his glory, 1 Sam. iv. 21, 22. See also Ps. lxxviii. 61; cv. 4.

VER. 4—CELEBRATE,] *Laud*, or *glorify thee*. The Chald. paraphraseth on this verse thus: “because thy mercy which thou wilt do to the just in the world to come, is better than the life which thou hast given to the wicked in this world, therefore my lips shall laud thee.”

VER. 5.—SO WILL I BLESS THEE,] To wit, *when thou restorest me again into thy sanctuary*: therefore also it may be taken for a prayer, ‘So let me bless thee.’ IN MY LIFE,] That is, *whiles I live* here on earth: as the Chald. saith, “in my life in this world.” So Ps. xlix. 19; civ. 33; cxlvi. 2. LIFT UP MY HANDS,] That is, *pray*: which was with his gesture of holding up the palms of the hands towards heaven, as looking to receive a blessing. So Job xi. 13; Lam. ii. 19; iii. 41; Ps. cxli. 2. It is called also ‘the lifting up of the hands,’ Ps. xxviii. 2; and ‘spreading out of the palms,’ Ps. xlv. 21; lxxxviii. 10.

VER. 6.—FAT,] Or *swet* and *fatness*. Both words in the original signify *fatness*: and hereby is meant ‘satiety of pleasures,’ so Jer. xxxi. 14; Ps. xxxvi. 9. The Chald. expoundeth it, “satisfied with thy law.”

VER. 7.—WHEN I REMEMBER,] Or, *if I remember*, that is, *so oft as*. The Heb. *im*, if,

is here used for when; as also 1 Sam. xv. 17. So in Gr., *ean*, if, Matt. vi. 22, is *hotan* when Luke xi. 34. WATCHES,] Or *custodies, observations*, which were ‘in the night,’ as is expressed, Ps. xc. 4. See the notes there.

VER. 8.—HELPLESSNESS,] That is, *a full help*, as Ps. xlv. 27. OF THY WINGS,] Which the Chald. translateth, “of thy divine Majesty.” So Ps. lvii. 2.

VER. 9.—CLEAVETH AFTER THEE,] This noteth *love, constancy, and humility and union* in the spirit: for as man and wife cleaving together, are one flesh, Gen. ii. 24; so ‘he that cleaveth to the Lord, is one spirit,’ 1 Cor. vi. 17. And this union cometh of the Lord, who saith by the prophet, ‘as the girdle cleaveth to the loins of a man, so have I tied to me the whole house of Israel, that they might be my people,’ Jer. xiii. 11.

VER. 10.—FOR TUMULTUOUS RUIN ] That is, *to bring my soul unto destruction, or ruin*. See this word, Ps. xxxv. 8.

VER. 11.—THEY SHALL MAKE HIM RUN OUT,] Or, *they (the enemies) shall pour out him*, meaning some principal, as Saul, or every of his foes: or he (every one that seeks my soul) ‘shall be made run out,’ that is, ‘his blood shall be shed,’ as waters, Ps. lxxix. 3. A like phrase is used Jer. xviii. 21; Ezek. xxxv. 5. The Gr. translateth, “They shall be delivered unto the hands of the sword.” HANDS,] That is, *the edge, or force of the sword*, as Job v. 20; Jer. xviii. 21. PORTION OF FOXES,] That is, left unburied, for foxes and other wild beasts to prey upon and devour. So Saul’s blood flowed out by the sword, and his company slain on mount Gilboa, lay for a prey to the beasts, 1 Sam. xxxi. So Christ’s enemies slain with the sword are eaten of ravenous fowls, Rev. xix. 21.

sword, they shall be the portion of foxes. <sup>12</sup> But the king shall rejoice in God; every one that sweareth by him shall glory, but stopped shall be the mouth of them that speak a lie.

VER. 12.—BUT THE KING,] That is, *I who am King by God's anointing*, 1 Sam. xvi. 12, 13; and Christ the son of David. SWEARETH BY HIM,] That is, *by God*; the Chald. saith, “by his word:” by swearing, meaning God's whole worship, whereof

swearing was a part, Deut. vi. 13; Is. xlv. 23; lxx. 16; Jer. iv. 2. Therefore that which the prophet calleth ‘swearing,’ Is. xlv. 23; the apostle calleth ‘confessing to God,’ Rom. xiv. 11. /

## PSALM LXIV.

*David prayeth for deliverance, complaining of his enemies. 8. He prophesieth their destruction, whereat all men shall fear.*

<sup>1</sup> To the master of the music, a psalm of David.

<sup>2</sup> HEAR my voice, O God, in my prayer; preserve my life from dread of the enemy. <sup>3</sup> Hide me from the secret of evil doers, from the tumultuous rage of them that work painful iniquity. <sup>4</sup> Which have whetted their tongue as a sword, have bent their arrow, *even* a bitter word. <sup>5</sup> To shoot in secret *places* at the perfect; suddenly will they shoot at him, and fear not. <sup>6</sup> They confirm to themselves an evil word; they tell to hide snares: they say, Who shall see them? <sup>7</sup> They search out injurious evils, they accomplish an exquisite search, even the inmost of *each* man, and the deep heart. <sup>8</sup> But God hath shot at them an arrow, suddenly their strokes have been. <sup>9</sup> And *when* they have caused them every one to fall upon them-

VER. 2.—PRAYER,] Or *meditation*: see Ps. lv. 3; the Gr. saith, “when I pray unto thee.”

VER. 3.—THE SECRET,] Or *secrecy, mystery*, that is, *council, or assembly of evil doers*, that is, the malignant church, as the holy church is called ‘the secrecy’ (or ‘mystery’) of the righteous, Ps. cxi. 1.

VER. 4.—BENT THEIR ARROW,] That is, laid their arrow ready on their bended bow. The like phrase was in Ps. lviii. 8. See also Ps. xi. 2. BITTER WORD,] Or, *bitter thing*, as the Gr. explaineth it. So after in verse 6; ‘an evil word,’ or ‘thing.’ See the notes on Ps. vii. 1. ‘A bitter word’ is here called an ‘arrow;’ and in Jer. ix. 3; their ‘tongue’ is called their ‘bow.’

VER. 6.—THEY TELL TO HIDE,] Or, *of hiding*, that is, impart their counsel one to another, how to hide snares. THEY ACCOMPLISH AN EXQUISITE SEARCH,] Or, *a search searched out*, that is, *a curious diligent*

*search*. The Gr. translateth, “they are consumed searching out searches:” meaning that they spend both their time and themselves, in searching out evils against the just. It may also be read, ‘we are consumed by the search searched out,’ meaning that in their judgment we cannot escape their snares. EVEN THE INMOST,] Heb. *and the inmost*, that is, whatsoever any man's wit and deep heart can find out; or, ‘So deep (is) the inward part and heart of man.’

VER. 8.—HAVE BEEN,] Or, *assuredly shall be*: the time past being used for more certainty, as in Is. ix. 6. And by *have been*, is meant the sure event and accomplishment of God's judgments on them, with the continuance of the same. As the Heb. word of ‘being,’ signifieth ‘to come to pass,’ or have event, 1 Sam. iv. 1; Job xxxvii. 6; and to ‘continue to be,’ Dan. i. 21; Is. lxvi. 2; Ruth i. 2.

VER. 9.—THEY HAVE CAUSED THEM

selves *by* their own tongue, they shall betake themselves to flight, whosoever seeth them. <sup>10</sup> And all men shall fear, and declare the work of God, and prudently consider his deed. <sup>11</sup> The just *man* shall rejoice in Jehovah, and hope for safety in him, and glory shall all the upright of heart.

EVERY ONE,] Heb. *caused him*: which being spoken of many, as in this place, meaneth them all severally, to one man. TO FALL, &c.] Or *to stumble down*: signifieth, that God's strokes should have effect to overthrow them by their own devices. BETAKE THEM-

SELVES TO FLIGHT,] Or, *shall wander about in their flight*; which noteth great fear and unstayedness, (which the Gr. therefore turneth, "are troubled," and is meant of the wicked, their favourites.

PSALM LXV.

*God's praises in Zion for hearing prayer, 4. for pardoning sins, 6. for his just administration in the world, 10. and for his manifold blessings upon his land and people.*

<sup>1</sup> To the master of the music, a psalm, a song of David.

<sup>2</sup> PRAISE, silent, waiteth for thee, O God, in Zion; and to thee shall the vow be paid. <sup>3</sup> Thou hearest prayer, unto thee all flesh shall come. <sup>4</sup> Words of iniquities have prevailed against me; our trespasses, thou wilt *mercifully* cover them. <sup>5</sup> O blessed is he whom thou chooseth and takest near, *that* he may dwell in thy courts; we shall be satisfied with the good *things* of thine house, with the

VER. 2.—PRAISE, SILENT, WAITETH,] Or, is silent, that is, *submissively and quietly expecteth thee*: see Ps. lxii. 2; or, 'Unto thee there is silence and praise,' that is, silence looking to receive mercies, and praise for them being received. The Gr. saith, "praise becometh thee." The Heb. also may imply the same, though it be more significant. The Chald. paraphraseth thus, "The praise of the angels is counted as silence before thee, O God, whose Majesty (is) in Zion."

VER. 3.—THOU HEAREST,] Or, *O thou that hearest*, or, *he that heareth*: see after in verse 7. ALL FLESH,] That is, all sorts of men; as Gen. vi. 12; Ps. cxlv. 21; Acts ii. 17. This is a prophecy of all nations converted unto Christ.

VER. 4.—WORDS OF INIQUITIES,] Or, of *perversities*, that is, *perverse things*, or *words, unrighteous deeds*. Words are often put for 'things,' as Ps. vii. 1. MERCIFULLY COVER,] Or *expiate, propitiate, purge away*,

and so *cover*, and *forgive*. Of the Heb. *Caphar*, which signifieth to "cover," the "cover of the ark" was called *Caporeth*, Exod. xxv. 17; in Gr. *hilasterion*, that is, the 'propitiatory,' or mercy-seat, Heb. ix. 5; which name Paul giveth to Christ, Rom. iii. 25; who is the true 'propitiation for our sins,' 1 John ii. 2.

VER. 5.—TAKEST NEAR,] Or, *causeth to approach*, to wit, *unto thyself*; the Gr. saith, "takest unto thee." THY COURTS,] Or *court-yards*, the *open places* of the tabernacle and temple. There was an 'inner court' and 'an outward,' 1 Kings vii. 12; one for 'the priests,' and another for 'the people,' called 'the great court,' 2 Chron. iv. 9; 2 Kings xxi. 5. GOOD THINGS,] So the Gr. explaineth it well: the Heb. speaking of the good thing in general, comprehending the whole store of pleasures and commodities; as Deut. vi. 11; Gen. xlv. 23. The like here followeth, 'holy,' for all 'holy things.' And among 'good things,' understand the princi-

holy things of thy palace. <sup>6</sup> Fearful things in justice thou wilt answer us, O God of our salvation, the hope of all the ends of the earth, and of those far off *by sea*. <sup>7</sup> O he that stablisheth the mountains by his able might, *is* girded about with strength. <sup>8</sup> Which appeaseth the noise of the seas, the noise of their waves, and the tumultuous noise of the people. <sup>9</sup> And fear do they that dwell *in* the utmost parts, for thy signs; the out-goings of morning and evening, thou makest shout. <sup>10</sup> Thou visitest the land, and plenteously moistenest it; very much thou enrichest it, *with* the stream of God full of waters; thou preparest their corn, when thou hast so ordained it. <sup>11</sup> Thou waterest abundantly the ridges of it, thou settlest the furrows of it, thou makest it soft with showers,

pal, the gift of the 'Holy Spirit:' as that which in Matt. vii. 11. is 'good things,' in Luke xi. 13. is called 'the Holy Spirit.'

VER. 6.—FEARFUL THINGS, &c.] God out of his tabernacle gave oracles and answers to his people, Num. vii. 89; and from heaven he answered to their prayers against their adversaries, Ps. iii. 5; he answered always things 'reverend' and 'fearful.' THOSE FAR OFF BY SEA,] Whereby is meant, not only those upon the sea, whose hope God is, Ps. cvii. 23, 28, &c. but those also that dwell far asunder disjoined by the sea, as in islands, which 'wait for his law,' Is. xlii. 4. So the Chald. interpreteth it, "and of the isles of the sea which are disjoined from the dry land (or continent)."

VER. 7.—O HE THAT STABLISHETH,] Or, *which setteth fast*: it is a continued speech to God, as the words before and after manifest, but the person changed for more passion, like that in Job xviii. 4. 'O he that teareth his soul,' for, 'O thou that tearest thy soul.' See the notes on Ps. lix. 10. MOUNTAINS,] Hereby is often meant 'kingdoms, polities,' and 'commonwealths,' Jer. li. 25. See Ps. xxx. 8. The Chald. understands it here of God's "preparing food for the wild goats of the mountains."

VER. 8.—OF THE SEAS,] Waters signify peoples, Rev. xvii. 15; and seas are the huge 'armies of peoples,' Jer. li. 42; Is. xvii. 12, 13. All such, as well as the natural seas, God assuageth; see also Ps. xlii. 7.

VER. 9.—AND THEY,] Or, *When they fear*. UTMOST PARTS,] Or, *borders*, to wit, of the earth, as is expressed, Is. xli. 5. THE OUT-GOINGS OF MORNING, &c.] This may be meant both of the successive course of day and night, and of them that go out at morning and evening, which be men to their labour, and beasts for their prey, as is showed

Ps. civ. 20—23; and of people, inhabiting the east and west parts of the world.

VER. 10.—PLENTEOUSLY MOISTENEST IT,] This sense the Gr. yieldeth; the Heb. also may be turned, "when thou hadst made it to desire rain:" or, "and givest it the desire thereof." These things are spoken first of 'the land of Canaan,' (as the Chald. expoundeth, "thou rememberest the land of Israel;") which God visited and blessed continually, as Moses telleth, Deut. xi. 12; and spiritually are meant of Christ's church, Ezek. xxxvi. 8, 9, &c. VERY MUCH,] Or, with *multitude*, to wit, of *riches*, or *good things*. THE STREAM,] Or, *brook*, *river*, &c. See Ps. i. 3; xlii. 5. The Chald. paraphraseth, "from the fountain of God which is in heaven, which is full of the showers of blessing." OF GOD,] That is, with heavenly, sweet, and wholesome streams of waters, not as Egypt, watered with man's labour, but 'drinking waters of the rain of heaven,' Deut. xi. 10, 11. The stream of God may be here taken for 'an excellent stream,' as 'mountains of God,' Ps. xxxvi. 7; and the word *with* is to be supplied. Compare herewith Joel iii. 18; Rev. xxii. 1; where 'a fountain, and pure river of water of life,' come forth from the Lord's house and throne. THEIR CORN,] *Theirs* that dwell in thy land, and house: after that thou hast thus prepared the land, and watered it, thou makest it fruitful.

VER. 11.—SETTLEST THE FURROWS,] Or, *the clods*, that is, with rain thou causest the clods to lie close to cover the seed. The Heb. words being indefinite, "to settle," &c. have like signification with the former. See Ps. xlix. 15; lxxvii. 2; ciii. 20. MAKEST IT SOFT,] Or *meltest*, *resolvest*, *makest it moist*, with drops of rain, that fall many. See Ps. lxxii. 6. THE BUD,] Or *branch*, that which springeth up out of the earth.



thou blessest the bud of it. <sup>12</sup> Thou crownest the year of thy goodness, and thy paths drop fatness. <sup>13</sup> They drop *on* the pastures of the wilderness, and the hills are girded about *with* gladness. <sup>14</sup> The pastures are clad *with* sheep, and the valleys are covered with corn; they shout, they also sing.

This name is given to Christ himself, Is. iv. 2; Zach. iii. 8; vi. 12.

VER. 12.—YEAR OF THY GOODNESS,] That is, *thy good year*, which thou honourest with singular blessings. So God commanding the sabbath year, promised to bless the sixth year, that it should bring forth fruit for three years, Lev. xxv. 20, 21. But ‘the good year’ is that ‘acceptable year of the Lord,’ which Christ preached, Is. lxi. 2; Luke iv. 19. THY PATHS DROP,] The *clouds* which are God’s chariot, Ps. civ. 3; in which water is bound, Job xxvi. 8; and from which rain is dropped, to cause the earth to fructify, Job xxxvi. 28; xxxviii. 26, 27. And *paths* here are properly such tracks as are made by chariot wheels.

VER. 13.—OF THE WILDERNESS,] Where

there is no man, Job xxxviii. 26; that grass may grow for beasts, Ps. civ. 14. Though sometimes shepherds there feed their flocks, Exod. iii. 1. GIRDED WITH GLADNESS,] Rejoicing for the store of grass that grow on them on every side. Things are figuratively said to be glad, when they attain unto and abide in their natural perfection: so light is said to rejoice when it shineth clear and continually, Prov. xiii. 9.

VER. 14.—THE PASTURES,] Or, *fields*, are *clothed*, that is, covered, abundantly stored with flocks of sheep. For “fields,” the Gr. putteth “rams of the sheep;” the Heb. *Carim* signifieth both, Is. xxx. 23; xxxiv. 6; but the grammatical construction and coherence here sheweth it rather to be ‘fields’ or ‘pastures.’

## PSALM LXVI.

*An exhortation to praise God, 5. to observe his works, 8. to bless him for his gracious benefits. 13. The prophet roweth religious service to God. 16. He declareth God’s special goodness to himself.*

<sup>1</sup> To the master of *the music*, a song, a psalm.

<sup>2</sup> SHOUT ye unto God, all the earth. With psalm sing the glory of his name, put glory to *his* praise. <sup>3</sup> Say unto God, How fearful *is every* of thy works! through the greatness of thy strength thine enemies shall falsely deny to thee. <sup>4</sup> Let all the earth bow down themselves to thee, and sing psalm to thee; let them sing psalm to thy name, Selah. <sup>5</sup> Come and see the works of God: *he is* fearful in *his* doing toward the sons of Adam. <sup>6</sup> He turned sea to dry *land*, they passed through the river on foot, there did we rejoice in

VER. 1.—SHOUT,] To wit, *with a joyful or triumphant noise*: see Ps. xli. 12. ALL THE EARTH,] Or, *all the land*, that is, the inhabitants thereof, as the Chald. explaineth. So verse 4, and Ps. xcvi. 4; and c. 1; and often in scripture.

VER. 2.—PUT GLORY,] In Gr., “give glory to his praise,” that is, “make his praise glorious and honourable.” A like phrase is in Josh. vii. 19; ‘put glory to Jehovah,’ that is, give him glory.

VER. 3.—FEARFUL IN EVERY, &c.] Or, *fearful art thou in thy works*. One word singular, and another plural, meaneth exactly ‘all and every one,’ as Ps. lvii. 2; lxii. 5. FALSELY DENY,] Or, *lie*, that is, feignedly submit: see Ps. xviii. 45.

VER. 4.—LET ALL,] Or, *All shall*.

VER. 5.—IN HIS DOING,] Or, *in practice*; the Gr. translateth, “in counsels:” see Ps. ix. 12.

VER. 6.—SEA TO DRY LAND,] The *red sea*

him. <sup>7</sup> He ruleth with his power *for ever*, his eyes espy among the nations; the rebellious, let them not exalt themselves, *Sclah.* <sup>8</sup> Ye people, bless our God, and make the voice of his praise to be heard. <sup>9</sup> That putteth our soul in life, and hath not given our foot to be moved. <sup>10</sup> For thou, O God, hast proved us, thou hast tried us as silver is tried. <sup>11</sup> Thou hast brought us into the net, thou hast laid straitness on our loins. <sup>12</sup> Thou hast caused men to ride upon our head, we came into fire and into waters, and thou hast brought us out to an abundant *place.* <sup>13</sup> I will come into thine house with burnt-offerings, I will pay to thee my vows. <sup>14</sup> Which my lips have uttered, and my mouth hath spoken in the distress upon me. <sup>15</sup> Burnt-offerings of marrowed rams I will offer up to thee with

God turned to *dry land* by a strong east wind, dividing the waters, that Israel might go through it, Exod. xiv. 21, 22. THROUGH THE RIVER,] *Jordan*, when the banks thereof were full, was dried; the waters stood still on an heap till all the people went through it, Josh. iii. 13, 14—17. So the Chald. explaineth it, “through the river Jordan the sons of Israel went on their feet.” THERE DID WE REJOICE,] He teacheth them to apply their fathers’ deliverances to themselves: for all things fore-written are for our learning and use, Rom. xv. 4. A like speech another prophet useth, ‘he found him in Bethel, and there he spake with us,’ Hos. xii. 4. The Chald. paraphraseth, “I will lead them to the mount of the house of the sanctuary there we will rejoice in his word.”

VER. 7.—ESPY,] That is, *watchfully view in the nations*, that is, (as Solomon expoundeth it) ‘in every place, both the evil (persons) and the good,’ Prov. xv. 3. THE REBELLIOUS,] Or, the *off-fullen, froward* and *refractory* persons, which exasperate and provoke the Lord to bitterness, as the Gr. here translateth. EXALT,] Or, *be exalted (puffed up)* in themselves.

VER. 8.—PEOPLES,] *Tribes* of Israel, called also *peoples*, Acts iv. 27. MAKE TO BE HEARD,] Or, *cause (men) to hear, sound forth audibly*: see Ps. xxvi. 7.

VER. 9.—THAT PUTTETH OUR SOUL IN LIFE,] That is, first *giveth*, then *preserveth life*, and finally restoreth our dead souls unto life. Saving from dangers of death, Ps. xxx. 4, ‘quickening them that were dead in sins,’ Eph. ii. 1. The Chald. expounds it, “the life of the world to come.” GIVEN OUR FOOT TO BE MOVED,] That is, suffered our estate to be changed to our ruin: so Ps. xxxviii. 17; cxxi. 3. See Ps. xv. 5.

VER. 10.—AS SILVER IS TRIED,] Heb. *as to try silver*; and this meaneth sore afflictions, as at large is showed, Ezek. xxii. 19—

22, wherefore when God mentioneth lesser trials, he saith, ‘Lo, I have tried thee, but not as silver,’ Is. xlviii. 10. Hereby also is meant a purifying from dross and corruption by afflictions. See Mal. iii. 3; Zach. xiii. 9; 1 Pet. i. 7.

VER. 11.—STRAITNESS,] Or, *affliction*, as the Gr. also turneth it; but hereby a strait chain or wringing girt may be meant, such as burthens are tied with to the back of beasts.

VER. 12.—UPON OUR HEAD,] To use us as beasts for to carry them; it meaneth servile subjection: see the like in Is. li. 23. CAME INTO FIRE AND INTO WATERS,] That is, passed through affliction of sundry sorts; Ps. xxxii. 6; Ezek. xv. 6, 7. Also in Num. xxxi. 23, those things are said ‘to come into or pass through fire,’ which would abide the same without being consumed, as metals. That sense hath also use here, as after is showed. AN ABUNDANT PLACE,] Or, *a moist, a well watered* land, where we may drink our fill. The Gr. calleth it “a refreshing;” which well fitteth with the comforts of the gospel, as Acts iii. 29.

VER. 14.—OPENED,] That is, *uttered*, or *promised* distinctly and seriously, as the Gr. saith, “distinguished;” for the mouth being opened in vows, signifieth that they may not be called back, Judg. xi. 35, 36. DISTRESS UPON ME,] Or, *in my distress*: so Ps. xviii. 7; lix. 17.

VER. 15.—MARROWED RAMS,] That is, *fat and lusty*. The word ‘rams’ is in Heb. set after the word ‘incense:’ which may therefore be read, ‘the incense (or perfume) of rams,’ meaning the fat which was burned on the altar. And so it may intend ‘peace-offerings,’ as before he mentioned ‘burnt-offerings:’ see Lev. iii. 9—11, compared with Lev. i. 10—13. The Chald. expoundeth it, “incense of spices, and sacrifices of rams.” MAKE READY,] Or, *offer*, as the Gr. interpreteth it. The Heb. word to *make* or *do*,

incense ; I will make *ready* beeves, with goat-bucks, Selah. <sup>16</sup> Come hear ye and I will tell, all ye that fear God, what he doth done to my soul. <sup>17</sup> Unto him I called *with* my mouth, and he was extolled under my tongue. <sup>18</sup> If I had seen in my heart painful iniquity, the Lord would not have heard. <sup>19</sup> But surely God hath heard, hath attended to the voice of my prayer. <sup>20</sup> Blessed be God, which hath not turned away my prayer and his mercy from me.

is used for 'dressing' or 'making ready' of meat, or sacrifices, Gen. xviii. 8; Judg. vi. 19; Exod. x. 25; xxix. 36; Lev. xvi. 24; xxii. 23. BEEVES.] The Heb. *bakar* is the beef generally; one for many, as in Ps. viii. 9. These were the principal sacrifices, Lev. i. 2, 10.

VER. 17.—UNDER MY TONGUE,] That is, *with my tongue*: or it may be meant of the heart and inward parts, which are under the tongue.

VER. 18.—IF I HAD SEEN IN MY HEART,] That is, *had regarded with it*: so to 'see,' is to 'behold' with a corrupt affection, Job xxxi. 26. Thus God 'cannot see evil,' Hab. i. 13. WOULD NOT HAVE HEARD,] For, 'God heareth not sinners,' John ix. 31; nor 'hypocrites,' Job xxvii. 8, 9; Prov. xv. 29. The Gr. maketh it a wish, "Let not the Lord hear me."

PSALM LXVII.

*A prayer for the enlargement of God's kingdom, to the joy of all peoples, and increase of God's blessings.*

<sup>1</sup> To the master of *the music*, on Neginoth, a psalm, a song.

<sup>2</sup> GOD be gracious unto us, and bless us, he make his face to shine with us, Selah. <sup>3</sup> That *they* may know in the earth thy way, thy salvation among all the heathens. <sup>4</sup> Peoples shall confess thee, O God, people all of them shall confess thee. <sup>5</sup> The nations shall rejoice and shout, for thou wilt judge the people *with* righteousness, and the nations in the earth, thou wilt guide them, Selah. <sup>6</sup> Peoples shall confess thee, O God, people all of them shall confess thee. <sup>7</sup> The earth yieldeth her increase, God our God will bless us. God will bless us, and all the ends of the earth shall fear him.

VER. 2.—FACE TO SHINE,] Or, *to be light*, that is, cheerful and favourable. See Ps. iv. 7; xxxi. 17.

VER. 3.—THAT THEY MAY KNOW,] Meaning *men*, indefinitely: or, *that thy way may be known*. God's way is generally his administration in the world, specially his gospel, Acts xviii. 25, 26; as his salvation is Christ, Luke ii. 30.

VER. 4.—SHALL CONFESS,] Or, *let them confess*: and so after.

VER. 7.—THE EARTH,] Or, *land of Canaan*, (as the Chald. explains it, "the land of Israel") the seat of God's church; whose fruitful increase God promised in the law, Lev. xxv. 19; xxvi. 4; and the prophets apply it to the spiritual graces of the gospel, Ezek. xxxiv. 27; Zach. viii. 12; Is. xlv. 8; and our land or earth is our hearts regenerate, to bear fruits to the Lord, Matt. xiii. 19—23; Heb. vi. 7.

## PSALM LXVIII.

*A prayer at the removing of the ark, with a prophecy of Christ's resurrection. 5. An exhortation to praise God for his mercies, 8. and for his care of the church. 19. A prophecy of Christ's ascension and benefits following, for which God is to be blessed; 32. and of the conversion of the Gentiles unto his further praise.*

<sup>1</sup> To the Master of the Music, a psalm, a song of David.

<sup>2</sup> Let God arise, let his enemies be scattered, and they that hate him flee from his face. <sup>3</sup> As smoke is driven away, so drive thou them away; as wax is melted at the face of fire, so let the wicked perish from the face of God. <sup>4</sup> And let the just rejoice, let them shew gladness before the face of God, and let them joy with rejoicing. <sup>5</sup> Sing ye to God, sing psalms to his name; make an high way for him that rideth in the deserts, in Jah his name, and shew gladness before his face. <sup>6</sup> He is a father of the fatherless, and a Judge of the widows; even God, in the mansion of his

VER. 1.—LET GOD ARISE,] Or, *stand up*. By God here is meant Christ our Lord; for of him is this psalm interpreted by the apostle, Eph. iv. 8—10. This entrance is taken from Moses, Num. x. 35; were when the host of Israel rose up from mount Sinai to journey towards Canaan, the 'ark of the covenant of the Lord went before them three days' journey to search out a resting-place for them.' And when the ark went forward, Moses said, 'Rise up Jehovah, and let thine enemies be scattered,' &c. where Moses respected not only the ark, (the figure of Christ) but the promise of God; 'Behold I send an angel before thee, to keep thee in the way, and to bring thee to the place which I have prepared; beware of him and hear his voice,' &c. 'for my name is in him,' &c. Ex. xxxiii. 20, 21. This was the 'angel of the covenant,' Mal. iii. 1; the 'angel of God's face' or 'presence,' which saved the people, Isa. lxiii. 9; even Christ, whom they 'tempted' in the wilderness, 1 Cor. x. 9; in whom 'God was,' 2 Cor. v. 19, and who himself is 'God over all, blessed for ever, Amen,' Rom. ix. 5; David applieth these things to his own time and action of 'bringing home the ark,' 1 Chron. xiii. and prophesieth also of things to come, as Acts ii. 30, 31.

VER. 4.—LET THEM JOY,] To wit, *inwardly*, with *delight*, (as the Gr. explaineth it) as the former word signifieth, "outward joyful carriage and exultation."

VER. 5.—MAKE AN HIGH WAY,] Or, *exalt*: but that this is meant of a *way*, or *causey*,

first the Heb. word *sollu* naturally beareth, as Isa. lxii. 10; lvii. 14; secondly, the Gr. version *hodopoiefate*, "make way," confirmeth it; thirdly, the scope of this place sheweth it, compared with Isa. xl. 3; where the 'voice in the wilderness' crieth to 'prepare the way of the Lord Christ,' Mat. iii. 2. DESERTS,] Places where things are *mixed* and *confused*, as the word *ghnaraboth* properly signifieth. So *gnarabah* is a 'desert' or 'wilderness,' Isa. xl. 2; and there is a declaration of this place, that 'valleys' should be 'exalted, mountains debased, crooked things made straight, and rough places smooth,' Isa. xl. 3; Luke iii. 5. The Gr. version here, *epi dusmoon*, meaneth also the same: for though the word be ambiguous, and signifieth the 'west parts,' yet it is often used for the 'deserts,' or 'plains of the wilderness,' Num. xxxiii. 48, 50; xxxvi. 13; Deut. i. 1; Josh. v. 10; 2 Sam. iv. 7. IN JAH HIS NAME,] Or by 'Jah his name,' to wit 'sing' and 'praise him.' Jah is the proper name of God in respect of 'being' or 'existence,' for he 'is' of himself, Ex. iii. 14. 'giveth' to all 'life and breath, and all things,' and 'in him we live, and move, and have our being,' Acts xvii. 25—28. It is the same in effect with 'Jehovah,' but more seldom used: of which see Ps. lxxxiii. 19.

VER. 6.—A JUDGE,] That is, a *defence* and *avenger* of their wrongs: see Ex. xxii. 22—24; Isa. i. 17; Jam. i. 27. MANSION OF HIS HOLINESS,] Or, 'his holy mansion,' whereof see Ps. xxvi. 8.



holiness. <sup>7</sup> God scateth the solitary in houses, bringeth forth those *that are bound in chains*; but the rebellious dwell in a dry land. <sup>8</sup> O God when thou wentest forth before thy people, when thou marchedst in the wilderness, Selah. <sup>9</sup> The earth quaked, also the heavens dropped, at the face of God: Sinai itself at the face of God, the God of Israel. <sup>10</sup> A rain of liberalities thou didst shake out, O God; thine inheritance when *it was* wearied, thou didst confirm it. <sup>11</sup> Thy company do dwell in it, thou dost prepare in thy goodness for the poor afflicted, O God. <sup>12</sup> The Lord will give the

VER. 7.—[THE SOLITARY,] *Them which are alone, or desolate, meaning without children.* IN HOUSE,] That is 'giveth them children': see Ps. cxlii. 9. IN CHAINS,] Or, *in conveniences*, that is, *in convenient and commodious sort*; or into fit (and commodious) places. The Gr. saith, "in fortitude." The Chald. thus, "he brought forth the sons of Israel, which were bound in Egypt." DRY LAND,] Or, *barren ground*, named in the original of the *blackness or whiteness*, as whereon nothing groweth. This the Chald. referreth to "Pharaoh and his host," which were *obstinate*, and would not 'send away Israel,' that they 'dwell in a dry land.'

VER. 9.—[SINAI ITSELF,] Or, *this Sinai*, to wit, 'quaked,' when God came down upon it to give his law: see Ex. xix. 16, 18; Heb. xii. 18. The Chald. saith, "Sinai, the smoke thereof ascended like the smoke of a furnace, because the majesty of God, the God of Israel, was revealed upon it." These words David horrowed from 'Deborah's song,' Judg. v. 4, 5. Sinai is a mountain in Arabia, Gal. iv. 25; in the wilderness, through which Israel passed, Ex. xix. 1. It was called also Horeb: see Ps. cvi. 19.

VER. 10.—[RAIN OF LIBERALITIES,] That is, *a liberal, plentiful, free and bountiful rain* proceeding of God's free grace. So elsewhere is mentioned the 'rain of blessing,' Ezek. xxxiv. 26; spiritually this meaneth the doctrine of the gospel, Deut. xxxii. 2; Isa. xlv. 8; Hos. xiv. 6, 7; vi. 3; Heb. vi. 7; see Ps. lxxv. 10. SHAKE OUT,] or, *shed* and *sprinkle abroad*, as with the waving of the hand; the Gr. turneth it, "separate." God 'divideth the spouts for the rain,' Job xxxviii. 25—28; xxxvii. 6. WHEN IT, &c.] Heb. *and wearied*, that is, *dry, fainting for want of water*, as Ps. lxxii. 2.

VER. 11.—[THY COMPANY,] The host of *Israel*, seated in *Canaan*. The Heb. word *Chajah* signifying "life," is used for all 'living creatures,' commonly 'beasts,' and among them 'wild beasts,' in which most life appeareth, Gen. i. 24, 25, &c. also for 'fishes,' Ps. civ. 25. Applied to men, it meaneth a

company or society, either good, as in this place, or evil, as after in ver. 31. It is used for an host of men, as 2 Sam. xxiii. 13; instead whereof, in 1 Chron. xi. 15; is written *Machaneh*, a 'camp or leaguer.' The Gr. here turneth it *Zoa*, "living wights;" which word is used in Rev. xvi. 5—9; where mystical speech is of Christ's church. PREPARE,] To wit, *thine inheritance* (or, *fruitful blessing therein*) *for the poor* (or *afflicted*) that is, *the church*. This every man was to acknowledge when he brought the first-fruits unto God: see Deut. xxvi. 5—10. The Chald. expoundeth it, "thou preparedst the hosts of the companies of angels for to do good to the poor afflicted."

VER. 12.—[WILL GIVE THE SPEECH,] Or, *give the word*; but it may be taken for a prophecy. And by *giving the speech* (or word) is meant either the *ministering of matter and speech unto them*, or the *confirming and performing of* that which they have spoken. So Paul desired the prayers of the churches, 'that speech might be given him,' Eph. vi. 19; Col. iv. 3. But the Chald. referreth this to the law, "the word of God gave the words of the law to his people." OF THOSE THAT PUBLISH GLAD TIDINGS,] Or, (applying it to Christ's time) *of the evangelists, of the souls that preach the gospel*, or 'carry good news.' Such are in armies, they that carry tidings of victory, as 2 Sam. xviii. 19. 'Such in Christ's army are the preachers of the gospel, Rom. x. 15. The original word here *mebasseroth*, is of the feminine gender, usually understood therefore of *women*, such as sung songs of victory, as Ex. xv. 20; 1 Sam. xviii. 6, 7; but the scripture no where calleth such the 'publishers of glad tidings:' we may therefore understand it of men; for, 1. As Solomon called himself *Kohéleth*, that is, *a preacher*, (in the feminine gender) or 'a preaching soul,' Eccl. i. 1; so may any *evangelist* in like sort be called *Mebasséroth*. 2. Also the Gr. version maketh it the masculine, "the Lord will give the word" (*tois Euaggelizoménous*) "to the men that evangelize," 3. And in Isa. xl. 9; such are spoken to in this sort and form as did

speech of those that publish glad tidings to the great army. <sup>13</sup> The kings of the armies shall flee, and she that remaineth in the house shall divide the spoil. <sup>14</sup> Though ye lie between the *pot* ranges, *ye shall be as* the wings of a dove, *which is* decked with silver, and her feathers with yellow gold. <sup>15</sup> When the Almighty scattereth abroad kings in it, it shall be snow white in Salmon. <sup>16</sup> A mountain of God mount Bashan *is*, an hilly mountain mount Bashan. <sup>17</sup> Why leap ye, O hilly mountains? *this is* the mountain God

'preach good tidings to Zion and Jerusalem;' which seemeth to be principally meant of the apostles. 4. The Chald. paraphrast also applieth it to men, though past, as to Moses and Aaron, which *evangelized the word of God to the many companies of Israel*. To THE GREAT ARMY,] Meaning the church, of whose warfare see Isa. xl. 2; Rev. xix. 14; 2 Cor. x. 4; or if we refer it to the evangelists, there is a great host of them: or to the tidings that they tell, it is of much war. The Chald. refers it to Moses and Aaron, "that evangelized God's word to the great hosts of Israel."

VER. 13.—SHALL FLEE,] This is meant of Christ's enemies, as in ver. 2; though here is another word, signifying a 'wandering flight,' seeking where to hide them, as Rev. vi. 15. So 'five kings' fled from Joshua and hid them in a cave, Jos. x. 16. See also Jos. xi. 1, 4, 5, 8. SHE THAT REMAINETH,] Heb. the mansion (or habitation) that is, the woman or women, who go not out to war, but 'keep at home,' as Judg. v. 24; Tit. ii. 5. As the church is sometimes likened to a woman, Rev. xii. 1; so the Chald. applieth this here to the "congregation of Israel," that "divided the spoil from heaven." DIVIDE THE SPOIL,] This is a blessing, Isa. liii. 12; done after victory, Judg. v. 30; Luke xi. 22. and 'with joy,' Isa. ix. 3. For spoils are used to denote riches, Prov. i. 13; xxxi. 11; xvi. 19.

VER. 14.—BETWEEN THE POT-RANGES,] Or, between the two banks or rows, to wit, of stones made to hang pots and kettles on in the camp or leaguer: places where scullions lie, and so are black; meaning here by affliction and misery; as on the contrary, by 'the dove's silver wings' is meant prosperity. Or, we may understand it of the two bounds and limits of the enemies, where they are continually assailed and endangered. And this the Gr. seemeth to favour, turning it, "[ana meson toon cleroon]" amidst (or between) the inheritances; even as they also translate the two burthens or limits between which 'Issachar couched,' Gen. xlix. 14. which tribe had the Philistines at one end, the Ammonites on the other, that vexed them. The Chald. giveth this paraphrase, "The God of Israel said, Though

ye kings lie (or sleep) between the curtains, behold the church of Israel, which is like unto a dove, covered with clouds of glory, divideth the spoil of the Egyptians." WITH YELLOW GOLD,] Understand again, 'decked with yellow' (or greenish) 'gold,' that is, of a golden colour and green, as the original word importeth, Lev. xiii. 49; xiv. 37.

VER. 15.—THE ALMIGHTY,] Or, All-sufficient, that is, God, named in Heb. "Shaddai, of his power and sufficiency to go through with all things, and for wasting and destroying his enemies, as at the drowning of the world. To this the prophets have reference, saying, that 'shod (destruction)' shall come 'from Shaddai' (the 'Almighty') Isa. xiii. 6; Joel i. 15. SCATTERETH,] Or, spreadeth abroad, having discomfited 'the kings,' his enemies, in that his inheritance, verse 10, 11. So spreading' is used for scattering, Zach. ii. 6. IT SHALL BE SNOW-WHITE ] Or, 'thou shalt be snowy,' speaking to the church, or of it. Whiteness denoteth 'victory, joy, glory,' Rev. ii. 17, 37; Luke ix. 29. and whiteness as snow, is a resemblance of 'purifying from sin,' Ps. li. 9; Isa. i. 18. SALMON,] In Gr. "Selmon," a mount of Samaria, in the tribe of Ephraim, near the city 'Sichem,' as appeareth, Judg. ix. 47, 48, situated in the heart of the country. Tsalmon signifieth shady, or dark, and so it seemeth this mount was with caves, glims, and trees that grew thereon; but with snow upon it was made lightsome. So to be 'snow white in Salmon,' is to have light in darkness, joy in tribulation.

VER. 16.—A MOUNT OF GOD,] That is, high, large, and full of divine blessings; for 'Bashan' was a fat and fruitful mountain: see Ps. xxii. 13; xxxvi. 7. AN HILLY MOUNT,] Or, a mount of hillocks or knobs, having many tops. This seemeth to be a comparison; Bashan is a goodly large mountain, but this Zion doth excel it, for here God dwelleth with his angels, &c.

VER. 17.—LEAP YE,] Insult ye proudly, or lay ye wait for. The original 'ratsad' is no where to be found in Heb. but here only. In Arabic it signifieth to espy and lie in wait for the hurt of others, which agreeth well with the

desireth for his seat; yea, Jehovah will dwell *in it* to perpetual aye. <sup>18</sup> God's chariot, twice ten thousand thousands of angels; the Lord *is* with them *as in* Sinai in the sanctuary. <sup>19</sup> Thou art ascended on high, thou hast led captive a captivity, thou hast taken gifts unto men, and also the rebellious to dwell, O Jah God. <sup>20</sup> Blessed be the Lord, *which day by day* loadeth us: the God our

argument here. FOR HIS SEAT,] *To dwell in it.* The Lord chose Zion, and *desired it for his seat*: 'this shall be my rest for ever,' Ps. cxxxii. 13, 14. So, 'the Lamb Christ is on mount Zion,' Rev. xiv. 1. But the Chald. referreth this also to mount 'Sinai,' upon which the word of God desired to place his divine presence.

VER. 18.—GOD'S CHARIOT,] Which he useth for his own service, for defence of his church, and destruction of his foes: see Ps. xviii. 11. 'Chariot' is put for 'chariots' (as 'ship,' 1 Kings. x. 22 for 'ships,' 2 Chron. ix. 21) or to note out the joint service of all the angels, as of one. TWICE TEN THOUSAND,] Or, *double myriads*, that is, *innumerable*; in the Gr. "ten thousand fold;" meaning, innumerable. ANGELS,] The Heb. "shinan," translated 'angels,' is not elsewhere found in scripture. It seemeth to come of Shanah, to *second*, as being *second* or *next* to God the 'chief princes,' Dan. x. 13; as those in place next kings are called the *second* unto them, 2 Chron. xxviii. 7; Est. x. 3. If we refer it to the number, we may turn it redoubled or manifold. If to the 'chariots,' and derive it of 'Shanan,' to 'sharpen,' it may note a *kind of chariot with sharp hooks* used in wars, as many human writers record, 2 Mac. xiii. 2. "Statius, lib. 10." "Thebaid. Marrobis, &c." However the word be doubtful, the meaning seemeth to be of *angels* (as the Chald. plainly expresseth) which the Gr. here translate "cheerful ones," as of the Heb. "Shaan," to be in *tranquillity* and *joy*: and the apostle seemeth to have reference to this place, where he mentioneth 'mount Zion,' 'the celestial Jerusalem, and the company of ten thousands of angels,' which now we are come unto in Christ, Heb. xii. 22; and 'angels' having appeared like 'fiery chariots,' 2 Kings vi. 17. WITH THEM,] Or, *in them*. AS IN SINAI,] As God was in Sinai, 'with ten thousand of holy ones,' when he gave the fiery law, Deut. xxxiii. 2; so is he in 'Zion with ten thousands of angels,' Heb. xii. 22. Here the words *as in*, seem necessarily to be supplied; or the word Lord, as the 'Lord of Sinai,' with like meaning as before.

VER. 19.—THOU ART ASCENDED, &c.] Thou (Lord Jesus) 'art gone up to the highest heaven,' 'having first descended to the lowest

earth.' So the apostle teacheth us to understand this place, Eph. iv. 8, 9. TO ON HIGH,] or *to the high place*: see Ps. vii. 8. The Chald. translatheth it, "to the firmament. LED CAPTIVE,] Or, *captived a captivity*, that is, a *company of captives*, a *prey of people taken in war*. See the like phrase, 2 Chron. xxviii. 5. 11; Judg. v. 12; Num. xxi. 1; Deut. xxi. 10. So 'poverty' is used for a *company of poor people*, 2 Kings xxiv. 14. Christ's enemies, Satan, sin, death, hell, &c. were by him subdued, Col. ii. 15. his elect captived by satan, were of him redeemed: of whom also this may be meant, as Ps. cxxvi. 1—4. HAST TAKEN GIFTS UNTO,] That is, *hast given* (and *distrubuted*) 'gifts among men.' An Heb. phrase often used, as, 'take me a sword,' 1 Kings iii. 24; that is, *give or bring it me*. 'Take her me to wife,' Judg. xiv. 2. 'Take me an offering,' Ex. xxv. 2. 'Take me a little water,' 1 Kings xvii. 10; that is, *give*. *Giving* also is sometimes used for *taking*, as Gen. xlii. 30. 'he gave' (that is, *took*) *us for spies*. Rightly therefore doth the apostle turn this in Gr., "given," Eph. iv. 8; and the next words *ba-Adam*, is 'unto men,' as Paul explaineth it, or 'among men,' as Jer. xlix. 15. And the 'gifts' are the 'ministers of the gospel,' given for the good of the church, Eph. iv. 11, 12. So the Chald. here addeth, "thou hast taught the words of the law, hast given gifts to the sons of men." AND ALSO THE REBELLIOUS,] Or, *disobedient*, to wit, 'thou hast led captive.' They that continue rebellious are subdued to destruction, Ps. ii. 9; Isa. xi. 4; others by conversion, as Saul, 'breathing out threatenings and slaughter,' was by Christ subdued, Acts ix. And after spake of himself and others, 'we ourselves were in times past unwise, disobedient, &c. but when the bountifullness and love of God our Saviour towards man appeared, he saved us,' &c. Tit. iii. 3—5. TO DWELL,] Understand, 'in God's mount,' as verse 17; or, 'with Jah God,' meaning it of the captives. Or, 'that thou, O Jah God, mayest dwell,' to wit, 'in men's hearts by faith,' Eph. iii. 17; or in the church, which by those thy *gifts* (the ministers) is builded as a spiritual house for God to dwell in, 1 Cor. iii. 9, 10, 16; 1 Pet. ii. 5. So God dwelt among the Israelites, Num. v. 3; xxxv. 34.



salvation, Selah. <sup>21</sup> Our God *is* a God of salvation, and to Jehovah the Lord *belong* the issues of death. <sup>22</sup> But surely God will wound the head of his enemies, the hairy scalp of him that goeth on in his guiltiness. <sup>23</sup> The Lord hath said, I will bring again from Bashan: I will bring again from the gulfs of the sea. <sup>24</sup> That thy foot may imbrue *itself* in blood, the tongue of thy dogs *in blood* of thine enemies, *even* of every of them. <sup>25</sup> They have seen thy goings, O God, the goings of my God, my King, in the sanctuary. <sup>26</sup> The singers went before, the players on instruments after: amongst *them* the damsels beating on timbrels. <sup>27</sup> In the churches bless ye

VER. 20.—DAY BY DAY,] or *daily*: see Ps. lxi. 9. LOADETH US,] To wit, *with his blessings or gifts*, verse 19; or 'with afflictions,' wherewith the saints are burdened, and yet bless him for his comforts in them, 2 Cor. v. 4; i. 3, 4, 8; vi. 4—6. The Chald. understandeth it of such 'loading' as is by "adding precept upon precept."

VER. 21.—OUR GOD, &c.,] Or, 'God to us is a God' for *salvation*, that is, *all manner of health, help, and deliverance that fully saveth*. JEHOVAH,] So the name of God is written usually, when Adonai, Lord, next followeth it, as here and Ps. cix. 21; or goeth before it, as Gen. xv. 2. having the vowels of *Elohim*, God, and so is by the Jews pronounced; as other times having the vowels of Adonai, it is so pronounced, Lord. So, for 'Adonai, Jehovah,' 2 Sam. vii. 18; is written, 'Jehovah *Elohim*,' 1 Chron. xvii. 16; see Ps. lxxxiii. 19. ISSUES,] Or *passages*, that is, *ways and means of death*, or *to death*: meaning that he hath many ways to bring his enemies to death, and to deliver his people out of it. For, 'he hath the keys of death,' Rev. i. 18; 'he killeth and giveth life, woundeth and healeth, and none can deliver out of his hand,' Deut. xxxii. 39. So 'issues of life,' Prov. iv. 23.

VER. 22.—HAIRY SCALP,] Heb. *the crown (or scalp) of hair*, meaning open and inevitable judgment on the chiefest and most fierce enemies. GUILTINESSES,] *Guilty sins, impieties*; so Ps. lxxix. 6.

VER. 23.—I WILL BRING AGAIN,] Or, *will return, reduce*, to wit, *thee* my people, as I brought thee from the peril of 'Og in Bashan,' Num. xxi. 23—35; and 'of Pharaoh at the Red sea,' Ex. xiv. 22, 23; xviii. 29. Former deliverances are often by the prophets applied to the times and works of Christ; see Is. xi. 1, 11, 15, 16; li. 10, 11. GULFS,] Or, *deeps, bottoms*; see Ps. lxxix. 3.

VER. 24.—THAT THY FOOT MAY IMBRUE,] That is, *be imbrued*, or, 'that thou mayest imbrue thy foot.' It is the

same word which before in ver. 22. is Englished *wound*, and signifieth, *to make gore bloody*; and is here by consequence put for *imbruing or dipping in gore blood*; as the Gr. turneth it, "that thy foot may be dipped." And this noteth a great slaughter of the enemies; as 'the dipping of the foot in oil,' Deut. xxxiii. 24. meaneth *abundance thereof*. IN BLOOD OF THINE ENEMIES,] Or, which floweth *from thine enemies from him*, that is, *from each of them*, or *from the greatest of them*, antichrist: or, *of the same blood*. Compare herewith the slaughter of Christ's enemies, Rev. xix. 17, 18, 21.

VER. 25.—THEY HAVE SEEN,] That is, *men have seen* (not naming any special persons) 'thy goings,' or *ways*, and administration. The Chald. saith, "the house of Israel have seen the goings of thy majesty upon the sea, O God." IN THEE,] That is, *which art in the sanctuary, or into the sanctuary*, referring it to David's carrying of the ark into the holy tent, 1 Chron. xiii. 6, 8; xv. 28.

VER. 26.—BEATING ON TIMBRELS,] Or, *on tabers*, to wit, with the hand; so in the triumph at the Red sea, 'Mary the sister of Aaron, and all the women after her, with timbrels and pipes,' singing praise to God, Ex. xv. 20, 21; unto that the Chald. here referreth it: so at the slaughter of the Philistines, 1 Sam. xviii. 6, 7; and at the slaughter of the Ammonites, Judg. xi. 34. A *timbrel* (or *taber*) is in Heb. named "toph," of the like sound that it maketh when it is stricken.

VER. 27.—IN THE CHURCHES,] Or, *congregations*: see Ps. xxvi. 12. YE OF THE FOUNTAIN,] That come out of 'Israel,' as out of a well or fountain; a phrase taken from Deut. xxxiii. 28. Isaiah hath also one much like it, Is. xlviii. 1. It seemeth to be meant of the people, though it may also be referred to Christ; bless 'the Lord,' who is 'of the fountain of Israel.' For, 'of the Israelites, concerning the flesh, Christ' came,



God, *even* the Lord, *ye* of the fountain of Israel. <sup>28</sup> There little Benjamin *with* their ruler, the princes of Judah *with* their assembly, the princes of Zebulun, the princes of Naphtali. <sup>29</sup> Thy God hath commanded thy strength; strengthen, O God, that thou hast wrought for us. <sup>30</sup> For thy palace in Jerusalem, kings shall bring thee a present. <sup>31</sup> Rebuke the company of *spear-men*, the congregation of mighty *bulls*, with the calves of the people, *and him* that submitteth himself with pieces of silver: he hath scattered abroad the people *that* delight in war. <sup>32</sup> Princely ambassadors shall come out of Egypt: Æthiopia shall hastily stretch her hands unto God. <sup>33</sup> Sing unto God, ye kingdoms of the earth: sing psalms to

'who is God over all, blessed for ever, Amen,' Rom. ix. 5.

VER. 28.—THERE.] In the churches be 'little Benjamin,' the 'tribe' or 'posterity of Benjamin,' who was himself 'little,' that is, *youngest* of all Israel's children; and his tribe 'little,' that is, *few in number*, being almost all destroyed for the sin of Gibeon, Judg. xx. 1, &c. THEIR RULER.] The *prince* of that tribe. The Gr. version saith, "in a trance;" taking the Heb. "*rodem*" to be of *radam*, though it be not found elsewhere in this form; yet rare words but once used, are sundry times found in this and other Ps. These things applied to Christ's times and after, are very mystical. Benjamin the least is here put first; so in the heavenly Jerusalem, the 'first foundation is a jasper,' Rev. xxi. 19, which was the last precious stone in 'Aaron's breast-plate,' on which 'Benjamin's' name was graven, Ex. xxviii. 10, 20, 21. In this tribe Paul excelled as a prince of God, though one of the last apostles, 1 Cor. xv. 8—10; who was converted in a trance or *extasy*, Acts ix. 3, 4, &c. and in extasies he and other apostles saw the mysteries of Christ's kingdom, Acts x. 10, 11, &c. 2 Cor. xii. 1—4. THEIR ASSEMBLY,] in Gr. "their governors;" the Heb. word "Regamah" but once used, causeth this ambiguity: for coming of *ragam*, to 'throw an heap of stones,' Lev. xxiv. 14. may either be taken for 'an heap' or 'assembly,' or for 'a stone,' that is, a 'ruler;' as elsewhere 'a stone' signifieth, Gen. xlix. 24. Of this tribe of Judah were the apostles James, and other of our Lord's brethren, Gal. i. 19; Acts i. 14. ZEBULON, NAPHTALI,] These tribes were situated in the farthest parts of Canaan, as Judah and Benjamin were in the first and chiefest parts; meaning by these few, all other tribes gathered to praise God. In these coasts Christ called to the apostleship Simon Peter, Andrew, &c. fishers of Galilee.

VER. 29.—COMMANDED THY STRENGTH,]

that is, powerfully appointed it, speaking to the church. See the like phrase, Ps. cxxxiii. 3; xlv. 5. By 'strength' also, *kingdom* is often meant. STRENGTH,] The Chald. paraphraseth, "dwell in this house of the sanctuary which thou hast made for us."

VER. 30.—FOR THY PALACE,] Or, *temple*, which was after David's days to be built: in the heavenly 'Jerusalem,' the 'Lord' and the 'Lamb are the temple of it,' Rev. xxi. 22. BRING A PRESENT,] Or, *lead along a gift*, that is, 'gifts' or 'presents.' So Ps. lxxvi. 12, which presents are sometimes of the persons of men. See Is. xviii. 7; lxvi. 20; Rom. xv. 16; xii. 1.

VER. 31.—REBUKE,] That is, *destroy*. See Ps. ix. 6. COMPANY OF SPEAR-MEN,] Or, *of archers*, 'the rout (or crue) of the cane,' that is, such as use canes or reeds whereof spears or arrows were made. Of this word 'company,' see before, ver. 11. It may also be read, 'the wild beasts of the reeds,' meaning the savage wicked people. So the Chald. turneth it, "the armies of sinners." MIGHTY BULLS,] The 'high priests' and 'great personages;' see Ps. xxii. 13. THAT SUBMITTETH,] That is, the hypocrite which feigneth subjection (as the former were professed enemies) or 'till he (that is, *every one*) 'submit,' as Deut. xxxiii. 29. The word signifieth such submission, as when one casts down himself at the feet, as to be trodden on: so Prov. vi. 3. HE HATH SCATTERED,] This is spoken to the church of God. The Gr. turneth it as the former, "scatter thou."

VER. 32.—PRINCELY AMBASSADORS,] Heb. *Chashmannim*, a word not used but here. The Gr. saith, "Presbeis, ambassadors." EGYPT,] In Heb. call *Mitsrajim*, the name of the son of Cham, the son of Noah, Gen. x. 6, who called the country where he and his posterity dwelt by his own name. In Gr., and in the New Testament, it is always called "Egypt." This is a prophecy of the calling of the Gentiles to the faith, as the Chald. saith,

the Lord, Selah. <sup>34</sup> To *him* that rideth in the heavens of heavens of antiquity: lo, he will give his voice a voice of strength. <sup>35</sup> Give the strength to God, his high Majesty is upon Israel, and his strength in the skies. <sup>36</sup> Fearful *art thou*, O God, out of thy sanctuaries: the God of Israel he giveth strength and forces to the people; blessed *be* God.

“that they may be made proselytes. ÆTHIOPIA,] In Heb. *Cush*, another son of Cham, brother to Misraim and Canaan, Gen. x. 6; the country where he and his children dwelt, is called by his name Cush, in Gr. “Æthiopia” The people we call black Moors. HASTILY STRETCH,] Heb “make run;” noting the readiness of that nation to offer gifts and sacrifices, (or as the Chald. explaineth it, to spread out “their hands in prayer”) and to receive the gospel; see Acts viii. 27, &c.

VER. 34.—OF HEAVENS OF ANTIQUITY,] That is, *the most ancient and highest heavens*, which were since the world began, noting hereby God’s powerful majesty and help to his church, as Deut. xxxiii. 26. WILL GIVE,] Or, *giveth* usually *his voice*, that is, ‘speaks aloud,’ or ‘thundereth:’ see the

notes on Ps. xlv. 7.; xxix. 3. Some apostles were called ‘sons of thunder,’ Mark iii. 17, and Christ’s powerful voice raiseth the dead, John v. 25.

VER. 35.—GIVE THE STRENGTH,] That is, *strong praise*, and the glory of the kingdom: see Ps. viii. 3.

VER. 36.—SANCTUARIES,] The holy and most holy places of the tabernacle, and heaven itself: see Ps. xliii. 3. THE PEOPLE,] that is, as the Gr. explaineth “his people.” So ‘the soul,’ Ps. lxi. 2, for ‘my soul:’ see Ps. xlv. 4. BLESSED BE GOD,] Hereupon God was called in Israel the ‘blessed one,’ as Mark xiv. 61. ‘Art thou Christ, the son of the blessed!’ that is, ‘the son of God, Matt. xxvi. 63.

## PSALM LXIX.

*David (the father and type of Christ) complaineth of his great afflictions. 14. He prayeth for deliverance. 23. He devoteth his enemies to destruction. 31. He praiseth God for the salvation of his church.*

<sup>1</sup> To the Master *of the music*, upon Shoshannim, a *psalm* of David.

<sup>2</sup> SAVE me, O God, for waters are entered even to the soul. <sup>3</sup> I sink down in the mud of the gulf, where no standing is; I am entered into the depths of waters, and the streaming flood over-

VER. 1.—SHOSHANNIM,] That is, *six-stringed instruments*, or, *lilies*; see Ps. xlv. 1.

VER. 2.—SAVE ME, &c.,] David in his troubles, being a figure of Christ, prayeth for deliverance from temptations and persecutions, under the similitude of ‘waters, mud, mire, pit, deeps, streams,’ &c., and that this psalm had accomplishment in Christ, the evangelists show, Matt. xxvii. 48; John xix. 29; that the use hereof is for us, the apostle sheweth, Rom. xv. 3, 4, ‘that we through patience and comfort of the scriptures might have hope.’ WATERS,] The Chald. expoundeth these, “armies of sinners,” which beset

him like “waters.” THE SOUL,] To wit, *of me*, as the Gr. explaineth it, that is, “are ready to drown and choke me.” So Jon. ii. 5. See also Ps. xlv. 4.

VER. 3.—MUD OF THE GULF,] Or, *of the deep*, that is, ‘the deep,’ or ‘gulfy mud,’ in the bottoms of the sea, as Ps. lxxviii. 23; Jon. ii. 4; another sign of great calamity, as also in Ps. lxxxviii. 7, wherefore ‘Babylon’ that held captive God’s people, is called a ‘gulf’ or ‘deep,’ Is. xlv. 27. NO STANDING,] *No stay or ground*, but I sink more and more. DEEPS OF WATERS,] In Gr. “depths of the sea.”

floweth me. <sup>4</sup> 'I am weary with my crying; my throat is burnt, mine eyes fail, *I* attentively waiting for my God. <sup>5</sup> Many are *more* than the hairs of my head, they that hate me without cause; mighty are they that would suppress me, mine enemies falsely: *that* which I took not away, then I restored. <sup>6</sup> O God, thou knowest my foolishness, and my guiltinesses are not concealed from thee. <sup>7</sup> Let not them be abashed for me that hopefully expect thee, Lord Jehovah of hosts; let them not be ashamed for me that seek thee, O God of Israel. <sup>8</sup> For, for thy sake do I bear reproach, shame covereth my face. <sup>9</sup> I am become a stranger to my brethren, and a foreigner to my mother's sons. <sup>10</sup> For the zeal of thine house hath eaten me up: and the reproaches of them that reproached thee are fallen upon me. <sup>11</sup> And I wept, with fasting *afflicted* my soul, and it was for reproaches to me. <sup>12</sup> And I made my raiment sack-cloth, and

VER. 4.—IS BURNT,] That is, *parched, dried*, or as the Gr. explaineth it,) "hoarse." EYES FAIL,] Or, *are consumed*, to wit, with tears and earnest expectation, as Lam. ii. 11; iv. 17. This was a 'curse of the law,' Lev. xxvi. 16; Deut. xxviii. 65, but Christ 'became a curse for us,' Gal. iii. 13. So after Ps. cxix. 82.

VER. 5.—FALSELY,] In Gr. "unjustly." TOOK NOT AWAY,] Or, *which I rob not, took not by force and rapine*. This though it may be taken for all unjust crinations, wherefore David and Christ were innocent, yet in special it was verified in Christ, who, 'being in the form of God, thought it no robbery to be equal with God,' Phil. ii. 6. Notwithstanding for witnessing himself to be the Son of God, he was put to death by the Jews, John xix. 7.

VER. 6.—MY FOOLISHNESS,] That is, *my sin*. See the note on Ps. xxxviii. 6. In David were sins properly; in Christ, by imputation; for God 'made him sin for us who knew no sin,' 2 Cor. v. 21. Or this may be meant of false imputation, 'O God, thou knowest my foolishness,' if any such be, as my foes charge me with. So Ps. vii. 4, 5.

VER. 7.—ABASHED FOR ME,] *For my sake*, to wit, *if I be not delivered*. So of Christ, his disciples hoped that he should be the Saviour of Israel; but when he was killed, they began to doubt and fear Satan, winnowing their faith to make them ashamed; but Christ prayed for their confirmation, Luke xxiv. 20, 21; xxii. 31, 32. So great are Christ's afflictions, that blessed is he that is not offended in him, Matt. xi. 6. JEHOVAH,] Or *God*, it hath the vowels of *Elohim*. See Ps. lxxviii. 21.

VER. 8.—BEAR REPROACH,] That is, *are reproached*; contrary hereunto is to *bear*

*grace and favour*, that is, to be 'favoured and well liked,' Esth. ii. 15, 17. Compare herewith Ps. xliv. 16, 23.

VER. 9.—FOREIGNER,] To wit, in their estimation and carriage towards me. This also was the case of Job and others, Job xix. 13; Gen. xxxi. 15; and of Christ the Jews said, 'they knew not whence he was,' John ix. 29; and his brethren 'believed not in him,' John vii. 5.

VER. 10.—ZEAL OF THINE HOUSE,] Or, *jealousy, indignation* for the polluting of thine house, and *studious fervent care* to have it conserved holy. See this performed by Christ, when he whipped the buyers and sellers out of the temple, John ii. 15, 16, 17. EATEN ME UP,] *Devoured, or consumed*. For love and jealousy are a fire and vehement flame, Song viii. 6. See also Ps. cxix. 139. ARE FALLEN ON ME,] That is, I have taken them on me, and willingly bear them, as the apostle gathered from these words, that 'Christ pleased not himself,' (that is, sought not his own pleasure or profit,) but for his Father's sake, and his brethren's did bear all things; and this is an example for us to do the like. See Rom. xv. 1—4.

VER. 11.—AFFLICTED MY SOUL,] The word *afflicted* is here supplied from Ps. xxxv. 13; for often there is want of a word to be understood, which the Hebrew text sometimes sheweth; as 2 Chron. x. 11, 14. 'I with scorpions,' for which in 1 Kings xii. 11, 14, is written, 'I will chastise you with scorpions.' See the notes on Ps. xviii. 7, 29; ii. 7. IT WAS FOR,] Or, *it was turned to reproaches*, that is, *to much reproach and opprobrium*. So John's fasting turned to his reproach; 'they said he had a devil,' Luke vii. 33.

VER. 12.—AND I MADE,] Or, *when I gave*, that is, *made or put on*. So *giving* is for *putting*, Ps. viii. 2.

I was to them for a proverb. <sup>13</sup> They that sit in the gate spake against me, and they that drink strong drink *made* melodies. <sup>14</sup> And I, my prayer *is* to thee, Jehovah, *in* time of acceptation; O God, in multitude of thy mercy answer thou me, in the truth of thy salvation. <sup>15</sup> Deliver me out of the mire, and let me not sink down: let me be delivered from my haters, and out of the deeps of waters. <sup>16</sup> Let not the streaming flood of waters overflow me, neither let the gulf swallow me; neither let the pit shut her mouth upon me. <sup>17</sup> Answer me, Jehovah, for thy kind mercy *is* good; according to the multitude of thy tender mercies turn the face unto me. <sup>18</sup> And hide not thy face from thy servant, for distress *is* on me; make haste, answer me. <sup>19</sup> Draw near to my soul; redeem it; because of mine enemies, ransom thou me. <sup>20</sup> Thou hast known my reproach, and my shame, and my dishonour; before thee *are* all my distressers. <sup>21</sup> Reproach hath broken my heart, and I am full of heaviness; and I looked for *some* to moan *me*, but none *came*; and for comforters, but I found none. <sup>22</sup> But they gave me gall for my meat, and in my thirst they gave me vinegar to drink. <sup>23</sup> Let their table be

VER. 13.—THAT SIT IN THE GATE,] That is, great men in the public assemblies; the rulers of the Jews, Deut. xxv. 7; Ruth iv. 1, 2, &c. SPAKE,] Or *talked and meditated*, communed how to work me evil, Luke xxii. 2, 4. STRONG DRINK,] Heb. *sheker*, which is all manner of strong drink, which will make drunken, as ale, beer, wine, cider, *metheglin*, &c. The Gr. here turneth it “wine.” MELODIES,] Or *songs* sung with instruments of music of me. So Job also complaineth, Job xxx. 9.

VER. 14.—AND I,] That is, *And* (or *but*) *as for me*. TIME OF ACCEPTATION,] That is, *an acceptable time*, as the apostle interpreteth this phrase, 2 Cor. vi. 2; from Is. xlix. 8. IN TRUTH OF THY SALVATION,] That is, for *thy saving truth's sake*, or *faithful salvation*.

VER. 15.—MIRE,] The Chald. expoundeth it, “captivity, which is like unto mire.”

VER. 16.—SHUT HER MOUTH,] So that I cannot get out of misery; as Dathan, Abiram, &c., went down alive into the pit, ‘and the earth covered over them,’ that no hope was left of their return, Num. xvi. 33. But Christ in all troubles had comfort; even in the grave ‘his flesh rested in hope,’ Ps. xvi. 9, 10. The Chald. expoundeth this verse thus, “Let not the strong king, which is like a flood of waters, captivate me, neither let the mighty prince swallow me,” &c.

VER. 17.—TURN THE FACE,] Or, *respect*, *regard* me with favour. See Ps. xxv. 16.

VER. 20.—DISHONOUR,] Or, *ignominy*, *slander*, *calumny*. See Ps. iv. 3.

VER. 21.—FULL OF HEAVINESS,] Or, *sick*, *sorrowful*; of this word in Heb. man hath his name *Ænosh*: see Ps. viii. 5. TO MOAN,] *To pity, and solace me, or, to show compassion*: so Job xlii. 11. FOUND NONE,] In Christ's greatest need, ‘all his disciples forsook him and fled,’ Matt. xxvi. 56; and ‘all his acquaintance stood afar off,’ Luke xxiii. 49.

VER. 22.—GALL,] In Heb. “*rosh*,” an herb bitter as worm-wood, with which it is often joined, Deut. xxix. 18; Amos vi. 12; Lam. iii. 19. It groweth in corn fields, Hos. x. 4; the *water* or *juice* hereof signifieth *bitter affliction*, Jer. ix. 15. These things were also actually done to Christ, whom the Jews refreshed with gall and vinegar, Matt. xxvii. 34; John xix. 28—30.

VER. 23.—AND FOR RECOMPENCES,] That is, ‘and for a full recompence of that which they did to me (let their table be) a trap unto them.’ Or, ‘and for peace,’ that is, ‘and the things which they expect peace and welfare by, let become a trap unto them.’ But the first sense agreeth with the apostle's interpretation, Rom. xi. 9. These are David's imprecations against the Jews, and prophecies of their rejection, as the apostle sheweth; and by *their table* we are to understand all means of comfort and refreshing both of body and soul, which turn to the ruin of the wicked, even ‘an odour of death unto death,’ 2 Cor. ii. 15, 16.



before them for a snare, and for recompences for a trap-fall. <sup>24</sup>Let their eyes be darkened that they see not, and make their loins to shake continually. <sup>25</sup>Pour out upon them thy detesting ire, and let the burning wrath of thine anger take them. <sup>26</sup>Let their castle be desolate; within their tents let there not be a dweller. <sup>27</sup>For they persecute *him* whom thou hast smitten, and they tell of the sorrow of thy wounded ones. <sup>28</sup>Give thou iniquity unto their iniquity, and let them not come into thy justice. <sup>29</sup>Let them be wiped out of the book of the living, and let them not be written with the just. <sup>30</sup>And I, poor afflicted and sorrowing, let thy salvation, O God, lift me up. <sup>31</sup>I will praise the name of God with a song, and magnify him with confession. <sup>32</sup>And it shall be better to Jehovah, than a young bull that hath horns, that parteth the hoof. <sup>33</sup>The meek shall see *it*, they shall rejoice; the seekers of God, and your heart shall live. <sup>34</sup>For Jehovah heareth the needy,

VER. 24.—[THAT THEY SEE NOT,] So the apostle explaineth the Heb. phrase, “from seeing,” Rom. xi. 10. The like is in Is. xlv. 18. And hereby is meant the ‘eyes of their understanding,’ that seeing they see and perceive not, because a veil is over their hearts, John xii. 39, 40; Acts xxviii. 26, 27; 2 Cor. iii. 14, 15. MAKE THEIR LOINS TO SHAKE,] *Bow down their backs*, saith the apostle, Rom. xi. 10; and this meaneth ‘bondage and misery,’ as appeareth by the contrary blessing of ‘going upright;’ which God once vouchsafed unto that people, Lev. xxvi. 13.

VER. 26.—[THEIR CASTLE,] Or, *their tower, palace, habitation*, fair and orderly builded, Gen. xxv. 16; Num. xxxi. 10; Song viii. 9. This which David speaketh of all Christ’s enemies, Peter applieth to Judas that betrayed him, ‘Let his habitation be desert,’ Acts i. 20; but Christ threateneth the like to them all, Matt. xxiii. 38. Castle here is for castles or palaces, as chariot for chariots, Ps. lxxviii. 18.

VER. 27.—[WHOM THOU HAST SMITTEN,] *Christ* the shepherd, who was ‘smitten of God, and wounded for our sins,’ Is. liii. 4, 5; Matt. xxvi. 31. THEY TELL OF THE SORROW,] That is, *tell one another* vauntingly, of the sorrow (smart or pain) of thy wounded, thy servants who are wounded for thy sake; or, they preach hereof: see the like phrase, Ps. ii. 7; or, they tell to the sorrow, that is, add unto and increase it, as the Gr. turneth it.

VER. 28.—[GIVE THOU INIQUITY, &c.,] That is, *add sin unto their sin*, give them over to a reprobate mind, which was God’s heavy judgment first on the Gentiles, Rom. i. 24, 28; afterwards on the Jews, who fulfilled their sins when wrath came on them to the

utmost, 1 Thes. ii. 16; Rom. xi. 8; Matt. xxiii. 32. Or by iniquity, may be understood punishment for it, as Ps. xxxi. 11. NOT COME INTO THY JUSTICE,] That is, not believe thy gospel, and so enjoy the justification of God, which is by faith; as the scriptures show, Rom. x. 3, &c.; Phil. iii. 9; John xii. 39, 40. The Chald. expounds it, “let them not enter into the church of thy just ones.

VER. 29.—[BOOK OF THE LIVING,] Or, *Book of life*, wherein the just that live by faith are written, that is, let them be cut off from being any longer counted thy people, or registered in the writing of the house of Israel, as Ezek. xiii. 9; Rom. xi. 20; Phil. iii. 2, 3; Ps. lxxxvii. 6.

VER. 30.—[LIFT ME UP,] Or, *set me on a high place*, that is, safely defend me.

VER. 32.—[BETTER TO,] That is, *more pleasing and acceptable*. A YOUNG BULL,] So the Gr. explaineth the Heb. phrase, “a bull, a bullock,” that is, a bull which is but young, or a bullock. So Judg. vi. 25; where the order is changed, ‘take the bullock of the bull,’ that is, ‘the young bull or bullock.’ Some understand it here of two, ‘better than bull or bullock.’ THAT HATH HORNS,] Heb. “horneth,” that is, ‘brings forth or beareth horns, and parteth the hoof,’ for such were fittest for sacrifice; but confession and thanks are more pleasing to God, specially Christ’s obedience; see Ps. l. 13—15; xl. 7.

VER. 33.—[THE SEEKERS,] Or, *ye seekers of God*, to wit, ‘shall see it, and your heart shall live;’ ye shall have inward life, joy, and consolation: see Ps. xxii. 27.

VER. 34.—[HIS PRISONERS,] Such as are persecuted and bound in prisons for his truth. Thus Paul calleth himself ‘the prisoner of Christ,’ Eph. iii. 1.

and despiseth not his prisoners. <sup>35</sup> Praise him let heavens and earth, seas, and all that creepeth in them. <sup>36</sup> For God will save Sion, and build the cities of Judah; and they shall dwell there, and have it for inheritance. <sup>37</sup> And the seed of his servants shall possess it: and they that love his name shall dwell therein.

VER. 35.—HEAVENS,] The Chald. saith, “angels of heaven, and the inhabitants of the earth.”

VER. 36.—SAVE ZION,] That is, *His church*, figured out by Zion and Judah; see

Ps. ii. 6; and this building of Judah’s cities is by preaching of the gospel, 1 Cor. iii. 9, 10; a figure of this work was done by Jehoshaphat, 2 Chron. xvii. 9, 12, 13; and Isaiah prophesieth the like, Is. xlv. 26.

## PSALM LXX.

*David prayeth for speedy help, to the shame of the wicked, and joy of the godly.*

<sup>1</sup> To the Master *of the music*, a psalm of David for to record.

<sup>2</sup> O GOD, for to deliver me; Jehovah, to mine help make haste.

<sup>3</sup> Let them be abashed and ashamed that seek my soul; let them be turned backward and blush that delight in mine evil. <sup>4</sup> Let them turn back for a reward of their shame, that say, Aha, aha. <sup>5</sup> Let all that seek thee be joyful, and rejoice in thee; and let them say continually, Magnified be God; they that love thy salvation. <sup>6</sup> And I, poor afflicted and needy, O God, make haste to me; thou *art* mine help and deliverer; Jehovah, delay not.

VER. 1.—TO RECORD,] Or, *to cause remembrance*: see Ps. xxxviii. 1.

VER. 2.—TO DELIVER,] Or, *to rid me free*; understand, make haste, or vouchsafe, as is expressed in Ps. xl. 14; for this psalm is the same in substance, and almost in words with the end of that psalm; see the annotations there.

VER. 3.—THAT SEEK MY SOUL,] *To make an end of it*, as Ps. xl. 15.

VER. 4.—TURN BACK,] *Desolate or wasted*, as Ps. xl. 16.

VER. 5.—BE GOD,] In Ps. xl. 17, it is written, ‘be Jehovah.’

VER. 6.—O GOD, MAKE HASTE TO ME,] For this in Ps. xl. 18, is, ‘the Lord thinketh on me.’ JEHOVAH,] In Ps. xl. 18, ‘my God.’

## PSALM LXXI.

*The psalmist in confidence of faith and experience of God’s favour, prayeth both for himself and against the enemies of his soul. 14. He promiseth constancy. 17. Prayeth for perseverance. 19. Praiseth God and promiseth to do it cheerfully.*

<sup>1</sup> IN Jehovah do I hope for safety, let me not be abashed for ever. <sup>2</sup> In thy justice rid thou me, and deliver me; incline thine

ear unto me, and save me. <sup>3</sup> Be thou to me for a rock of habitation to enter continually; thou hast commanded to save me, for thou *art* my rock and my munition. <sup>4</sup> My God, deliver me of the hand of the wicked, out of the palm of the evil-doer and the leavened. <sup>5</sup> For thou *art* mine expectation, Lord Jehovah, my confidence from my childhood. <sup>6</sup> By thee have been I holden up from the womb; from my mother's bowels thou tookest me; of thee *is* my praise continually. <sup>7</sup> As a wonder I am unto many, but thou *art* my strong hope. <sup>8</sup> Let my mouth be filled *with* thy praise, all the day *with* thy glory. <sup>9</sup> Cast me not away at the time of old age, when mine able strength faileth, forsake thou not me. <sup>10</sup> For mine enemies speak of me, and they that observe my soul consult together. <sup>11</sup> Saying, God hath forsaken him; pursue and take him, for *there is* none to rescue. <sup>12</sup> O God, be not thou far away from me; my God, make haste to mine help. <sup>13</sup> Let them be abashed *and* consumed that are adversaries of my soul: let them be covered with reproach and dishonour that seek mine evil. <sup>14</sup> And I will patiently wait continually, and add unto all thy praise. <sup>15</sup> My mouth shall tell thy justice, all the day thy salvation, though I know not the

VER. 1.—[IN THEE,] Chald. "in the word of the Lord." This psalm, which hath no title in the Heb. is in Gr. thus intitled: "of David a psalm of the sons of Jonadab, and of them that were first carried captives."

VER. 2.—[DELIVER,] Or, *make me to escape safe.*

VER. 3.—[OF HABITATION,] Or, *of mansion, a rock whereto I may fly and there dwell safe.* God is often called a 'Rock,' Ps. xviii. 3; and a mansion (or habitation) to his people, Ps. xc. 1. The Gr. here makes it plain thus, "be to me for a God protector." *HAST COMMANDED,*] To wit, *thine angels*, as xci. 11; or, 'hast effectually appointed;' see Ps. xliv. 5.

VER. 4.—[EVIL-DOER,] Or, *injuriously, wrong-doer.* THE LEAVENED,] That is, *the malicious*: for maliciousness and wickedness is likened to leaven, 1 Cor. v. 8. The Heb. "chomets," properly signifieth that which is leavened or sour, Exod. xii. 39; here used for the malicious or violent cruel man, as the Gr. turneth it, "the injurious," or "chomets" may be used for Chomes, the violent.

VER. 5.—[JEHOVAH,] Or, *God*, for it hath the vowels of *Ælohim*: so after ver. 16. See Ps. lxxviii. 21.

VER. 6.—[TOOKEST ME,] Or, *didst rid me*, to wit, from danger. Compare this with Ps. xxii. 10, 11.

OF THEE,] Or, *in thee*; but *in* is often used for *of*, as Ps. lxiii. 7; lxxxvii. 3. See the notes there.

VER. 7.—[A WONDER TO MANY,] Or, *a*

*monster to the mighty*: a sign whom the many (or mighty) do gaze upon, speak of, and show to others, and wonder at. A wonder and a sign are sometimes used as one, 2 Chron. xxxii. 24; 2 Kings xx. 8, 9. So Christ and his disciples were as signs and wonders in Israel, Is. viii. 18; Heb. ii. 13. Jehoshuah and his fellows were monstrous persons, Zech. iii. 8; the apostles 'a gazing-stock to the world,' 1 Cor. iv. 9. *HOPE,*] Or *refuge*, a place where one hopeth for safety.

VER. 8.—[WITH THY GLORY,] Or, *glory of thee*, that is, with glorifying thee, honouring, beautifying, and commending thy majesty.

VER. 10.—[SPEAK OF,] Or, *say of me*, that God hath forsaken me, ver. 11. Or, 'they speak against me. *OBSERVE,*] That is, *lay wait for*; it is meant here for evil, as is the observing of the steps, Ps. lvi. 7; but often this phrase is used for good, to keep, regard, and preserve the soul or life, Ps. xcvii. 10; cxxi. 7; Prov. xxii. 5.

VER. 14.—[ADD UNTO ALL THY PRAISE,] That is, increase it; I will praise thee more than I have done, or more than others do, as 2 Chron. x. 11. 'I will add unto your yoke,' that is, 'increase it.'

VER. 15.—[THOUGH I KNOW NOT,] Or, *for I know not the numbers*, to wit, *of them*. God's justice and salvation is in innumerable ways administered, which are to be celebrated, but cannot be reckoned, Ps. xl. 6.

numbers. <sup>16</sup> I will enter in the powers of the Lord Jehovah; I will record thy justice, thine only. <sup>17</sup> O God, thou hast learned me from my childhood, and hitherto have I showed thy marvellous works. <sup>18</sup> And also unto old age and hoariness, O God, forsake me not; until I show thine arm to *this* generation, thy power to every one *that* shall come. <sup>19</sup> And thy justice, O God, *which is* on high, which hast done great *things*; O God, who *is* like thee? <sup>20</sup> Which didst make me to see distresses many and evil, didst return *and* quicken me; and from the deeps of the earth didst return *and* bring me up. <sup>21</sup> Thou didst much increase my greatness, and didst turn about *and* comfort me. <sup>22</sup> Also I will confess thee with the instrument of psaltery, *even* thy faithfulness, my God; I will sing psalms to thee with harp, O Holy One of Israel. <sup>23</sup> My lips shall shout when I sing psalms unto thee, and my soul which thou hast redeemed. <sup>24</sup> Also, my tongue shall talk of thy justice all the day, for they are abashed, for they are ashamed that seek mine evil.

VER. 16.—I WILL ENTER,] To wit, into this work of praising God in his power, not mine own; or, ‘I will enter,’ that is, begin with his powerful works to praise them; or, ‘I will enter,’ that is, go in hand, or go forward with my business through his power.

VER. 18.—UNTO OLD AGE,] Or, *while old age is upon me*, as ver. 9. So elsewhere God saith, that he had borne ‘Israel from the womb and birth,’ and would bear them ‘still unto old age and the hoary hairs,’ Is. xlv. 3, 4. THINE ARM,] That is, *strength, help, salvation*. So Ps. lxxvii. 16; Is. li. 5; liii. 1; Deut. xxxiii. 27. THIS GENERATION,] *The men of this age*. The word *this* (or present) is understood by that which followeth; see also Ps. xlv. 4.

VER. 19.—AND THY JUSTICE, O GOD, WHICH IS ON HIGH,] That is, which reacheth up to heaven, viz., ‘I will show it.’ Thus the Gr. understandeth it. We may also translate, ‘for thy justice is unto the high place,’ that is, ‘to heaven,’ incomprehensible, as Ps. xxxvi. 6, 7. *And* may be instead of *for*, as Ps. lx. 13; and the ‘high place’ is by the Chald. expounded the “high heavens;” so Ps. xciii. 4; Matt. xxi. 9.

VER. 20.—DIDST MAKE ME SEE,] Or *us see*; showedst me and us; for the Heb. hath a double reading, meaning David in special, and other of God’s people with him; so after,

it is read in the margin, “quicken me, bring me up,” (as also the Gr. hath it) but written in the line, “quicken us, bring us up.” By *making see*, is also meant experience and feeling, as Ps. xlix. 10. AND EVIL,] Or, *evils*, that is, calamities. DIDST RETURN,] That is, *didst again quicken*, or, wilt again quicken me. So after. But the Gr. turneth it in the time past. DEEPS,] *Abysses of the earth*, gulfs of affliction and death, elsewhere called the lowest parts, Ps. lxxxviii. 7; such Christ in his humanity, sorrows, and death, went down unto and returned, Eph. iv. 9; Rom. x. 7.

VER. 21.—MY GREATNESS,] Or *magnificence, majesty, honour*; for Christ after afflictions entered into his glory, Luke xxiv. 26; 1 Pet. i. 11; Phil. ii. 8, 9; and the godly must suffer with him, Rom. viii. 17.

VER. 22.—PSALTERY,] Or, *lute*: see Ps. xxxiii. 2. EVEN THY FAITH,] Or, *for thy faithful truth*. HOLY ONE,] Or, *saint of Israel*; God is so called, both for that he is holiness itself, and sanctifieth his people, Lev. xx. 8, 26; and again is sanctified, that is, holily praised and honoured of them, Is. viii. 13. So Ps. lxxvii. 41; lxxxix. i. 19.

VER. 24.—TALK OF,] Or, *meditate*, that is, speak advisedly, and after due meditation; see Ps. i. 2. FOR THEY,] Or, *when they are abashed*, that is, destroyed: see Ps. vi. 11.

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PSALM LXXII.

David praying for Solomon, sheweth the goodness and glory of his type, and in truth of Christ's kingdom. 18. He blesseth God.

For Solomon.

¹ O GOD, give thy judgments to the king, and thy justice to the king's son. ² That he may judge thy people with justice, and thy poor afflicted ones with judgment. ³ The mountains shall bring forth peace to the people, and the hills with justice. ⁴ He shall judge the poor afflicted of the people, he shall save the sons of the needy, and shall break down the fraudulent oppressor. ⁵ They shall fear thee with the sun, and before the moon, to generation of generations. ⁶ He shall come down like the rain upon the mown

VER. 1.—FOR SOLOMON.] The Gr. addeth, “a psalm of David for Solomon;” and the last verse sheweth it to be made by David, and it concerneth Christ and his kingdom, figured by Solomon, Song iii. 11; and therefore called by his name, as elsewhere he is called David, Hos. iii. 5; such also is the title of the cxxvii. Psalm. KING'S SON.] To whom the right of the kingdom belongeth by birth and inheritance. So Christ was king David's son, and ‘born king of the Jews,’ Mark xi. 10; Matt. ii. 2; xxii. 42; to him ‘the Father gave all judgment,’ John v. 22. The Chald. expoundeth the king to be Christ, and the king's son to be “king David's son.”

VER. 2.—THAT HE MAY.] Or, *let him judge*, that is, govern ‘thy people in justice,’ that is, *justly*, wherefore he is named Melchizedek, that is, ‘king of justice,’ Heb. vii. 2, of whom it was prophesied, ‘behold a king shall reign in justice,’ Is. xxxiii. 1.

VER. 3.—THE MOUNTAINS SHALL BRING FORTH.] Or, *shall bear*, to wit, ‘as their fruit;’ for so this phrase importeth, Job xl. 15. This and the rest that follow, may also be read prayer-wise, ‘let the mountains bear,’ &c. The Chald. paraphraseth, “the dwellers on the mountains shall bring peace to the people of the house of Israel. PEACE.] That is, prosperity, plenty of fruits, which should be enjoyed with peace, as all Solomon's days ‘Israel dwelt without fear, every man under his vine and fig-tree,’ 1 Kings iv. 25. And under Christ, ‘the work and effect of justice, is peace, quietness, and assurance for ever,’ Is. xxxiii. 17; Rom. v. 1, ‘the mountains drop down new wine, and the hills flow with milk,’ Joel iii. 18; Amos ix. 13. HILLS WITH JUSTICE.] That is, ‘the hills’ also shall bear peace *with justice*; both peace

and justice, as these two are said ‘to kiss’ each other, Ps. lvi. 11, and Christ is king both of ‘justice and peace,’ Heb. vii. 2; his kingdom ‘is justice, peace, and joy,’ Rom. xiv. 17. It may also be read for *justice*.

VER. 4.—SHALL JUDGE.] That is, *shall deliver*; see the notes on Ps. xliii. 1. SAVE THE SONS OF THE NEEDY.] That is, *the needy persons*; in Chald. “shall redeem the sons of misery,” that is, such as are in wretched case. THE FRAUDULENT OPPRESSOR.] Whom the Gr. here calleth ‘sycophant;’ which word is used for ‘injuring by forged cavillation,’ Luke xix. 18; iii. 14; see before in Ps. lxii. 11.

VER. 5.—THEY SHALL FEAR.] Men *shall reverence*, that is, ‘worship,’ and ‘serve thee.’ So ‘fear’ is used for ‘worship,’ Is. xxix. 13; Mat. xv. 9. WITH THE SUN.] Or, *before the sun*, as is after expressed, verse 17; and as the Heb. “ghnim,” *with*, is elsewhere used for *before*, Est. vii. 8; and ‘before the sun and moon,’ meaneth continually, so long as they shine on the earth, which is so long as the world endureth, Gen. viii. 32; Ps. lxxxix. 37, 38. The Chald. interpreteth it, “with the rising of the sun, and in the light of the moon,” that is, at morning and evening, day and night; as the twelve tribes are said so ‘instantly to serve,’ Acts xxvi. 7.

VER. 6.—THE MOWN GRASS.] The *meadow*, which being mown in the beginning of summer, craveth rain that it may grow again. The original word signifieth also a ‘shorn fleece’ of wool; which sense some keep here, and refer it to the dew that fell on ‘Gideon's fleece,’ when the land was dry, and again on the land when the fleece was dry, Judg. vi. 37—40. Solomon and Christ are here said to ‘come down as rain,’ in respect

grass; as the showers, the dispersed moisture of the earth. ⁷ In his days shall the just *man* flourish, and multitude of peace, until the moon *be* not. ⁸ And he shall have dominion from sea unto sea, and from the river unto the ends of the land. ⁹ They that dwell in dry places shall kneel before him, and his enemies shall lick the dust. ¹⁰ The kings of Tharshish and of the isles shall render an oblation; the kings of Sheba and Seba shall offer a present. ¹¹ And all kings shall worship him, all nations shall serve him. ¹² For he shall deliver the needy that crieth out, and the poor afflicted, and him that hath no helper. ¹³ He shall mercifully spare the poor and needy, and shall save the souls of the needy. ¹⁴ He shall redeem their soul from fraud and violent wrong, and precious shall their blood be in his eyes. ¹⁵ And he shall live, and he shall give to him of the gold of Sheba, and shall pray for him continually, shall

of the doctrine and administration of judgment by them. So Moses said, 'My doctrine shall drop as the rain,' &c. Deut. xxxii. 2; and Job said, 'they waited for me as for the rain,' &c. Job xxix. 23; and 'the Lord shall come unto us as the rain,' &c. Hos. vi. 3. THE DISPERSED MOISTURE,] Understand, *which are the moisture*, that is, which showers do moisten the earth. "Zarziph," the Heb. word used only in this place, hath the signification of *dispersing moisture or water*, as by showers, God having 'divided spouts for the rain,' whereby it is strewed abroad upon the earth, Job xxxviii. 25. Wherefore the former word 'showers,' implieth 'rain that falleth with manifold' (or 'millions of') drops,' as Ps. lxxv. 11.

VER. 7.—MULTITUDE OF PEACE,] To wit, *shall be, or shall flourish*: and this 'Shalom, peace,' may respect the name of Shelomoh or Solomon, which signifieth peaceable, as was promised to David, "Behold, a son is born to thee which shall be a man of rest, for I will give him rest from all his enemies round about, therefore his name is Solomon, and I will send (Salom) peace and quietness, upon Israel in his days," 1 Chron. xxii. 9. MOON BE NOT,] Or, *be taken away*, as the Gr. explaineth it, that is, "till the world's end," as before, verse 8.

VER. 8.—FROM SEA TO SEA,] From the *salt sea*, ('the lake of Sodom,' Gen. xiv. 3.) 'to the main sea,' see Num. xxxiv. 3—6, &c. where the limits of the land are described. FROM THE RIVER,] The 'great river Euphrates,' Gen. xv. 18; Deut. xi. 24. In Solomon this was accomplished, when 'he reigned over all kingdoms, from the river to the land of the Philistines, and to the border of Egypt,' 1 Kings iv. 21; in Christ, when all nations were brought into his subjection by the gospel,

as Mat. xxviii. 18, 19; Acts i. 8; Col. i. 5, 6; Rev. xi. 15.

VER. 9.—IN DRY PLACES,] Or, *in deserts*, which the Gr. explaineth, "the Æthiopians." The Heb. "Tsijim" signifieth here, and Ps. lxxiv. 14, 'people that dwell in dry desert places:' sometimes it is used for 'wild beasts' that haunt such deserts, as Is. xxxiv. 14; xiii. 21; Jer. l. 39. LICK THE DUST,] 'Like a serpent,' as is expressed in Mic. vii. 16, noting hereby 'great fear and subjection,' testified by bowing down their faces to the ground, as is the manner in the Eastern countries. In Is. xlix. 23, a like promise is made to the church of Christ.

VER. 10.—OF THARSHISH,] Or, *of the ocean*, that dwell by the 'main sea.' See the Note on Ps. xlviii. 8. SHEBA AND SEBA,] that is, of Æthiopia and of Arabia, far southern countries, inhabited by the posterity of Sheba and Seba, the nephew and son of Cush, the son of Cham, the son of Noah, Gen. x. 7. The 'queen of Sheba' (or 'of the South') came from the utmost parts of the earth to hear the wisdom of Solomon, and gave him much gold, sweet odours, and precious stones, 1 Kings x. 1—10; Mat. xii. 41.

VER. 12.—HATH NO HELPER,] Or, 'to whom no helper.' See the like by Job, Job xxix. 12.

VER. 14.—PRECIOUS SHALL THEIR BLOOD BE,] that is, *their death*, meaning, that he regarded their life, and will not easily suffer them to be killed, for that it is precious and dear unto him: as on the contrary Paul said, 'his life was not dear unto himself,' when he was willing and ready to lose it for Christ's cause, Acts xx. 24; see Ps. cxvi. 15.

VER. 15.—HE SHALL GIVE,] Meaning *man* in general, or *each one* brought in subjection, as the Gr. saith, "to him shall be

bless him all the day. ¹⁶ There shall be a parcel of corn in the land, in the top of the mountains; the fruit thereof shall shake like Lebanon, and flourish shall they of the city as the herb out of the earth. ¹⁷ His name shall be for ever, his name shall be continued before the sun, and they shall bless themselves in him; all nations shall call him blessed. ¹⁸ Blessed be Jehovah God, the God of Israel, which doth marvellous things himself alone. ¹⁹ And blessed be the name of his glory for ever; and let all the earth be filled with his glory; Amen, and Amen.

²⁰ Ended are the prayers of David son of Jesse.

given," meaning to Solomon. GOLD OF SHEBA,] the Gr. saith of "Arabia:" see verse 10. ALL THE DAY,] Or, *daily*.

VER. 16.—THERE SHALL BE A PARCEL, &c.] where a handful of corn shall be sown on the top of the mountains (the most barren places) there shall be such increase that the fruit shall shake, and make a noise like the trees of Lebanon. SHAKE,] Or, *stir with noise, rustle*. LEBANON,] That is, 'trees of Lebanon;' as 'the earth,' for 'the inhabitants of the earth, Ps. lxxvi. 1. Of this mount see Note on Ps. xxix. 5. THEY OF THE CITY,] That is, *the citizens*, as, 'they of the world are worldlings, Ps. xvii. 14, 'ye of the heavens,' Ps. cxlviii. 1, are 'the inhabitants there,' The Chald. addeth, "of the city Jerusalem." Compare herewith Is. xxvii. 6.

VER. 17.—CONTINUED,] To wit, *as a son continueth his father's name*, for the original *jinnon* (or *junin*) cometh of Nin, which is a son: the Gr. also turneth it, 'his name continueth,' and Christ's name is continued in us that believe in him, called 'Christians,' Acts xi. 26, and 'his children,' Heb. ii. 13, 14. BEFORE THE SUN,] That is, so long as it

endureth, as verse 5; so Ps. cii. 29. THEY SHALL BLESS,] To wit, men of all nations shall count and speak of their blessedness in him; so Gen. xxii. 18. CALL HIM BLESSED,] Or, *happy, shall beautify him*.

VER. 19.—NAME OF HIS GLORY,] That is, *his glorious* (or *honourable*) name. So 'Lord of glory,' James ii. 1, for 'glorious Lord.' FILLED WITH HIS GLORY,] That is, with the manifestation of his glorious works, and praising him for the same. See the like speeches, Num. xiv. 21; Is. vi. 3; Rev. xviii. 1; Ezek. xliii. 2. AMEN,] *So be it*. The second book of Psalms is concluded with twice 'Amen,' as was the former: see Ps. xli. 14.

VER. 20.—ENDED,] Or, *complete are*, meaning that this Psalm was the last of David's prayers or hymns (as the Gr. translateth it) howsoever it is not set last in order as neither other be. Or, that this matter touching Christ's kingdom is the last thing whereof David prophesied, and for which he prayed, as 1 Pet. i. 10, 11. JESSE,] Or Jishai, as the Heb. soundeth, it and sometimes Ishai, 1 Chron. ii. 12, 13, which name signifieth *strength* and *manhood*; as David, *amiable*.

THE THIRD BOOK.

PSALM LXXIII.

The prophet prevailing in a temptation, sheweth the occasion thereof, the prosperity of the wicked. 13. The wound given thereby, diffidence. 15. The victory over it, knowledge of God's purpose in destroying of the wicked, and sustaining the righteous.

1 A psalm of Asaph.

YET surely God is good to Israel, to them *that are pure in heart*.

THE THIRD BOOK,] To wit, *of psalms*. See the note on Ps. xliii.

VER. 1.—OF ASAPH,] Or, *to Asaph*, who was both 'a prophet' and 'a singer:' see Ps.

And I, my feet almost swerved aside; my steps had well-nigh slipped out. ³ For I envied at vain-glorious fools, *when* I saw the peace of the wicked. ⁴ For *there are* no bands in their death, and lusty is their strength. ⁵ They are not in the molestation of sorry man, and with earthly man they are not plagued. ⁶ Therefore pride compasseth them about as a chain, violence covereth them as a garment. ⁷ Their eyes stand out with fatness, they pass the imaginations of the heart. ⁸ They do corrupt and speak with maliciousness of oppression, they speak from aloft. ⁹ They set their mouth against the heavens, and their tongue walketh through the earth. ¹⁰ Therefore his people turneth hither, and waters of a

1. 1. The like title is of the ten Psalms following. These are for the most part complaints and meditations of the troubles of God's people.

VER. 2.—ALMOST,] Or, *a very little* lacked, but 'my feet have swerved;' so after, 'well nigh,' or, 'almost nothing' lacked, but 'my steps have been shed;' noting hereby his great danger to have fallen through his infirmity, had not faith in God sustained him. SWERVED,] Or *turned, declined*. This and the next word 'slipped' have a double reading in the Heb. by the vowels, "they had swerved, they had slipped;" by the consonants, "it had swerved, it had slipped;" meaning "each of his feet," and "every of his steps," to his utter ruin. SLIPPED OUT,] Or, *been poured out*, to wit, as water, and so I had been lost.

VER. 3.—ENVIED,] Or, *was jealous, had envious zeal*: See Ps. xxxvii. 1.

VER. 4.—BANDS,] Or, *knots*, that is, 'pains, sores, diseases,' &c. IN THEIR DEATH,] Or, *till their death*, meaning that they live long in pleasure, and die at ease, as is explained, Job xxi. 13. 'They spend their days in wealth, and suddenly they go down to the grave.' The Chald. saith, "For they are not terrified or troubled for the day of their death." BUT LUSTY,] Or, *and fat is their fortitude* (their firm strength of body) as Job saith, 'one dieth in his full strength, being in all ease and prosperity; his breasts are full of milk, and his bones run full of marrow,' Job xxi. 23, 24

VER. 5.—MOLESTATION OF SORRY MAN,] That is, *such turmoil as other miserable men endure*. See the like phrase in 2 Sam. vii. 14. Ænosh and Adam are here the names of all wretched mankind. See Ps. viii. 5. The Chald. expoundeth it, "They labour not in the labour of men that study in the law, and with just men," &c

VER. 6.—COMPASSETH, &c.] Or, *is a chain to them and to him*, that is, 'every of

them;' as a collar that is hanged for an ornament about the neck. And of this word Anak, to 'hang a chain,' that giant Anak had his name, whose children were called 'Anakims,' men great of stature, proud and cruel. See Num. xiii. 23, 34; Josh. xv. 13, 14. A GARMENT,] *A set habit or ornament*, finely fitted to the body; such was 'the harlot's habit,' Prov. vii. 10.

VER. 7.—EYE STANDETH,] That is, *Each eye standeth* or 'starteth out of the hole for fatness.' In Chald., "The similitude of their faces is changed for fatness." So in Job xv. 27, 'he hath covered his face with his fatness. THEY PASS THE IMAGINATIONS, &c.] That is, *they exceed in prosperity* above that they could imagine or think; or they surpass in wickedness above that which man's heart can think, according to that which here followeth, and as in Jer. v. 28, it is said 'they are waxen fat and shining, they do pass the words (or deeds) of the wicked.'

VER. 8.—THEY DO CORRUPT,] Or *consume*, dissolve or make dissolute by their wicked speeches, and by their oppression of men. It may be understood of 'corrupting,' or 'making rotten' with sin themselves or others; or consuming and wasting with oppression. WITH MALICIOUSNESS,] Or, *in evil*, that is, *maliciously or malignantly*. FROM ALOFT,] That is, *loftily*. Or 'of the Most High,' that is, *of God*, as in the next verse; but the Chald. expoundeth it, "of the highness of their heart."

VER. 9.—AGAINST HEAVENS,] That is, *against God and his saints* whom they blaspheme, as it is written, 'he opened his mouth unto blasphemy against God, to blaspheme his name and his tabernacle, and them that dwell in heaven,' Rev. xiii. 6. So elsewhere 'heavens' are used for 'God,' Dan. iv. 23; Luke xv. 18.

VER. 10.—HIS PEOPLE,] *God's own people* are by this afflicted. Therefore the Gr.

full *cup* are wrung out to them. ¹¹ And they say, How doth God know, and is there knowledge in the Most High? ¹² Lo, these *are* the wicked, and in tranquillity ever; they increase wealthy power. ¹³ Surely *in* vain have I cleansed mine heart, and washed my hands in innocency. ¹⁴ And am plagued all the day, and my rebuke *is* in the mornings. ¹⁵ If I say, I will tell thus; lo, I unfaithfully wrong the generation of thy sons. ¹⁶ And I thought to know this, *but* it *was* a painful thing in mine eyes. ¹⁷ Until I entered into the sanctuaries of God, did prudently attend to their last end. ¹⁸ Surely thou dost set them in slippery *places*, dost make them fall to desolations. ¹⁹ How are they *brought* to wondrous desolation as *in* a moment? are they at an end, are they consumed with troublesome frights? ²⁰ As a dream after *one* awaketh; O Lord, when *thou* raisest up, thou wilt despise their image. ²¹ Surely mine heart was

saith "my people;" the psalmist, speaking of his brethren, as after of himself, verse 13. HITHER,] To these thoughts and temptations, which follow in the next verses. A FULL,] The word *cup* or *bason* is here to be understood; as 'strong,' for 'strong paws,' Ps. x. 9. See the Note there. By 'waters of a full cup' are meant 'abundance of tears,' which they must drink, that is, 'of afflictions' and 'temptations' which they suffer; as in Ps. lxxx. 6. So the Chald. explaineth it, "and tears as many waters shall flow from them." WRUNG OUT TO THEM,] Or, *drunk* (*sucked up*) *by them*, as in Ps. lxxv. 9.

VER. 12.—IN TRANQUILLITY,] Or, *quiet, safe, wealthy, at ease*. Compare herewith Jer. xii. 1, 2. WEALTHY POWER,] *Ability by riches*: see Ps. xlix. 7.

VER. 13.—CLEANSED,] That is, *laboured to cleanse and purge*, by faith and continual sanctification, Acts xv. 9, 1; John iii. 3; otherwise, 'who can say, I have made mine heart clean,' Prov. xx. 9. INNOCENCY,] Or, *cleanness*: see Ps. xxvi. 6; xxiv. 4.

VER. 14.—AM PLAGUED,] Or, *touched with affliction*, 'punished,' which the wicked are not, ver. 5. MY REBUKE,] Or, *blame*, to wit, 'I bear the chastisement' for my sins. IN THE MORNINGS,] That is, *every morning*, or *early*: the like phrase is Ps. ci. 8; Job vii. 18; Lam. iii. 23; Is. xxxiii. 2.

VER. 15.—I WILL TELL THUS,] That is, if these temptations prevail against me, so that I should tell and declare for truth these my carnal thoughts. *Telling* is often used for *publishing* and *preaching* to others. See Ps. ii. 7. UNFAITHFULLY WRONG,] Or, *faithlessly transgress against the generation of thy sons*, (O God) that is, 'of thy people,'

called 'the sons of God,' Deut. xiv. 1; 1 John iii. 1.

VER. 17.—PRUDENTLY ATTEND TO,] Or, *consider their latter end*. A like speech Moses useth, Deut. xxxii. 29.

VER. 18.—SLIPPERY PLACE,] Whereby suddenly fall to perdition. The Chald. saith, "in dark" places.

VER. 19.—WONDROUS DESOLATION,] Such as astonisheth the beholders. Such sudden strange desolation God brought on Babylon of old, Jer. li. 37, 41; and will again, Rev. xviii. 10, 17.

VER. 20.—AS A DREAM,] To wit, *so they are; or, so vanisheth their prosperity*; which when one awaketh, is gone, as is plainly set forth in Is. xxix. 7, 8. So elsewhere it is said, 'he shall flee away as a dream, and not be found, and shall pass away as a vision of the night: the eye which saw him shall do so no more,' &c. Job xx. 8, 9. The Chald. explaineth it, "as the dream of a drunken man." THOU RAISEST UP,] To wit, *thyself*, that is, *raisest up* to punish them, as Ps. xxxv. 23; or 'raisest up,' to wit, 'them,' at the last day of judgment. So the Chald. paraphrast turneth it, saying, "in the day of the great judgment, they shall rise up out of the house of the grave, in wrath thou wilt despise their image." The Gr. saith, "in thy city thou wilt despise their image:" the Heb. word *baghnir* being ambiguous. In this sense compare herewith Eccl. viii. 10. DESPISE THEIR IMAGE,] Or, *their shadow*, that is, 'destroy their transitory estate;' for man 'walketh in an image,' Ps. xxxix. 7. Or, referring it to the last judgment, their 'image' may mean their 'corrupt sinful state,' Gen. v. 3; and the 'despising' of it, is their utter rejection; for

leavened, and I was pricked *in* my reins. ²² And I *was* brutish and knew not; *as* the beasts was I with thee. ²³ Yet I continually *was* with thee, thou hast holden *me* fast by my right hand. ²⁴ Thou wilt guide me with thy counsel, and after wilt receive me *to* glory. ²⁵ Whom have I in the heavens? and with thee I delight not *any* in earth. ²⁶ Wholly consumed is my flesh and my heart; the Rock of my heart and my portion *is* God for ever. ²⁷ For lo, they that are gone far from thee shall perish, thou suppresses every one that goeth a whoring from thee. ²⁸ And I, to draw nigh to God *is* good for me; I have set my hope for safety in the Lord Jehovah, for to tell all thy works.

then they shall rise 'to shame and contempt eternal,' Dan. xii. 2.

VER. 21.—WAS LEAVENED,] Or *leavened itself*, that is, 'was vexed, grieved, swelled, was sour as leaven,' with my fretting grief and anger. I WAS PRICKED,] Or *sharpened (pricked) myself*, that is, 'felt sharp pains,' to wit, with my fretting thoughts and desires.

VER. 22.—BRUTISH,] That is, *foolish, sensual*, like a brute beast, not having the understanding of a man in me; as is explained, Prov. xxx. 2. See also Ps. xlix. 11. AS THE BEAST,] That is, as *one of them*, or 'a great beast,' Heb. *behemoth*, which is used for the vast 'elephant,' Job xl. 10. The Gr. here turneth it, "bestial," or "brutish."

VER. 24.—TO GLORY,] Or, *with glory*, that is, "gloriously, honourably. See 1 Tim. iii. 16; Phil. iii. 21; Heb. ii. 10; 1 Pet. v. 1, 4. The Chald. paraphraseth, "Thou wilt guide me with thy counsel in this world; and after that the glory is accomplished, which thou hast said thou wilt bring upon me, thou wilt receive me."

VER. 25.—WHOM HAVE I,] Or, *who is for me*, but thee to trust in, or call upon.

DELIGHT NOT,] Or, *take no pleasure*, in any person, or thing.

VER. 26.—THE ROCK,] That is, *the strength and hope*; the Gr. saith, "the God of my heart."

VER. 27.—GONE FAR,] That is, the wicked who are here said to be 'far from God;' and in Ps. cxix. 150; are 'far from his law,' and therefore 'salvation is far from them,' Ps. cxix. 155; as here they perish, whereas the righteous are 'a people near God,' Ps. cxlviii. 14. THAT GOETH A WHORING FROM THEE,] That is, *goeth after idols*, departing from the true God, as Hos. i. 2; for idolatry or 'breach of God's covenant,' is often called 'whoredom' or 'fornication,' Jer. iii. 9, 20; Ezek. xxiii. 3, 5, 7, &c. Ps. cvi. 39.

VER. 28.—TO DRAW NIGH,] So both the Gr. and Chald. do explain the Heb. phrase "the drawing near of God;" and thus it is also used in Is. lviii. 2, and is done by the faith of the gospel, Heb. vii. 19. JEHOVAH,] Or, *God*: see Ps. lxxviii. 21. The Chald. saith, "in the word of God." TO TELL,] *That I may tell, or declare*, as the Gr. explaineth it.

PSALM LXXIV.

2. The prophet complaineth of the desolation of the sanctuary. 10. He moveth God to help, in consideration of his power, 18. of his reproachful enemies, of his children, and of his covenant.

An instructing psalm of Asaph.

¹ WHEREFORE, O God, hast thou cast us off to perpetuity: shall

VER. 1.—OF ASAPH,] Or, *to Asaph*, in Chald., "by the hands of Asaph:" see Ps. l.

1. If Asaph (who lived in David's days) made this psalm, it was a prophesy of

thyne anger smoke against the sheep of thy pasture? ² Remember thy congregation, *which* thou hast purchased of old, the rod of thyne inheritance, *which* thou hast redeemed, this mount Zion wherein thou hast dwelt. ³ Lift up thy feet to the desolations of perpetuity the enemy hath done evil to all *things* in the sanctuary. ⁴ Thy distressers roar in the midst of thy synagogues; they have set their signs *for* signs. ⁵ He was known, as he lifted on high axes against the thicket of the wood. ⁶ And now the carved works thereof all together they have beat down with beetle and mallets. ⁷ They have cast into the fire thy sanctuaries, to the earth they have profaned the dwelling-place of thy name. ⁸ They said in their heart, Let us make spoil of them altogether; they have burned all the synagogues of God in the land. ⁹ We see not our signs,

troubles to come. If some other prophet made it when calamities were on Israel, then was it committed to 'Asaph's posterity,' the singers, called by their father's name; as 'Aaron's posterity,' are called 'Aaron,' 1 Chron. xii. 27. THINE ANGER SMOKE,] Or, *thy nose smoke*, that is, *burn*, as was threatened, Deut. xxix. 20. A manifestation of sore displeasure: see Ps. xviii. 9; lxxx. 5. SHEEP,] Or, *flock*, that is, us thy people, as Ps. lxxix. 13. The flock comprehendeth 'sheep and goats,' Lev. i. 10.

VER. 2.—PURCHASED OF OLD,] Or, *bought of yore*, when thou broughtest them out of Egypt, Exod. xv. 16; or understand that thou hast purchased it, hast redeemed, &c. THE ROD OF THINE INHERITANCE,] That is, *Israel*, Jer. x. 16; called elsewhere 'the line of God's inheritance,' Deut. xxxii. 9, which he measured out for himself as land is meted with a 'rod' or 'line.' It may also be read 'the sceptre' or 'the tribe of thine inheritance,' as Is. lxiii. 17, for the Heb. *shebet*, which properly is a 'rod' or 'staff,' is sometimes a 'sceptre,' Ps. xlv. 7; sometimes a 'tribe,' Ps. lxxviii. 67.

VER. 3.—LIFT UP THY FEET,] Or, *thy hammers*, that is, 'thy strokes,' to 'stamp' or 'beat down' the enemy 'unto perpetual desolations.' Thus the 'feet' are used to 'tread down with,' Is. xxvi. 6, and so the Gr. taketh it here, changing the metaphor, and translating it, "thy hands," which are also instruments to strike down with. Or, 'lift up thy feet,' that is, come quickly to see 'the perpetual desolations' which the enemy hath made. HATH DONE EVIL,] That is, broken, robbed, burned, wasted all things; as did Nebuchadnezzar in the temple, 2 Kings xxiv. 13; xxv. 9, 13, 14, &c.

VER. 4.—THY SYNAGOGUES,] Or *assemblies*, either the 'courts' and 'places about the temple, where the people assembled, or

the other synagogues in Jerusalem, as after, verse 8, he speaketh of 'all the synagogues in the land,' places where prayers and lectures of the law were used, Acts xvi. 13; xv. 21. The 'assembly' of Christians is called also by this name 'synagogue,' James ii. 2. THEIR SIGNS,] Or, *banners*, which are signs of victory, or of idolatry. See after, verse 9.

VER. 5.—HE WAS KNOWN,] *He*, that is, *a man*, or 'every one' of the enemies, 'was known,' that is, 'renowned,' or 'famous,' as having done some notable act. AS HE LIFTED ON HIGH,] Or, *as he that bringeth aloft*, that is, as a man brings the axe aloft over his head, to fell down the thick wood with might and main. They cut down the wood of the temple, as men do trees in a forest. THICKER OF THE WOOD,] That is, *the thick wood* or *tree*, whose boughs are wrapped one in another: or, (if we understand it of the wood-work in the temple) 'the infolded graven wood,' which he that did most eagerly cut down, was most renowned.

VER. 6.—AND NOW,] Or, *And then*, at the same time. So Ps. xxvii. 6. CARVED WORKS,] *Gravings*, or, (as the Heb. phrase is) 'openings,' used for 'graven' or 'carved works,' Exod. xxviii. 11. The Gr. here turneth it, 'doors, which also have their name of "opening."

VER. 7.—THY SANCTUARIES,] The *temple* (which had divers holy places) 'was burned' by Nebuzar-adan, 2 Kings xxv. 9. TO THE EARTH,] To wit, *burning* or 'rasing down to the ground.'

VER. 8.—LET US MAKE SPOIL,] Or, *we will oppress*, prey upon them. Of this Heb. root, the dove hath her name in that tongue, as being subject to the prey and spoil of hawks, &c.; therefore in verse 19 he calleth the church a 'turtle-dove.'

VER. 9 —OUR SIGNS,] The testimonies of

there is not *any* prophet more, nor *any* with us that knoweth how long. ¹⁰ How long, O God, shall the distresser reproach? shall the enemy blaspheme thy name to perpetuity? ¹¹ Wherefore turnest thou away thine hand, even thy right hand? *draw it* out of the midst of thy bosom, make a full end. ¹² For God *is* my King from ancient times; he worketh salvation in the midst of the earth. ¹³ Thou didst break asunder the sea by thy strength, didst break in pieces the heads of the dragons in the waters. ¹⁴ Thou didst quite burst the heads of leviathan, didst give him *for* meat to the people that dwell in dry deserts. ¹⁵ Thou didst cleave the fountain and the stream, thou didst dry up the rivers of strength. ¹⁶ The day *is* thine, the night also *is* thine; thou hast prepared the light and the sun. ¹⁷ Thou hast constituted all the borders of the earth, the summer and the winter, them hast thou formed. ¹⁸ Remember this, the enemy reproacheth Jehovah, and the foolish people blaspheme thy name. ¹⁹ Give not the soul of thy turtle-dove to the wild com-

God's presence and favour, extraordinary or ordinary, as the sacrifices, &c. Dan. xi. 31. So 'circumcision,' the 'passover,' the 'Sabbath,' &c. were for signs to Israel, Gen. xvii. 11; Exod. xii. 13; xxxi. 13; or, as the Chald. expoundeth it, "the signs which the prophets gave us." ANY PROPHET,] That could see and foretell by the Spirit an end of these troubles, Lam. ii. 9. A 'prophet (Nabi)' is one that from the inward counsel of God uttereth oracles. In old time he was called 'a seer,' 1 Sam. ix. 9; Amos vii. 12. HOW LONG,] To wit, *this affliction shall endure*. The like speech is in Ps. vi. 4.

VER. 11.—DRAW IT, &c.] This word, or some such, seemeth here to be understood, as often in the Heb.: see Ps. lxxix. 11. The drawing the hand out of the bosom denoteth a performance of the work without slackness, as we may see by the contrary, Prov. xxvi. 15. FULL END,] By consuming our enemies, and accomplishing our deliverance.

VER. 13.—THE SEA,] In Chald., "the waters of the Red sea." OF THE DRAGONS,] Or, *whales*, meaning 'the noble men of Egypt,' who pursuing the Israelites, were drowned in the Red sea, Exod. xiv. 28. For great persons are likened to 'dragons' or 'whale-fishes,' as Ezek. xxix. 3.

VER. 14.—THE HEADS,] That is, *the head*, as the Gr. translatheth it; called "heads" for the excellency and principality. OF LEVIATHAN,] Or, *of the whale*, meaning Pharaoh king of Egypt, who was drowned with his princes, Ps. cxxxvi. 15. Leviathan is the name of the great 'whale-fish,' or

'sea dragon,' so called of the fast-joining together of his scale, as he is described, Job xl. 20; xli. 6, &c.; and is used to resemble great tyrants, here, and in Is. xxvii. 3. So the Chald. expoundeth it, "the heads of Pharaoh's mighty men." IN DRY DESERTS,] That is, *to the wild beasts of the wilderness*, which might devour the Egyptians after they were drowned, and cast upon the shore, Exod. xiv. 30. The beasts may be called 'a people,' as conies, pismires, locusts, &c. are called 'peoples' and 'nations,' Prov. xxx. 25, 26; Joel i. 6. See also the notes on Ps. lxxii. 9, unless by these 'dwellers in dry places,' we understand the Israelites in the wilderness, to whom the spoil of the Egyptians was as 'meat;' as elsewhere they said of the Canaanites, 'they are bread for us,' Num. xiv. 9. This the Chald. favoureth.

VER. 15.—DIDST CLEAVE THE FOUNTAIN,] Bringing a well and stream of water to thy people out of the rocks, Exod. xvii. 6; Num. xx. 11; Is. xlvi. 21; Ps. cv. 41. RIVERS OF STRENGTH,] That is, *strong, rough, or vehement rivers*, as the waters of Jordan were dried up, that Israel might go through, Josh. iii. 15—17. The Chald. paraphrast addeth also the rivers Arnon and Jabok; whereof see Num. xxi. 14; Dent. ii. 37.

VER. 16.—THE LIGHT,] The Heb. *Maor* is properly 'a lightsome body,' as is the 'sun, moon, stars, &c. Gen. i. 14, 15; and here may be meant of the 'moon,' as the Chald. translatheth it, for the 'sun' next followeth. For these God is elsewhere also celebrated, Ps. l. 6—9.

pany; the company of thy poor afflicted forget not to perpetuity.
²⁰ Have respect unto the covenant, for full are the darknesses of the earth, of the habitations of violent wrong. ²¹ Let not the oppressed return ashamed; let the poor afflicted and needy praise thy name.
²² Rise up, O God, plead thou thy plea, remember thy reproach from the fool all the day. ²³ Forget not the voice of thy distressers; the tumultuous noise of them that rise up against thee ascendeth continually.

VER. 19.—SOUL OF THY TURTLE-DOVE,] That is, *the life of thy church*, called a *turtle-dove*, for their danger to be perched upon by the wicked, as before, verse 8, being of themselves weak, mournful, and timorous; also for their faith and loyalty towards God, and innocency of life. In these respects are ‘doves’ mentioned, Hos. xi. 11; Ezek. vii. 16; Is. xxxviii. 14; lix. 11; Song iv. 1; vi. 8; Matt. x. 16. So the Chald. explaineth it, “Give not the souls of them that teach thy law, to the people which are like wild beasts.” WILD COMPANY.] Or *wild beasts*, as the Gr. translateth it, meaning the cruel “people like wild beasts,” as the Chald. saith. The same word straightway followeth for the church, or ‘lively flock’ of Christ. See the notes on Ps. lxxviii. 11, 31.

VER. 20.—THE COVENANT,] Which thou didst make with our fathers, (as the Chald. addeth to explain it) it may be meant of the covenant with Abraham and his seed, as is expressed, Ps. cv. 8—10; or, which was made with Noah, that the world should no more be drowned, as once it was, when it was

full of cruelty, Gen. vi. 13, 17, 18; viii. 21, 22, which covenant the prophets apply to the church after, Is. liv. 9. THE DARKNESSES,] That is, *dark places*, as in Ps. lxxxviii. 7; cxliii. 3, he meaneth that the base obscure places were full of violence, even folds or habitations of cruelty; no cottage being free from the rapine of the enemies. ‘Dark places’ may be put for base or ‘mean,’ as in Prov. xxii. 29, ‘dark’ or ‘obscure persons,’ are the ‘base sort.’ The Gr. here also translateth it “dark persons,” meaning the vile graceless enemies.

VER. 22.—PLEAD THY PLEA,] Defend thine own cause; see Ps. xxxv. 1. FROM THE FOOL,] Understand, ‘which thou sufferest from the fool,’ or ‘impious, Nabal,’ which word was also before, verse 18; whereof see Ps. xiv. 1. The Chald. paraphraseth, “from the foolish king.”

VER. 23.—ASCENDETH,] That is, *cometh up unto thee*, it is so great; as Jonah i. 2; or, ‘it increaseth,’ as the battle is said to ‘ascend’ when it ‘increased,’ 1 Kings xxii. 35.

PSALM LXXV.

A confession to God, and promise to judge uprightly. 5. A rebuke of the proud, by consideration of God's providence.

¹ To the Master of the music, Corrupt not: a Psalm of Asaph, a Song.

WE confess to thee, O God, we confess, and near is thy name;

VER. 1.—CORRUPT NOT,] Or, *Destroy not*; see Ps. lvii. 1. The Chald. addeth, “in the time when David said, Destroy not the people.” OF ASAPH,] Or, *to Asaph*; in Chald. “by the hand of Asaph:” see Ps. l. 1.

VER. 2.—AND NEAR IS,] To wit, near in

our mouths and hearts to celebrate it. Thus God's word is said to be near, Rom. x. 8. and, ‘thou art near in their mouth,’ Jer. xii. 2. In this sense the Gr. also explaineth it, “and we will call on thy name,” THEX TELL,] That is, I and others with me: so the Gr. saith, “I will tell.”

they tell thy wondrous works. ³ When I shall receive the appointment, I will judge righteousnesses. ⁴ Dissolved is the earth and all the inhabitants thereof; I have set sure the pillars thereof, Selah. ⁵ I said to the vain-glorious fools, be not vain-gloriously foolish, and to the wicked, lift not up the horn. ⁶ Lift not up your horn on high *nor* speak with a stiff neck.

⁷ For not from the east, or from the west, neither from the desert *cometh* promotion.

⁸ But God is the judge, he abaseth one, and exalteth another. ⁹ For a cup is in the hand of Jehovah, and the wine is red, *it is* full of mixture, and he poureth out of the same; but the dregs thereof wring out *and* drink shall all the wicked of the earth. ¹⁰ And I will shew

VER. 3.—RECEIVE THE APPOINTMENT,] Or, *take the appointed thing*, (or *time*, as the Chald. translateth it; that is, “the office appointed,” and promised. They seem to be the words of the Psalmist (as appeareth more plainly by verse 10, 11,) in person of Christ, to whom the kingdom of Israel was appointed in due time; of whom David was a figure, in taking and administering the kingdom when it was distracted with troubles. See 2 Sam. iii. 17, 19; v. 1—3. RIGHTEOUSNESSES,] That is, *most righteously*.

VER. 4 —DISSOLVED,] Or, *melted*, that is, ‘faint with troubles, fears,’ &c. as Josh. ii. 9. SET SURE,] Or, *will fitly fasten, artificially stablish*, as by line and measure, that they fall not. PILLARS,] *The mountains*, which may also mean *governors*; for great personages are likened to ‘pillars,’ Gal. ii. 9.

VER. 5.—THE HORN,] The sign of *power* and *glory*, Ps. cxii. 9; lxxxix. 18—25; Luke i. 69. In 1 Chron. xxv. 5. mention is made of prophesies, ‘to lift up the horn.’

VER. 6.—TO ON HIGH,] that is, *aloft*, or *against the high God*. WITH A STIFF NECK,] Like untamed oxen shaking off the yoke of obedience. Or, ‘speak not a hard thing’ (as Ps. xxxi. 19.) *with a neck* stretched out, that is, *arrogantly*, or *with one neck*, that is, with joint force: as ‘heart,’ in Ps. lxxxiii. 6. is for *one heart*.

VER. 7.—THE DESERT,] That is, the *south or north*: for *deserts* were on both ends of the land of Canaan. PROMOTION,] Or *exaltation*; or as the Gr. translateth, “desert of the mountains,” that is, *the mountainous desert*, meaning that preferment or deliverance comes not from any of the nations round about. The Heb. ‘Harim,’ is ambiguous, signifying both *exaltation*, and *mountains*. The Chald. maketh this paraphrase, “For there is none besides me, from east to west, from the north the place of the

desert, or from the south the place of the mountains.”

VER. 8.—ABASETH ONE,] Heb. ‘this’ man. ANOTHER,] Heb. ‘this’ man. It may also be read, *He* (this God,) ‘abaseth, and he advanceth.’

VER. 9.—A CUP,] To measure out afflictions; as Ps. ii. 6. a similitude often used: see Hab. ii. 16; Ezek. xxiii. 31, 32; Jer. xxv. 28. The Chald. saith, “a cup of curse.” WINE,] That is, *wrath* or *indignation*, as is expressed, Jer. xxv. 15; Job xxi. 20; Rev. xiv. 10. RED,] Or, *thick, troubled, muddy*, noting *fierce indignation*. The Gr. turneth it, “*acratou merou*,” meaning *strong wine*, not allayed. So in Rev. xiv. 10. where *mere*, or *pure wine*, meaneth great afflictions. The Gr. there is taken from this psalm. OF MIXTURE,] That is, *of liquor mixed*, ready to be drunk: as *wisdom* is said to have *mixed her wine*, Prov. ix. 2. that is, ‘tempered it ready.’ So Rev. xiv. 10. The Chald. addeth, “mixture of bitterness.” HE POURETH OUT,] To wit, *unto his own people, afflicting them*, as is expressed, Jer. xxv. 17, 18, 28, 29. THE DREGS,] *The most grievous afflictions*, as Isa. li. 17—22. WRING OUT,] Or, *suck up*, that is, *feel and be affected with it*. So Ez. xxiii. 34; Isa. li. 17.

VER. 10.—WILL SHEW,] To wit, *this work of God, his mercy and judgment*. The Chald. explaineth it, “will shew thy miracles.” HORNS OF THE WICKED,] *Their power, dominion, and pride*, whereby they afflict and scatter God’s people, Jer. xlviii. 25; Lam. ii. 3; Zach. i. 21; Rev. xvii. 12, 13. as by ‘horns of the just man,’ is meant his ‘power, dominion, glory,’ Ps. cxxxii. 17; xcii. 11; xlviii. 14; 1 Sam. ii. 10. So the Chald. openeth it, “And I will humble all kingdoms, the high strength of the wicked.”

for ever, will sing psalms to the God of Jacob. ¹¹ And will hew off all the horns of the wicked; the horns of the just *man* shall be advanced.

PSALM LXXVI.

A declaration of God's majesty in the church, against her enemies.
12. *An exhortation to serve him reverently.*

¹ To the master of the music on Neginoth, a Psalm of Asaph,
a Song.

² GOD is known in Judah, his name is great in Israel. ³ And in Shalem is his tabernacle, and his dwelling in Sion. ⁴ There brake he the burning arrows of the bow, the shield and the sword, and the war, Selah. ⁵ Bright, wondrous excellent *art* thou, more than the mountains of prey. ⁶ The mighty of heart have yielded themselves to the spoil; they have slumbered their sleep, and none of the men of power have found their hands. ⁷ At thy rebuke, O God

VER. 1.—ON NEGINOTH,] Or, *with stringed instruments*: see Ps. iv. 1. OF ASAPH,] Or, *to Asaph*: see Ps. i. 1.

VER. 3.—SHALEM,] Or *Salem*, the city of Melchisedek, Gen. xiv. 18, afterwards called *Jerusalem*; whereof see the notes on Ps. li. 20. The Gr. translateth it, “in peace,” which is the interpretation of the name Salem, as the apostle sheweth, Heb. vii. 2. The Chald. paraphrase saith, “*Jerusalem*.” His tabernacle,] Or, *tent, pavilion*, which is both a mean dwelling, and a movable, Lev. xxiii. 42; 43; Heb. xi. 9, 10. For both Moses’ tabernacle and Solomon’s temple were mean cottages in respect of God’s glory, 1 Kings viii. 27.

VER. 4.—BURNING ARROWS,] Or, *fiery darts*, (as the apostle calleth the temptations of that wicked one, Eph. vi. 16.) The Heb. “*Rishphei*,” is properly *burning coals*, Song viii. 6, figuratively here ‘the glistening brass-headed arrows,’ elsewhere the ‘fiery thunder-bolts,’ Ps. lxxviii. 48; and ‘burning plague,’ Deut. xxxii. 24; Hab. iii. 5; likened to ‘arrows,’ Ps. xci. 5. Here it may lead us to mind this psalm, to celebrate the victories against Satan, figured by the vanquishing of the Assyrians, and other enemies, 2 Kings xix. 35. The Chald. explaineth it thus, “When the house of Israel did his will, he placed his divine majesty among them; there brake he the arrows and bows of people that warred; shield, and sword, and battle-array, destroyed he for ever.” AND THE WAR,]

That is, *the army of warriors, the battle-array*. See Ps. xxvii. 3. And thus *Shalem*, or *peace*, is maintained by breaking all war-like instruments: as Is. ii. 4.

VER. 5.—BRIGHT,] *Made light*, that is, *glorious*: speaking to God, as ver. 7. WONDROUS EXCELLENT,] *Magnificent*: see Ps. viii. 2. MOUNTS OF PREY,] The mountains of the lions and leopards, Song iv. 8, meaning the kingdoms of this world, which make prey and spoil one another like wild beasts, Dan. vii. 4—7, whom the Lamb on mount Zion excelleth in power and glory, Rev. xiv. 1; xvii. 14. Or, *from the mounts of prey*, that is, when thou comest from conquering the enemy, which lie in the mountains to make prey of thy people.

VER. 6.—MIGHTY OF HEART,] Or, *stout, stubborn-hearted*; a title of the wicked that are far from justice, Is. xlvi. 12, called here in Gr. “unwise in heart.” THEIR SLEEP,] *Their eternal sleep*, Jer. li. 39, 57, ‘the sleep of death,’ Ps. xiii. 4. So in the next verse. NONE OF,] Heb. “all” (or “any”) have not found,” that is, *none found*. So 1 John iii. 15, ‘every man-slayer hath not,’ that is, *none hath life*. See also Ps. cxliiii. 2. MEN OF POWER,] *Able men*, for strength, courage, and riches, (in which last sense the Gr. taketh it here) these did not resist, or *could not*, as Ps. lxxvii. 5. They were not able (as the Chald. saith) “to take their weapons in their hands.”

VER. 7.—THY REBUKE,] That is, *punish-*

of Jacob, both chariot and horse hath been cast asleep. ⁸ Thou, thou *art* fearful, and who shall stand before thee when thou art angry? ⁹ From the heavens thou causedst judgment to be heard; the earth feared, and was still. ¹⁰ When God arose to judgment to save all the meek of the earth, Selah. ¹¹ Surely the wrathful heat of men shall confess thee, the remnant of the wrathful heats, thou wilt gird. ¹² Vow ye, and pay to Jehovah your God: all *they that be* round about him, let them bring a present to the Fear. ¹³ *To him that gathereth as grapes* the spirit of the governors, *that is* fearful to the kings of the earth.

ment, destruction: see Ps. ix. 6. CHARN,] That is, princes and captains riding on chariots and horses, on which they were wont of old to fight, Judg. iv. 3; 1 Kings xxii. 31, 34. These by God's rebuke have been slain, as in the camp of Asshur, 2 Kings xix. 35, and the host of antichrist, Rev. xix. 18. —21.

VER. 8.—WHEN THOU ART ANGRY,] Heb. “from then” (that is, *from the time of*) *thine anger*, after thine anger is once kindled.

VER. 9.—THE EARTH,] Or, *the land*; which the Chald. understandeth thus; “the land of the heathens feared, the land of Israel was quiet.”

VER. 11.—SHALL CONFESS THEE,] That is, *shall turn to thy praise*, when thy people are delivered from the rage of their foes. THE REMNANT,] Or, *the remainder*, that is, thy people ‘which remain’ and perish not in the rages of the wicked. THOU WILT GIRD,] To wit, *with joyfulness*, that they shall sing praise to thee; as the Gr. explaineth it, “shall keep a feast to thee.” As in Joel. i. 13, ‘Gird ye,’ there is understood, *with sorrow*, or *sack-cloth*: so here seemeth to be understood *joy* or *gladness*, wherewith persons (or things) are said to be ‘girded,’ Ps. xxx. 12; lxxv. 13, or, ‘thou wilt gird’ with strength, as Ps. xviii. 40. Or if we refer it to the hot rage of the wicked, “the residue thereof thou wilt gird,” that is, *blind* or *restrain* from attempting further evil.

VER. 12.—VOW YE,] Men in danger, or delivered from it, were wont to make vows unto God, Gen. xxviii. 20; Jonah i. 16; Ps. lxxvi. 13, 14. ROUND ABOUT HIM,] A description of his people, as the twelve tribes pitched round about the tabernacle, Num. ii. 2, and the four and twenty elders were round about God's throne, Rev. iv. 4. So the Chald. expoundeth it, “ye that dwell about his sanctuary. TO THE FEAR,] That is, *the most fearful God*, called *Fear* or *Terror*, for more reverence and excellency, unto whom all fear is due, as Is. viii. 12, 13; Mal. i. 6. So Jacob called God ‘the Fear of his father Isaac,’ Gen. xxxi. 53. And this was performed when after Asshur's overthrow, ‘many brought offerings to the Lord,’ 2 Chron. xxxii. 21, 23.

VER. 13.—TO HIM THAT GATHERETH,] So the Gr. “to him that taketh away:” or we may read, *He gathereth*, (or *cutteth off as in vintage*;) a similitude from *grape-gatherers*; which cut off the clusters of the vines; applied here to the cutting off the lives of men. The like is in Rev. xiv. 18—20, also in Judg. xx. 45. The Chald. explaineth it, “To him that represseth the pride of the spirit of governors; God, to be feared above all kings of the earth.” GOVERNORS,] Or *Princes*, *captains*, that lead and go before the people. So God's angel destroyed all the valiant men, and princes, and captains in the camp of the king of Assyria, 2 Chron. xxxii. 21.

PSALM LXXVII.

The Psalmist sheweth what fierce combat he had with diffidence.
 11. *The victory which he had by consideration of God's great and gracious works done of old.*

¹ To the Master of the music, to Jeduthun, a Psalm of Asaph.

² MY voice *was* to God, and I cried out: my voice *was* to God, and he gave ear unto me. ³ In day of my distress I sought the Lord, my hand *by* night stretched out and ceased not, my soul refused to be comforted. ⁴ I remembered God, and made a troubled noise; I meditated, and my spirit was overwhelmed, Selah. ⁵ Thou heldest the watches of mine eyes, I was stricken amazed and could not speak. ⁶ I recounted the days of antiquity, the years of ancient times. ⁷ I remembered my melody in the night; with my heart I meditated, and my spirit searched diligently. ⁸ Will the Lord cast off to eternity, and not add favourably to accept any more? ⁹ Is his mercy ceased to perpetuity; *is his* word ended to generation and generation? ¹⁰ Hath God forgotten to be gracious; hath he shut up in anger his tender mercy, Selah? ¹¹ And I said, *Doth* this make me sick, the change of the right hand of the Most High? ¹² I will record the actions of Jah; surely, I will remember thy miracle

VER. 1.—TO JEDUTHUN,] Or, *for him*: see Ps. xxxix. 1; lxii. 1.

VER. 2.—HE GAVE EAR.] So the Gr. explaineth the Heb. phrase “to give ear:” see the like Ps. lxxv. 11.

VER. 3.—SOUGHT THE LORD,] In Chald. “sought instruction from before the Lord, and the spirit of prophecy rested upon me.” STRETCHED OUT,] Or, *flowed*, was poured out, that is, ‘was stretched out’ in prayer: (a vehement figurative speech, like that of ‘pouring out the heart,’ Ps. lxii. 9), or, was wet with continual wiping of mine eyes: or by ‘hand’ may be meant ‘plague’ or ‘sore’ (as in Job xxiii. 2), which continually ran. The Chald. expoundeth it, “by night mine eye dropped tears, and ceased not.”

VER. 4.—MEDITATED,] Or, *prayed*. See Ps. lv. 3, 18. OVERWHELMED,] Or, *covered itself*, that is, ‘swooned’ or ‘fainted’ with sorrow; so Ps. cxlii. 4; cxliii. 4; cvii. 5; Lam. ii. 12.

VER. 5.—THE WATCHES,] Or, *the wards*, custodies, (that is, as the Chald. explaineth it, “the lids) of mine eyes,” so that I cannot sleep. STRICKEN AMAZED,] *Beaten* with terror, ‘as with a hammer;’ or, as the Gr. saith, “troubled.” So Dan. ii. 1, 3; Gen. xli. 8. COULD NOT SPEAK,] So the Heb. phrase “speak not,” is sometimes to be inter-

preted: as, ‘who shall judge,’ 2 Chron. i. 10, for which in 1 Kings iii. 9, is written, ‘who can (or, is able to) judge.’ So Ps. lxxviii. 20.

VER. 6.—OF ANCIENT TIMES,] Or, *of eternities*, that is, ‘of ages’ past. This he did according to the commandment, Deut. xxxii. 7; for former histories are written for our learning, Rom. xv. 4; 1 Cor. x. 11.

VER. 7.—MY MELODY,] Or, *musical play*, to wit, how I had beforetime played, and sung songs of praise for thy benefits; (see Ps. xxxiii. 2, 3), or, ‘I remembered my music,’ and took my instrument, and thus I sung. SPIRIT SEARCHED,] In Chald. “the knowledge of my spirit searched marvellous things.”

VER. 11.—DOTH THIS MAKE ME SICK,] Doth it grieve and weaken me, that the right hand (the administration) of God is changed, and he keepeth not one constant course in his works? The prophet seemeth to check himself, for his infirmity. Or, (taking it not for a question) ‘it maketh me sick;’ or, ‘this is my infirmity.’ THE CHANGE,] Or, *that changed is*; for so the Heb. phrase, “to change,” may be resolved.

VER. 12.—WILL RECORD,] *Will remember* for myself, and mention to others. The Heb. implieth both these, by a double reading. MIRACLE,] That is, ‘miracles’ or “wondrous

from antiquity. ¹³ And I will meditate of all thy work, and will discourse of thy practices. ¹⁴ O God, thy way *is* in the sanctuary; who *is* so great a God as God? ¹⁵ Thou *art* the God that doest a marvellous work, thou hast made known thy strength among the people. ¹⁶ Thou hast redeemed thy people with arm, the sons of Jacob and of Joseph, Selah. ¹⁷ The waters saw thee, O God, the waters saw thee, they trembled, also the deeps were stirred. ¹⁸ The clouds streamed down waters, the skies gave out a voice, also thine arrows walked about. ¹⁹ The voice of thy thunder *was* in the round air; lightnings illuminated the world, the earth was stirred, and quaked. ²⁰ Thy way *was* in the sea, and thy paths in the many waters, and thy footsteps were not known. ²¹ Thou didst lead thy people like a flock, by the hand of Moses and Aaron.

works" (as the Gr. explaineth it) all and every of them, done of old. So after in verse 15.

VER. 13.—DISCOURSE,] Or, *meditate, intreat of*, both in mind and talk.

VER. 14.—IN THE SANCTUARY,] Or, *in sanctity, in the holy* place, as the Greek turneth it: meaning, it is most holy, and secret, hidden from the eyes of the world, as holy things were hidden in the sanctuary, especially the ark and cherubims where God sat. So as it was not lawful for people or priests to see them, Num. iv. 6, 7, 15, 20; Lev. xvi. 2. Compare also herewith, Ps. lxxiii. 16, 17. The Chald. translateth, "O God, how holy are thy ways." A GOD,] Or, *a mighty One, a Potentate*: Heb. *Æl*. So in the next verse. AS GOD,] In Gr., "as our God:" in Chald. "as the God of Israel."

VER. 15.—MARVELLOUS WORK,] That is, *works, wonders*. This is taken from Exod. xv. 11.

VER. 16.—WITH ARM,] That is, *with power: an arm stretched out*, as Exod. vi. 6, in Gr., "with thine arm." OF JACOB,] That is, *the tribes of Israel*, born of him. OF JOSEPH,] This may be meant (as the Chald. paraphrast taketh it) of all the Israelites whom Joseph nourished, Gen. xlv. 10, 11; 1. 21; called therefore his sons; or in special of the tribes of Ephraim and Manasses, the sons of Joseph, noted from the rest, for more honour. Compare also herewith Ps. lxxx. 2, 3.

VER. 17.—THE WATERS,] Of the Red sea, Exod. xiv. 21; Ps. cxiv. 3. The Chald. paraphraseth, "They saw thy divine

Majesty from the midst of the sea, O God." TREMBLED,] Or *were pained*, as a woman in travail. So Ps. xxix. 8; xcvi. 4.

VER. 18.—STREAMED,] Or, *gushed* with a tempest. These things were when the Lord looked unto the host of the Egyptians out of the fiery and cloudy pillar, and so feared and hindered them with stormy tempests, that their chariot wheels fell off, &c. Exod. xiv. 24, 25. And thus Israel 'was baptized in the cloud and in the sea,' 1 Cor. x. 1, 2. THINE ARROWS,] Meaning *hail-stones*. See Ps. xviii. 15; Jos. x. 11.

VER. 19.—IN THE ROUND AIR,] In *the sphere or globe*. The air is so called of the round form, which it (with all the heavens) hath. Of the thunder in the air, see Job xxxvii. 2-5; Ps. xxix.

VER. 20.—THY WAY,] Wherein thou wentest, and leddest thy people; confounding thy foes, Exod. xiv. 19, 20, 22; Neh. ix. 11. So elsewhere, 'his way' is 'in the whirlwind,' Nah. i. 3. WERE NOT KNOWN,] To wit, before that time; nor after, for 'the waters returned to their force, and drowned the Egyptians,' Exod. xiv. 27. So his other ways 'are past finding out,' Rom. xi. 33, that men must 'walk by faith, not by sight,' 2 Cor. v. 7.

VER. 23.—LEAD THY PEOPLE,] *Through the sea*, and after *through the wilderness towards Canaan, Moses being their king, and Aaron their priest*. The memory of which mercy is often celebrated, Deut. viii. 2-5, 15; xxxii. 10; Jer. ii. 2, 6; Amos. ii. 10; Mic. vi. 4; Ps. cxxxvi. 16; Acts vii. 35, 36.

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## PSALM LXXVIII.

*An exhortation both to learn and to preach the law of God. 9. The story of God's wrath against the incredulous and disobedient Israelites. 67. Ephraim being refused, God chose Judah, Zion, and David.*

<sup>1</sup> An instructing *psalm* of Asaph.

GIVE ear, my people, to my law, incline your ear to the words of my mouth. <sup>2</sup> I will open my mouth in a parable, I will utter hid things of antiquity. <sup>3</sup> Which we have heard, and have known them, and our fathers have told us. <sup>4</sup> We will not hide from their sons, to the generation after, telling the praises of Jehovah: his power also, and his marvel which he hath done. <sup>5</sup> How he established a testimony in Jacob, and put a law in Israel, which he commanded our fathers, to make them known to their sons. <sup>6</sup> That the generation after, sons *that* should be born, might know, might rise up and tell their sons. <sup>7</sup> And they might put their constant hope in God, and not forget the acts of God, and might keep his commandments. <sup>8</sup> And not be as their fathers, a generation perverse and rebellious: a generation *that* prepared not aright their heart, and whose spirit was not faithful with God. <sup>9</sup> The sons of Ephraim armed shooting with bow, turned back in the day of battle. <sup>10</sup> They keep not the covenant of God, and in his law they refused to walk. <sup>11</sup> And forgot his actions, and his marvellous works which he had shewed them. <sup>12</sup> Before their fathers, he had done a miracle in the

VER. 1.—MY LAW,] Or, *doctrine*, for of it the *law* hath the name in Heb.; see Ps. xix. 8. ‘Christ’ speaketh in this psalm to his people, as the next verse sheweth. So Isa. li. 4.

VER. 2.—IN A PARABLE,] That is, *in*, (or *with*) *parables*, as the Holy Spirit expoundeth, Mat. xiii. 34, 35. ‘All these things Jesus spake to the multitude in parables, &c. that it might be fulfilled which was spoken by the prophet, saying, I will open my mouth in parables,’ &c.<sup>2</sup> Here the narration and applying of ancient histories are called parables, because all these things came unto our fathers as types, and were written to admonish us,’ 1 Cor. x. 11. What a ‘parable’ meaneth, see Ps. xlix. 5. WILL UTTER,] Or, *well out*, as from a spring or fountain. HID THINGS,] So the Holy Spirit expoundeth it in Gr. Mat. xiii. 35; the Heb. word signifying sharp or obscure speeches, or riddles: see Ps. xlix. 5. OF ANTIQUITY,] understand, *which are of antiquity*, that is, *ancient* things ‘since the foundation of the world,’ Mat. xiii. 35.

VER. 5.—STABLISHED,] Or, *reared up*. TESTIMONY,] Or, *witness*, meaning the ‘covenant:’ see Ps. xix. 8. IN JACOB,] *Among the Israelites, the children of Jacob*. TO THEIR SONS,] All their posterity, as Deut. iv. 9, ‘teach them thy sons, and thy sons’ sons.’ So Deut. vi. 6, 7, 21.

VER. 8.—PERVERSE,] Or, *froward, stubborn*. So Israel is noted to be, Ex. xxxii. 9, Deut. xxxi. 27.

VER. 9.—EPHRAIM,] The ten tribes of Israel, of which Ephraim was chief, though they were valiant warriors, yet for their sins fell before their enemies, 1 Kings xvii. Hos. x. 11—14. Some understand it of that slaughter of Ephraim’s sons mentioned, 1 Chron. vii. 21—23. which was while their father lived in Egypt.

VER. 10.—REFUSED TO WALK,] As 2 Kings xvii. 14, 15, ‘they would not obey but hardened their necks, &c. and refused his statutes and his covenant, which he made with their fathers,’ &c.

VER. 12.—A MIRACLE,] That is, *miracles, marvels*, as in verse 2. *parable* is for

land of Egypt, the field of Tsoan. <sup>13</sup> He cleft the sea and made them pass through, and made the waters to stand as an heap. <sup>14</sup> And led them with a cloud by day, and all the night with a light of fire. <sup>15</sup> He clave the rock in the wilderness, and gave drink as *out of* the great deeps. <sup>16</sup> And brought forth streams out of the rock, and made waters descend like rivers. <sup>17</sup> And they added yet sin to sin against him, to provoke bitterly the Most High in the dry desert. <sup>18</sup> And tempted God in their heart, asking meat for their soul. <sup>19</sup> And they spake, against God they said, Can God furnish a table in the wilderness? <sup>20</sup> Lo he smote the rock, and waters gushed out, and streams overflowed: can he also give bread; or *can* he prepare flesh for his people? <sup>21</sup> Therefore Jehovah heard, and was exceeding angry, and fire was kindled against Jacob; and also anger came up against Israel. <sup>22</sup> Because they believed not in God, and trusted not in his salvation. <sup>23</sup> Though he had commanded the skies from above, and opened the doors of heaven. <sup>24</sup> And rained upon them manna to eat, and the wheat of heaven he gave to them. <sup>25</sup> Man did eat the bread of the mighties, he sent

*parables.* OF TSOAN,] Or of *Tanis*, as the Gr. and Chald. calleth it. It was a chief city in "Egypt," and the king's court or palace, and a place of great antiquity, Isa. xxx. 3, 4; Num. xiii. 23. And 'the field of Tsoan,' is the country or territories of that city, as 'the field of Edom,' Gen. xxxii. 3, 'the field of Moab,' Gen. xxxvi. 35; Num. xxi. 20. So after, verse 43.

VER. 13.—CLEFT THE SEA,] The *Red sea*, where the Israelites were baptized, Ex. xiv. 1 Cor. x. 2.

VER. 14.—A CLOUD,] To shadow them from the sun; and to guide them in their journeys: a figure of God's protection over his church, and guidance of the same, Ex. xiii. 21; xl. 38; Num. ix. 17—22; Neh. ix. 19; Isa. iv. 5.

VER. 15.—THE ROCKS,] Once at Horeb. Ex. xvii. 6. and again at Cadesh, Num. xx. 1, 11. The 'Rock' was spiritually 'Christ,' 1 Cor. x. 4. GREAT DEEPS,] That is, *the great deep*, as the Gr. turneth it: the phrase is taken from Gen. vii. 11, though here deeps is put for deep, for the more vehemency, or, for *every of the great deeps*. Or we may turn it, as in *deeps very much*, to wit, *drink*.

VER. 17.—TO PROVOKE BITTERLY,] By rebellion, exasperating and causing wrath and bitterness, as both the Heb. and Gr. words signify, Ps. v. 11; Heb. iii. 16.

VER. 18.—FOR THEIR SOUL,] That is, 'their lust, their appetite:' see Ps. xxvii. 12.

VER. 20.—BREAD,] That is generally, *food*, Ps. cxxxvi. 25, and particularly 'flesh,' as after is explained, and the Heb. 'lechem'

sometimes signifieth, Lev. iii. 11; Num. xxviii. 2. Of this their lusting, see Num. xi. 4, &c. CAN HE PREPARE,] The word *can* is again to be repeated from the former sentence. See also the note on Ps. lxxvii. 5.

VER. 21.—ASCENDED,] That is, *burned*: for *fire* mounteth upward: so verse 31.

VER. 24.—MANNA,] Or as in Heb. *man*, a small round thing like *coriander seed*, coloured like *bdellium*, (that is, like wax, and clear, but white) hard, to be ground in mills, or pounded; of it cakes were made, whose taste was like the best fresh oil, and like wafers made with honey. When the dew fell on the host by night, the manna fell with it; when the dew was ascended, the manna appeared like the hoar frost on the earth; then the people gathered it, for when the heat of the sun came, it was melted. It was a meat which they knew not, nor their fathers: when they saw it, they said, 'It is manna,' (that is, *a ready meat*, or *What is this?*) for they wist not what it was: and Moses said, 'This is the bread which the Lord hath given you to eat,' Num. xi. 7—9; Ex. xvi. 14, 15, 31; Deut. viii. 3. Of this they had to eat forty years in the wilderness, till they came into *Canaan*, Ex. xvi. 35; Josh. v. 12. It was a figure of Christ and his spiritual graces, John vi. 31—33; Rev. ii. 17.

VER. 25.—MAN DID EAT,] Or, *Every one did eat*. BREAD OF THE MIGHTIES,] That is, "of the angels," (as the Chald. and Gr. explaineth it) which are 'mighty in strength,' Ps. ciii. 20, and *manna* is called *their bread*, either because by their ministry God sent it,



them meat to satiety. <sup>26</sup> He made an east-*wind* to pass forth in the heavens, and brought on a south-*wind* by his strength. <sup>27</sup> And rained flesh upon them as dust; and feathered fowl, as the sand of the seas. <sup>28</sup> And made it fall in the midst of his camp, round about his dwelling-places. <sup>29</sup> And they did eat and were filled vehemently, and their desire he brought unto them. <sup>30</sup> They were not estranged from their desire, their meat *was* yet in their mouth. <sup>31</sup> When the anger of God came up against them, and slew of the fat of them, and smote down the choice young men of Israel. <sup>32</sup> For all this they sinned yet, and believed not for his marvellous works. <sup>33</sup> And he consumed their days in vanity, and their years in hasty terror. <sup>34</sup> When he slew them, then they sought him, and returned, and sought God early. <sup>35</sup> And remembered that God *was* their Rock, and the most high God their Redeemer. <sup>36</sup> But they flatteringly allured him with their mouth, and with their tongue they lied to him. <sup>37</sup> For their heart *was* not firmly prepared with him, neither were they faithful in his covenant. <sup>38</sup> And he *being*

or because it came from heaven, "the habitation of angels," as the Chald. paraphraseth, or because it was excellent, so as the angels, (if they needed any food) might eat it. So the 'tongue of angels;' 1 Cor. xiii. 1, is the most sweet and excellent tongue. Or by 'mighties,' we may understand *the mighty heavens*. MEAT,] The Heb. "tsedah," properly signifieth *venison*, that is, *meat caught with hunting*; but generally is used for all food. So Ps. cxxxii. 15. TO SATIETY,] Or *enough*: for every man had an omer full (that is, the tenth part of an ephah or bushel) of manna for a day, Ex. xvi. 16, 36.; and of flesh they had store, till it came out at their nostrils, and was loathsome unto them, Num. xi. 19, 20.

VER. 26.—BROUGHT ON,] *Led or drove forward*; as Num. xi. 31. 'Then there went forth a wind from the Lord, and brought quails from the sea, &c.

VER. 27.—FLESH AS DUST,] That is, quails in great abundance; so that he that gathered least, gathered ten omers full, (that is, one ephah or bushel;) for 'one ephah' contained 'ten omers,' Num. xi. 32; Ezek. xlv. 11.

VER. 28.—MADE IT FALL,] The flesh, the quails, being fat and heavy fowl, and by the moist south-east wind made more heavy, fell upon the camp a day's journey on each side, round about the host, and they were about two cubits above the earth, Num. xi. 31. HIS CAMP,] The Lord's, because he dwelt among them, Num. v. 3, called elsewhere 'the hosts of the Lord,' Ex. xii. 41, or 'his,' that is, 'Israel's;' so verse 63, 64.

VER. 30.—THEY WERE NOT ESTRANGED,] That is (as the Gr. explaineth it) "they were not deprived," their desired meat was not taken away from them; as it is written, 'The flesh was yet between their teeth, it was not yet cut off;' (that is, taken from them, as Joel i. 5,) 'and the wrath of the Lord was kindled against the people,' Num. xi. 33; or it may be understood of their afflictions, and lust, not yet changed.

VER. 31.—ASCENDED,] That is, *burned*, as verse 21. This is meant of the plague wherewith God smote the people, Num. xi. 33, 34. FAT,] That is, 'the chief' and strongest,' as Judg. iii. 29. So weak, poor, or base men, are called 'lean' or 'thin,' Ps. xli. 2. *Fat*, (or *fatnesses*) is here figuratively put for *fat persons*. See the notes on Ps. xxxvi. 12; cvi. 15. CHOICE YOUNG MEN,] *Young men* are called *chosen*, because they are selected for wars, and other serviceable affairs, when ancient men are let rest, Num. i. 3; viii. 24—26; Ex. xxiv. 5.

VER. 33.—HASTY TERROR,] Or, 'a sudden plague,' as was threatened, Lev. xxvi. 16.

VER. 36.—FLATTERINGLY ALLURED,] Or *deceived*, that is, went about to deceive, by persuading flattering words.

VER. 37.—FIRMLY PREPARED,] 'A right settled, ready and stable,' as is the heart of the godly, Ps. cxi. 7; lvii. 8.

VER. 38.—MERCIFULLY COVERED,] *Made expiation*, and *forgave*: so Ps. lxxv. 4; lxxix. 9. CORRUPTED,] That is, 'destroyed utterly;' so Deut. iv. 31. MULTIPLIED TO TURN,] That is, *much and often turned away his anger*.

compassionate, mercifully covered iniquity and corrupted not, but multiplied to turn away his anger, and did not stir up all his wrathful heat. <sup>39</sup> For he remembered that they *were* flesh, a wind that goeth and shall not return. <sup>40</sup> How oft did they bitterly provoke him in the wilderness, grieve him in the desert! <sup>41</sup> For they returned and tempted God, and limited the holy One of Israel. <sup>42</sup> They remembered not his hand, *nor* the day *in* which he had redeemed them from the distresser. <sup>43</sup> When he put his signs in Egypt, and his wonders in the field of Tsoan. <sup>44</sup> And turned their rivers into blood, and their streams, *that* they could not drink. <sup>45</sup> He sent among them a mixed swarm which did eat them, and the frog which corrupted them. <sup>46</sup> And he gave their fruit to the caterpillar, and their labour to the locust. <sup>47</sup> He killed their vine with hail, and their wild fig-trees with the blasting hailstone.

VER. 39.—FLESH,] That is, *weak* and *corrupt*. See Ps. lvi. 5. A WIND,] Man's life is 'a vapour that appeareth for a little time, and afterwards vanisheth away,' Jam. iv. 14.

VER. 40.—HOW OFT,] *Ten times* (as the Lord said, Num. xiv. 22.) *this people* tempted him, and obeyed not his voice. 1. At the Red sea, for fear of the Egyptians, Ex. xiv. 11, 12. 2. At Marah, where they wanted drink, Ex. xv. 23, 24. 3. In the wilderness of Sin, where they wanted meat, Ex. xvi. 2. 4. In keeping manna till the morrow, which God had forbidden, Ex. xvi. 20. 5. In going out for manna on the Sabbath day, Ex. xvi. 27, 28. 6. At 'Rephidim,' murmuring for lack of water, Ex. xvii. 1—3. 7. At Horeb, where they made the golden calf, Ex. xxxii. 8. In Taberah, murmuring for tediousness of their way, Num. xi. 1. 9. At Kibroth-hataavah, where they lusted for flesh, Num. xi. 4. 10. In Paran, where they refused the land of Canaan, being discouraged by their spies, Num. xiv. 1, 2, &c. And after this they sinned seven times; as 1. In pressing to go fight, when God forbade them, Num. xiv. 44, 45. 2. In the rebellion of Korah, Dathan and Abiram, Num. xvi. 1, &c. 3. In the murmuring for the death of Korah and his company, Num. xvi. 41, &c. 4. At Meribah, murmuring for lack of water, Num. xx. 2, 3, &c. 5. For grief of their way, murmuring and loathing manna, Num. xxi. 4, 5, &c. At 'Shittim,' committing whoredom with the daughters of Moab. 7. And in the same place, coupling themselves to Baal-peor, and eating the sacrifices of the dead, Num. xxv. 1—3, &c.

VER. 41.—RETURNED AND TEMPTED,] That is, *oftsoones, again and again tempted*;

contrary to the Law, Deut. vi. 16. LIMITED,] *Prescribed limits, bound or marks*; as before, verse 20.

VER. 44.—TO BLOOD,] The first of the ten plagues, wherewith God smote the Egyptians, which had drowned his children in their rivers, Ex. vii. 19—21; i. 22; whereto agreeth the third vial of wrath poured out on Antichrist's kingdom, spiritually called Egypt, Rev. xvi. 4, 6; xi. 8.

VER. 45.—A MIXED SWARM,] *A mixture*, sundry sorts of flies, vermin, or hurtful beasts: by the Gr. they were "flies;" by the Chald. "mixtures of wild beasts." It was the fourth plague of Egypt: see Ex. viii. 24. THE FROG,] That is, *frogs*, (as afterward *caterpillar, locust, for locusts, &c.*) The second plague of Egypt, Ex. viii. 6. figures of 'unclean spirits, which gather the kings of the world to the battle of the great day of God,' Rev. xvi. 13, 14. CORRUPTED,] That is, *marred and destroyed*.

VER. 46.—THEIR FRUIT,] *All that grows out of the earth*. CATERPILLAR,] *A worm that consumeth and spoileth grass and fruits*, Joel i. 4. LOCUST,] Or, *grasshopper*, (which have their name of their *multitude*, for they fly many together, Prov. xxx. 27; Nah. iii. 15; Judg. vi. 5.) Locusts in those countries fly in the air multitudes together; and wheresoever they fall, they devour every green thing. This was the eighth plague of Egypt, whereby all herbs and fruits were consumed, Ex. x. 14, 15. Figures of Antichrist's ministers, Rev. ix. 3, 4, &c.

VER. 47.—BLASTING HAILSTONE,] A word no where found but in this place. The seventh plague of Egypt was *grievous hail mixed with fire*, that killed 'men, beasts, herbs and trees,' Ex. ix. 24, 25. So in Rev.

<sup>48</sup> And he shut up their cattle to the hail, and their flocks of cattle to the lightnings. <sup>49</sup> He sent among them the burning of his anger, exceeding wrath, and indignation, and distress, *by* the sending of the messengers of evils. <sup>50</sup> He weighed out a path to his anger, he withheld not their soul from death, and their wild beast he shut up to the pestilence. <sup>51</sup> And smote all the first-born in Egypt, the beginning of strengths in the tents of Cham. <sup>52</sup> And he made his people pass through as sheep, and led them on as a flock in the wilderness. <sup>53</sup> And led them in confident safety, and they dreaded not, and the sea covered their enemies. <sup>54</sup> And he brought them to the border of his holiness: this mountain, *which* his right hand purchased. <sup>55</sup> And he cast out the heathen from their faces, and made them fall in the line of possession, and made the tribes of Israel to dwell in their tents. <sup>56</sup> And they tempted and bitterly provoked the most high God, and kept not his testimonies. <sup>57</sup> But

xvi. 21, 'hail of talent-weight' falleth on blasphemers.

VER. 48.—[HE SHUT UP,] That is, *gave*: see Ps. xxxi. 6, so verse 50. [LIGHTNINGS,] Or, *the flying fire-coals, thunderbolts*: see this word, Ps. lxx. 4. The Gr. turneth it, "fire."

VER. 49.—[MESSENGERS,] Or, *Angels of evils*, or as the Gr. saith, "evil angels:" such indeed God useth to punish men by, Job i. 12, 16, &c. The Chald. also translateth, "sent by the hand of them that do evil." But hereby may be meant Moses and Aaron, whom the Lord sent to denounce these plagues before they came, and by their hand brought them on Egypt, Ex. vii. 12, 19; viii. 1, 2, 5, 16, 21; ix. 14, 15, &c.

VER. 50.—[HE WEIGHED,] To wit, making his punishments proportionable to their sins and obstinacy: for as men increase sin, so doth God judgment, Lev. xxvi. 21, 23, 24, 27, 28. [WILD BEAST,] That is, *beasts*, which have their name of 'liveliness' (as is noted, Ps. lxxviii. 11,) therefore some turn it here, *life*, but the Gr. plainly saith "cattle." The fifth plague of Egypt was the pest or murrain of all beasts and cattle, Ex. ix. 3.

VER. 51.—[THE FIRST-BORN,] The tenth and last plague was the death of all the firstlings of Egypt, in the night that Israel kept the passover, and departed the land, Ex. xii. 27—30. The 'first-born' usually ministered to God: but God smote all such idolatrous ministers in Egypt, and upon their gods also he did execution, Num. xxxiii. 4, but spared the first-born of Israel, by the blood of the Lamb; and after chose the tribe of Levi to minister in their stead, Num. iii. 40, 41, 45; viii. 16—19. [BEGINNING OF STRENGTH,] Or, *chiefest of painful might*:

so the eldest child is named, Gen. xlix. 3; Deut. xxi. 17. Therefore were they to be given to the Lord. [TENTS OF CHAM,] Or Shem, the dwellings of the Egyptians, which were the posterity of Cham, the son of Noah, Gen. x. 6. See the Note on Ps. lxxviii. 32.

VER. 52.—[HIS PEOPLE PASS FORTH,] The Israelites took their journeys from Rameses, Ex. xii. 37, see Ps. lxxvii. 21.

VER. 54.—[BORDER OF HIS HOLINESS,] *His holy border*; meaning the land of Canaan, sanctified to be the possession of his people, and limited in all the borders of it, as Num. xxxiv. 2, 3—12, or, *border of his sanctuary*. [THIS MOUNTAIN,] That is, mountainous country, Canaan, called 'a land of mountains' and 'valleys,' Deut. xi. 11. So Ex. xv. 17. Or in special he may mean mount Zion: whereof after in verse 68.

VER. 55.—[THE HEATHENS,] The seven mighty nations of Canaan, where Joshua and Israel killed one and thirty kings, Deut. vii. 1; Josh. xii. 7—24. [MADE THEM FALL IN THE LINE,] That is, made their country fall out by line and measure, to be the inheritance of Israel, Josh. xv. xvi. xvii. [TRIBES,] The posterity of the twelve sons of 'Israel,' called *tribes*, after the Roman name, where at first the whole multitude was divided into three parts, called thereof *tribes*: but the Heb. name signifieth "staves" or "rods," as growing out of one stock or tree, and these were twelve, Num. xiii. 3, 5—16.

VER. 56.—[AND THEY TEMPTED,] The Israelites, notwithstanding all former mercies, tempted God and sinned in Canaan their possession, as is manifested in the book of Judges.

VER. 57.—[LIKE THEIR FATHERS,] Whose carcases fell in the wilderness. For of six

turned back and unfaithfully transgressed like their fathers; they were turned like a warping bow. <sup>55</sup> And provoked him to anger by their high places, and by their graven *idols* they stirred him to jealousy. <sup>59</sup> God heard, and was exceeding wroth, and vehemently abhorred Israel. <sup>60</sup> And he forsook the dwelling-place of Shiloh, the tent he had placed for a dwelling among earthly men. <sup>61</sup> And gave his strength into captivity, and his beauteous glory into the hand of the distresser. <sup>62</sup> And shut up his people to the sword, and was exceeding wroth with his inheritance. <sup>63</sup> The fire did eat their choice young men, and their virgins were not praised. <sup>64</sup> Their priests fell by the sword, and their widows wept not. <sup>65</sup> And the Lord awaked as one out of sleep, as a mighty one shouting after wine. <sup>66</sup> And smote his distressers behind, he gave them eternal reproach. <sup>67</sup> And he refused the tent of Joseph, and chose not the

hundred thousand men that came out of Egypt, not any one that came into Canaan, save Caleb and Joshua, Ex. xxxviii. 26; Num. xiv. 29, 30; xxvi. 64, 65. A WARPING BOW,] Or, *Bow of deceit*, that shooteth awry, and so deceiveth; so Hos. vii. 16.

VER. 58.—HIGH PLACES,] *Temples, chapels*, and consecrated places on mountains, where the nations used to sacrifice, and Israel imitated them, Num. xxxiii. 52; Deut. xii. 2; 1 Kings xi. 7; xii. 31, 32; xiv. 23. TO JEALOUSY,] To *jealous anger*, for which 'a man will not spare in the day of vengeance, nor can bear the sight of any ransom,' Prov. vi. 34, 35; unto this, God is moved by *idolatry*, which is spiritual 'fornication,' Ex. xx. 4, 5; Deut. xxxi. 16, 17; xxxii. 21.

VER. 59.—ABHORRED,] Or, *refused*, with loathsomeness and contempt; so after, verse 67.

VER. 60.—THE DWELLING-PLACE,] The tabernacle set in Shiloh, 1 Sam. i. 3. There God dwelt among men, Ex. xxix. 44, 45—46.

VER. 61.—HIS STRENGTH,] The *Ark* of his covenant, (called 'the ark of his strength,' Ps. cxxxii. 8.) this was taken captive by the Philistines, 1 Sam. iv. 11. The Chald. translateth it, "his law." BEAUTEOUS GLORY,] Or *fairness, magnificence*; meaning the *ark* forementioned, as *Phinehas'* wife said, 'the glory is departed from Israel; for the ark of God is taken,' 1 Sam. iv. 20, 22.

VER. 62.—SHUT UP,] That is, 'delivered his people to the sword of the Philistines, who killed thirty thousand Israelites,' 1 Sam. iv. 10.

VER. 63.—THE FIRE,] That is, God's wrath, by the sword of the Philistines, as verse 21. So in Ez. xxx. 8, a *fire* in *Egypt*, signifieth (as the Chald. there expoundeth it)

"a people strong like fire." WERE NOT PRAISED,] *By hymns*, and *songs*, as was used at their espousals and marriages; that is, *they were not married*.

VER. 64.—THEIR PRIESTS,] *Hophni and Phinehas*, 1 Sam. iv. 11. The Heb. is singularly, "his priests," and so before and after, *his choice young men*, &c. meaning Israel, who is spoken of, as of one man. But the scripture useth these phrases indifferently; as, 'all Edom was servants,' 2 Sam. viii. 14, for in 1 Chron. xviii. 13, is written, 'all Edom were servants.' Of this name the *priests*, see Ps. xcix. 6. WEPT NOT,] That is, *lamented not at their funeral*, for *Phinehas'* wife herself died in travail, 1 Sam. iv. 19, 20.

VER. 65.—AWAKED,] 'Stirred up himself to punish the Philistines, whereas before he seemed to sleep,' as Ps. xlv. 24. AFTER WINE,] Or, *by reason of wine*, that is, when he hath drunk wine, which cheereth and encourageth the heart; so did God behave himself.

VER. 66.—BEHIND,] that is, in the hinder secret parts; (as the Chald. addeth, "with emerods in their hinder parts:") for so God smote the Philistines with piles or hemorrhoids for abusing his ark, 1 Sam. v. 1, 6, 9, 12. ETERNAL REPROACH,] *By this punishment, and the monuments thereof*; for the Philistines were forced to make similitudes of the hemorrhoids and secret parts, of gold, and send with the ark home to Israel, as an oblation for their sin, 1 Sam. vi. 4, 5, 11, 15, 17.

VER. 67.—HE REFUSED,] Or, *abhorred, despised*, as ver. 59. THE TENT OF JOSEPH,] That is, the tribe of Ephraim, the son of Joseph, where the tabernacle and ark had remained many years in Shiloh: God returned not the ark thither, but to Bethshemesh and



tribe of Ephraim. <sup>63</sup> But he chose the tribe of Judah, the mount Zion which he loved. <sup>64</sup> And builded his sanctuary like high places, like the earth which he founded for ever. <sup>70</sup> And he chose David his servant, and took him from the folds of sheep. <sup>71</sup> From after the ewes with young brought he him, to feed Jacob his people, and Israel his possession. <sup>72</sup> And he fed them according to the perfection of his heart, and by the discretion of his hands led he them.

Kirjath-jearim, cities of Judah, 1 Sam. vi. 12; vii. 1, 2. Wherefore Shiloh is used after for an example of judgment, Jer. vii. 12, 14; xxvi. 6, 9. Or this may be meant of the ten tribes of Israel, (of whom Ephraim of Joseph was chief) which were cast off for idolatry, and taken captive by the Assyrians, 2 Kings xvii.

VER. 69.—BUILT THE SANCTUARY,] The glorious temple by Solomon, son of David, 1 Kings vi. 1, 2, 3, &c. LIKE HIGH PLACES,] King's palaces or towers. The Gr. and Chald. turn it, "unicorns," whose horns are high, Ps. xcii. 11. For *ramim*, high places, they read *remim*, unicorns.

VER. 70.—FROM THE FOLD OF SHEEP,] That is, from base estate. For David keeping his father's sheep, was by Samuel anointed king over Israel, 1 Sam. xvi. 11, 13; 2 Sam. vii. 8. So Amos vii. 14, 15.

VER. 71.—TO FEED JACOB,] So the Gr. well explaineth the Heb. phrase, "to feed in Jacob;" where *in* is to be omitted in English, as the like phrase sheweth, 1 Sam. xvi. 11; xvii. 34, and the Heb. itself often omitteth it, as 2 Sam. v. 2; vii. 7. So here in the former verse he chose in David, that is, he chose David. Kings are said to feed their people, because their office is like to the good shepherds, in guiding and governing. See Ps. xxiii. 1. And pastors are princes, Jer. vi. 3; xii. 10.

VER. 72.—DISCRETION OF HIS HANDS,] Or, *prudencies of his palms*, that is, with most prudent and discreet administration managed he them; figuring Christ herein, who is called David, and the great and good pastor of his flock, Eze. xxxiv. 23; John x. 11; Heb. xiii. 20.

## PSALM LXXIX.

*The Psalmist complaineth of the desolation of Jerusalem. 8. He prayeth for deliverance; 13. and promiseth thankfulness.*

<sup>1</sup> A psalm of Asaph.

O GOD, the heathen are come into thine inheritance, they have defiled the palace of thine holiness, they have laid Jerusalem on heaps. <sup>2</sup> They have given the carcase of thy servants, for meat, to the fowl of the heavens; the flesh of thy gracious saints to the wild beast of the earth. <sup>3</sup> They have shed their blood like waters round about Jerusalem, and *there was none to bury them*. <sup>4</sup> We are a reproach to our neighbours, a scoff and a derision to them *that are round about us*. <sup>5</sup> How long, Jehovah, wilt thou be angry

OF ASAPH,] Or, *to him*, see Ps. l. 1; THINE INHERITANCE,] Or, *possession*; the land of Canaan invaded by the Gentiles, Exod. xv. 17; 2 Sam. xx. 19; Jer. l. 10, 11; Lam. i. 10. HEARS,] That is, *ruins*, Mic. i. 6; iii. 12.

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VER. 2.—CARCASE,] For *carcases*, as after 'beast,' for 'beasts;' and 'prisoner,' verse 11, for 'prisoners,' see Ps. xxxiv. 8.

VER. 3.—NONE TO BURY,] Which is a thing most dishonourable, Eccl. vi. 3. Compare herewith Rev. xi. 2, 9.

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to perpetuity; shall thy jealousy burn as fire? <sup>6</sup> Pour out thy wrathful heat upon the heathen which know thee not, and upon the kingdoms which call not on thy name. <sup>7</sup> For he hath eaten up Jacob, and his habitation they have wondrously desolated. <sup>8</sup> Remember not against us former iniquities, make haste, let thy tender mercies prevent us, for we are brought very low. <sup>9</sup> Help us, O God of our salvation, because of the glory of thy name, and rid us free, and mercifully cover our sins for thy name's sake. <sup>10</sup> Why shall the heathens say, Where is their God? known be among the heathens before our eyes, the vengeance of the blood of thy servants that is shed. <sup>11</sup> Let the sighing of the prisoner come before thy face: according to the greatness of thine arm, reserve thou the sons of death. <sup>12</sup> And render to our neighbours sevenfold into their bosom their reproach, wherewith they have reproached thee, O Lord. <sup>13</sup> And we thy people, and sheep of thy pasture, will confess to thee for ever; to generation and generation, we will tell thy praise.

VER. 5.—JEALOUSY.] That is, *let wrath burn*, as Ps. lxxxix. 47. So Ezek. xxxvi. 5. Elsewhere it is said to smoke, Deut. xxix. 19, this 'fire is the flame of Jah,' Song viii. 6.

VER. 6.—WHICH CALL NOT, &c.] A note of profaneness, Ps. xiv. 4. This sentence Jeremiah useth, Jer. x. 25.

VER. 8.—FORMER INIQUITIES,] *Iniquities of former times or persons*; done by us or our fathers, as Ps. xxv. 7; both are joined together, Lev. xxvi. 40; Lam. v. 7. *Former* and *iniquities*, differ in gender, yet many times such are coupled, the sense being regarded more than strict form of words; which the Heb. text sometimes manifesteth, as 'tabo,' 2 Sam. viii. 5, for which in 1 Chron. xviii. 5, is 'jabo;' 'lahen,' 2 Chron. xviii. 16, 'lahem,' 1 Kings xxii. 17. So again in this Psalm, verse 10. BROUGHT LOW,] Or, *weakened, emptied, impoverished*. See this word, Ps. xli. 2; cxvi. 6.

VER. 10.—KNOWN BE,] To wit, *the vengeance*, let be open and manifest. The Chald. translateth, "Let him be revealed

among the people, that we may see the vengeance of thy servants' blood that is shed." Here again the words differ in gender, (as was noted before, verse 8,) wherefore some turn it, 'let him,' that is *God*, 'be known by the vengeance,' &c. Compare herewith Deut. xxxii. 42, 43; Jer. li. 36, 37.

VER. 11.—THE SIGHING,] Or, *the groaning mournful cry*, so Ps. cii. 21. RESERVE,] Or, *make to remain*, that is, keep alive from destruction; which if God had not done, they had been as Gomorrah, Isa. i. 9. And this God promised to do, Eze. vi. 7, 8; xii. 16. SONS OF DEATH,] That is, *persons appointed to die, or worthy of death*; in Chald. "delivered to death," as 1 Sam. xx. 31; Deut. xxv. 2. So Ps. cii. 21, and, 'Son of perdition,' 2 Thes. ii. 3.

VER. 12.—SEVEN-FOLD,] That is, *fully, and abundantly*; see Ps. xii. 7. INTO THEIR BOSOM,] That is, *largely*, and that it may affect, and cleave unto them; so Isa. lxxv. 7; Jer. xxxii. 18. See also Luke vi. 38.

## PSALM LXXX.

*The Psalmist complaineth of the miseries of the church. 9. God's former favours are turned into judgments. 15. He prayeth for deliverance.*

<sup>1</sup> To the master of the music, on Shoshannim, Eduth, a psalm of Asaph.

SHOSHANIM,] That is, *six-stringed instruments*, or *lilies*, see Ps. xlv. 1. EDUTH,]

That is, a *testimony*, or *ornament*. An excellent testimonial of the faith of God's people

<sup>2</sup> O thou that feedest Israel, give ear; thou that leadest Joseph as a flock, thou that sittest on the cherubims, shine bright. <sup>3</sup> Before Ephraim, and Benjamin, and Manasseh, stir up thy strength, and come for salvation to us. <sup>4</sup> O God, return us, and cause thy face to shine, and we shall be saved.

<sup>5</sup> Jehovah God of hosts, how long wilt thou smoke against the prayer of thy people? <sup>6</sup> Thou makest them eat the bread of tears, and makest them drink of tears a great measure. <sup>7</sup> Thou puttest us a strife to our neighbours, and our enemies mock among themselves. <sup>8</sup> O God of hosts return us, and cause thy face to shine, and we shall be saved.

<sup>9</sup> Thou removedst a vine out of Egypt, thou drovest out the

in afflictions. The Chald. applieth it to them "that sat in the Sanhedrim, that studied in the testimony of the law." See also Ps. lx. 1.

VER. 2.—FEEDEST ISRAEL,] *O God, pastor of the Israelites*, see Ps. xxiii. 1. JOSEPH,] The posterity of Joseph, and with them the other tribes. Joseph is named as principal, the first birthright being taken from Reuben, and given to him, 1 Chron. v. 1, 2. So Ps. lxxvii. 16, 21. ON THE CHERUBIM,] Which were upon the ark of the covenant, in the sanctuary, from whence God gave oracles to his people, when they sought unto him, Exod. xxv. 22; Num. vii. 89; 1 Sam. iv. 4; 2 Sam. vi. 2; 2 Ki. xix. 15. Of these cherubs, see the note on Ps. xviii. 11. SHINE BRIGHT,] That is, *shew thy glory and thy favour* to us, as Ps. l. 2; Job x. 3, where 'shining' is 'favour.' This is taken from Deut. xxxiii. 2. So after in Ps. xciv. 1.

VER. 3.—EPHRAIM, BENJAMIN, AND MANASSEH,] That is, *the tribes, or posterity of these three patriarchs*, which were all joined together in one quarter, on the west side of God's tabernacle, and when it removed, they went next after it, Nu. ii. 17, 18, 20, 22; x. 21—24. After the captivity of Babylon also, the remnants of these tribes dwelt in Jerusalem, for which they were thanked by the people, 1 Chron. ix. 3; Neh. xi. 2. A SALVATION,] Or, *full salvation and deliverance*. By adding a letter, the signification is increased, as in Ps. iii. 3.

VER. 4.—RETURN US,] Or, *restore us*, to wit, from sorrow to joy, from captivity to liberty, &c., Ps. cxxvi. 1; xxiii. 3. So the Chald. saith, "return us from our captivity." FACE TO SHINE,] Or, *to be light*, that is, *cheerful, comfortable*, see Ps. iv. 7; xxxi. 17; lxvii. 2; Dan. ix. 17. AND WE SHALL,] Or, *that we may be saved*, as Ps. xliii. 4; so verse 8, 20.

VER. 5.—SMOKE,] *Be very angry against the prayer*, that is, not hear, but shut it out, as Hab. i. 2; Lam. iii. 8. So the Chald. expoundeth it, "wilt thou not receive the prayer." See 'smoke' for 'anger,' Ps. lxxiv. 1.

VER. 6.—BREAD OF TEARS,] *Bread steeped in tears*, as the Chald. saith, or 'tears instead of bread,' as Ps. xlii. 4, meaning 'great afflictions.' A GREAT MEASURE,] The Heb. *shalish* is the name of a measure, so called of 'three,' as containing a 'third part of the greatest measure,' four times as big as the usual cup to drink in.

VER. 7.—A STRIFE,] *Contention, or contradiction*, that our neighbours contend and speak against us, or strive who shall vanquish and possess us. AMONG THEMSELVES,] *For their pleasure; or, mock at them*, as Ps. ii. 4, that is, 'at thy people,' as verse 6; that is, "at us," as the Greek translateth it. This may be the meaning, though *us* went before; for the Heb. sometimes changeth the person, though it mean the same, as Deut. v. 10, 'that love me, and keep his,' that is, 'my commandments.' See also Ps. lix. 10; lxxv. 7; cxv. 9.

VER. 8.—AND WE SHALL,] Or, *that we may be saved*. This verse is the same with the fourth, save that there was only 'God;' here is added, 'God of hosts;' and in verse 20, where it is the third time repeated, is added, 'Jehovah, God of hosts;' thus increasing faith and earnestness in their prayers.

VER. 9.—REMOVEDST A VINE,] That is, *a church, the commonwealth of Israel*; as it is written, 'The vineyard of the Lord of hosts is the house of Israel, and the men of Judah are his pleasant plant,' Isa. v. 7; Jer. ii. 21. So the Chald. paraphraseth, the "house of Israel, which is likened to a vine." And 'removing' or 'translating,' is the word so often used in Num. xxxiii. where all the journeys of Israel are rehearsed. THE HEA-

heathen and plantest it. <sup>10</sup> Thou preparest *the way* before it, and rootest in the roots of it, and it filled the land. <sup>11</sup> The mountains were covered *with* the shadow of it, and the boughs of it *were like* the cedars of God. <sup>12</sup> It sent out the branches thereof unto the sea, and the sucking sprigs thereof unto the river. <sup>13</sup> Why hast thou burst down the hedges of it, so that all which pass by the way have plucked it? <sup>14</sup> The boar out of the wood hath rooted it up, and the store of beasts of the field have fed it up. <sup>15</sup> O God of hosts return, O now; behold from heaven and see, and visit this vine. <sup>16</sup> And the stock which thy right hand planted, and the son *whom* thou madest strong for thyself. <sup>17</sup> *It is* burned with fire, *it is* cut down, at the rebuke of thy face they perish. <sup>18</sup> Let thy hand be upon the man of thy right hand, upon the son of Adam, *whom* thou madest strong for thyself. <sup>19</sup> And we will not go back from thee, quicken thou us, and we will call on thy name. <sup>20</sup> Jehovah God of hosts return us; cause thy face to shine, and we shall be saved.

THEN,] *The seven nations of Canaan.* See Ps. lxxviii. 55.

VER. 10.—PREPAREDST,] Or, *madest away*: so this word is translated in Gr. Matt. iii. 3, from Isa. xl. 3; Matt. xi. 10; from Mal. iii. 1, where the word *way* is expressed, and here also the Gr. saith, “thou madest way;” properly it signifieth ‘to take away all impediments, that the plain way may appear.’ The Chald. explaineth it, “thou removedst the Canaanites from before it.” ROOTEDST IN,] That is, *madest to take deep root.*

VER. 11.—CEDARS OF GOD,] That is, *the great and goodly cedars*, as Ps. xxxvi. 7, or, ‘cedars planted of God,’ as Ps. civ. 16. These the Chald. expoundeth to be “teachers (of the law) likened to strong cedars.”

VER. 12.—THE RIVER,] *Euphrates.* See the Notes on Ps. lxxii. 8.

VER. 13.—THE HEDGES,] *The fences*; whereupon the spoil of it followeth, as Isa. v. 5. So after, Ps. lxxxix. 41, 42.

VER. 14.—BOAR,] *Beastly tyrants, like swine*; as the Assyrians, Babylonians, &c., which wasted the land of Canaan, 2 Ki. xvii. 6; xxv. 1, 2, &c. STORE OF BEASTS,] AS Ps. l. 11. So the law threatened, “I will send wild beasts upon you, which shall spoil you,” &c., Lev. xxvi. 22. But here beasts are wicked people.

VER. 16.—THE STOCK,] Or, *vineyard*: the base or place which beareth up the vine branches. AND THE SON,] Or, *branch*: understand again, *visit him*, or look upon him. By ‘the son’ may be meant Christ, as the Chald. paraphrast plainly saith, “The king Messias,” called in verse 18, ‘the son of man,’ and so here also in the Greek version, who is ‘the true vine,’ his ‘Father the husbandman,’ his disciples ‘the branches,’ John xv. 1, 5, who taketh part with the afflictions of his people, was himself ‘called out of Egypt,’ Matt. ii. 15, and when his servants are vexed, it is done unto him, Acts ix. 4. Otherwise by the son may be understood ‘a young vine,’ or ‘branch,’ as elsewhere boughs are called ‘daughters,’ Gen. xlix. 22. And so by the son be meant Israel, as Exod. iv. 22, the Lord’s plant, Isa. v. 7.

VER. 18.—MAN OF THY RIGHT HAND,] *whom thou lovest, honourest, and powerfully helpest.* So Jacob called the son whom he loved, Benjamin, that is, ‘the son of the right hand,’ Gen. xxxv. 18. Hereby also is meant Christ, called ‘the son of God’s love,’ Col. i. 13, and the church his body, translated into his kingdom. The Chald. expoundeth it, “the man to whom thou hast sworn by thy right hand.”



## PSALM LXXXI.

*An exhortation to a solemn praising of God. 5. God challengeth that duty by reason of his benefits. 9. Exhorting to obedience, complaineth of their disobedience, which turneth to their hurt.*

<sup>1</sup> To the master of the music upon Gittith, a psalm of Asaph.

<sup>2</sup> SHOUT joyfully unto God our strength, shout triumphantly unto the God of Jacob. <sup>3</sup> Take up a psalm and give the timbrel, the pleasant harp with the psaltery. <sup>4</sup> Blow up the trumpet in the new moon, in the appointed time, at the day of our feast. <sup>5</sup> For it is a statute to Israel, a judgment due to the God of Jacob. <sup>6</sup> He put it into Joseph for a testimony, when he went forth from the land of Egypt, where I heard a language that I knew not. <sup>7</sup> I removed his shoulder from the burden; his hands passed from the basket. <sup>8</sup> Thou calledst in distress, and I released thee; I answered thee in the secret place of thunder, I proved thee at the waters of Meribah,

GITTITH.] See the Note on Ps. viii. 1.

VER. 3.—TAKE UP,] To wit, in your mouths, or lift up your voice with psalm or song. So in Isa. xlii. 2, 'to lift up,' is meant the voice. GIVE,] That is, 'bring the timbrel,' &c. Of these instruments, see Ps. lxxviii. 26; xxxiii. 2.

VER. 4.—BLOW THE TRUMPET,] Or, the cornet (whereof see Ps. xcvi. 3.) This was done both to proclaim the solemnity unto men, and to be a memorial for them before God. Lev. xxiii. 4; Num. x. 10, for in their public worship the Israelites used trumpets, with other musical instruments, 2 Chron. v. 12, 13; xxix. 27. THE NEW MOON,] When a solemn feast with special worship was appointed of God, Num. xxviii. 11, 14, and at these times, (as on the sabbaths,) they used to assemble to worship, and hear God's word, 2 Kings iv. 23; Eze. xlvi. 3; Isa. lxvi. 23, these feasts were a shadow of things to come, but the body is in Christ, Col. ii. 16, 17. THE APPOINTED TIME,] Or, the solemnity, solemn feast, which was thrice in the year, 1st. at the passover, 2nd. at Pentecost, and 3d. at the feast of tabernacles, Deut. xvi. 26, of which last, some understand this festivity, *Ceseh*, as having the name of covering in booths; others of the covering, that is, the 'change of the moon,' when it is hid by the sun. FEAST,] Or, dance, see Ps. xlii. 5. This may be meant of all feasts; or in special of the feast of blowing trumpets, in the first day of the seventh month, Lev. xxiii. 24, or of the passover, as after verse 6.

VER. 5.—A JUDGMENT,] That is, a rite,

or ordinance, made by God, and a duty to be performed to him. So judgment is for duty, Deut. xviii. 3.

VER. 6.—IN JOSEPH,] Among the posterity of Joseph, and the other tribes of Israel. Joseph is named as principal, having the birthright, 1 Chron. v. 1, 2. So Ps. lxxx. 2. FROM THE LAND,] So the Gr. turneth it, the Heb. *ghnat*, being here for *meghnat*, the same as *min*, from, as 2 Chron. xxxiii. 8, with 2 Kings xxi. 8; Zec. iv. 3. At their going out of Egypt, 'the feast of the passover' was appointed, Exod. xii.; after, in the wilderness, the other feasts, Lev. xliii. or we may read it, 'against the land,' namely, to destroy it, and the first-born, Exod. xi. 4, 5. The Chald. applieth this to Joseph when he went out of prison, and ruled over the land of Egypt. I HEARD A LANGUAGE,] Heb. *a lip*, used for the speech or language, as Gen. xi. 1.

VER. 7.—FROM THE BURDEN,] That is, burdens, wherewith they were vexed in Egypt, making bricks, building cities, Exod. i. 11; v. 4, 5, 7, 8. BASKET,] Or, *pot*: in such vessels they carried straw, mortar, brick, &c.

VER. 8.—THOU CALLEDST,] Israel having left Egypt, Pharaoh with his host pursued them, and they were sore afraid and cried to the Lord, Exod. xiv. 10, 15. SECRET PLACE OF THUNDER,] Out of the black cloud, where, with God guided and protected Israel, but with thunder, rain, &c., dismayed the Egyptians, Exod. xiv. 19, 20, 24, 25. See also Ps. lxxvii. 18, 19. OF MERIBAH,] That is, of strife, so named because Israel there

Selah. <sup>9</sup> Hear, O my people, and I will testify unto thee, O Israel, if thou wilt hearken to me. <sup>10</sup> *If* there shall not be in thee a foreign God, neither thou bow down thyself to a strange god. <sup>11</sup> *I am* Jehovah thy God, which brought thee up out of the land of Egypt, open wide thy mouth, and I will fill it. <sup>12</sup> But my people hearkened not to my voice, and Israel was not well affected to me. <sup>13</sup> And I sent him away in the perverse intendment of their own heart, let them walk in their own counsels. <sup>14</sup> O that my people *had been* obedient to me, *that* Israel had walked in my ways. <sup>15</sup> Even soon would I have humbled their enemies, and turned my hand upon their distressers. <sup>16</sup> The haters of Jehovah should have falsely denied to him, and their time should have been for ever. <sup>17</sup> And he would have fed him with the fat of wheat, and out of the rock, with honey would I have sufficed thee.

‘strove with Moses, and almost astonished him,’ Exod. xvii. 1—7. There God proved them, to know what was in their heart, whether they would keep his commandments or not, Deut. viii. 2; Exod. xv. 25, and there they proved God, Ps. xcv. 9.

VER. 9.—TESTIFY,] Or, *protest, take to witness*, namely, the heavens and earth, &c., as Deut. xxxi. 28; xxxii. 1, 46; xxx. 19, and deeply charge thee. Compare herewith Exod. xix. 3—5, &c.; xx. 22, 23; Jer. xi. 7—9.

VER. 11.—OPEN WIDE,] That is, speak and ask freely. This sentence our Saviour openeth thus, ‘If ye abide in me, and my words abide in you, ask what ye will, and it shall be done to you,’ John xv. 7, and the apostle thus, ‘Whatsoever we ask of God, we receive of him, because we keep his commandments,’ &c., 1 John iii. 22. The Chald. expoundeth it, “open thy mouth to the words of the law, and I will fill it with all good.”

VER. 12.—NOT WELL AFFECTED,] *Had no will, or good inclination*: which they showed presently after the giving of the law, by making themselves gods of gold, and by their continual rebellions afterwards, Exod. xxxii. 1, 31.

VER. 13.—PERVERSE INTENDMENT,] Or,

*stubborn opinion, writhing and obstinate intention*, which they looked after in their erroneous heart. This word is taken from Deut. xxix. 19, and after often objected to them by Jeremiah, Jer. iii. 17; vii. 24; ix. 24; xi. 8. And this is noted for a judgment of God, when he suffereth people to walk in their own ways, Acts xiv. 16.

VER. 15.—HUMBLED,] And so have given them rest from their enemies, as in 1 Chron. xvii. 10, compared with 2 Sam. vii. 11.

VER. 16.—FALSELY DENIED,] Or, *feignedly submitted*: see Ps. xviii. 45; lxvi. 3. *THEIR TIME*,] If this be referred to the enemies, it is meant *their time of distress*, as Ps. x. 1; xxxi. 16; so *time* is used, Jer. xxvii. 7; Isa. xlii. 22; if to God’s people, it meaneth their continued settled state, which the Chald. translateth, “their strength.”

VER. 17.—FED HIM,] That is, *his people*, verse 14. *FAT OF WHEAT*,] *The principal, or flour of corn*: so Deut. xxxii. 14; Ps. cxlvii. 14. *OUT OF THE ROCK*,] Out of which God had made his people suck honey and oil, Deut. xxxii. 13. Spiritually, the rock is Christ, 1 Cor. x. 4, the honey is the gracious words that flow from him; ‘sweetness to the soul, and health to the bones,’ Prov. xvi. 24; Ps. xix. 11; Song iv. 11.

## PSALM LXXXII.

*An exhortation to the judges, and reproof of their negligence.*

<sup>1</sup> A Psalm of Asaph.

God standeth in the assembly of God, he judgeth in the midst

THE ASSEMBLY OF GOD,] That is, *the assize, or session, of magistrates*; whose office is ‘the

ordinance of God,’ Rom. xiii. 1, 2; Deut. xvi. 18, and who are to execute not the

of the gods. <sup>2</sup> How long will ye judge injurious evil, and accept the faces of the wicked, Selah? <sup>3</sup> Judge ye the poor weakling and the fatherless: justify the afflicted and the poor. <sup>4</sup> Deliver the poor weakling and the needy, rid free out of the hand of the wicked. <sup>5</sup> They know not, neither will they understand; they will walk on in darkness, moved shall be all the foundations of the earth. <sup>6</sup> I have said, Ye *are* gods, and ye all *are* sons of the most high. <sup>7</sup> But surely ye shall die as men, and as one of the princes shall ye fall. <sup>8</sup> Rise up, O God, judge thou the earth, for thou shalt inherit in all nations.

judgments of man, but of the Lord, who is with them in the cause and judgment, 2 Chron. xix. 6; Deut. i. 17. IN THE MIDST OF THE GODS,] That is, *among the judges*, as the Chald. translath, or *magistrates*, ver. 6, who in the law are called 'gods,' Ex. xxii. 8, 9, 28, because the word of God was given to them, John x. 34, 35.

VER. 2.—HOW LONG, &c. Thus God by his prophet judgeth and reproveth the gods, or judges, for unrighteous judgment. The Chald. addeth, "How long, ye wicked, will ye judge," &c. ACCEPT THE FACES,] *Respect the persons, lift up, admire, honour or favour the face*; a thing forbidden both concerning rich and poor, Deut. i. 17; xvi. 19; Lev. xix. 15; Prov. xviii. 5; Lam. ii. 1—9.

VER. 3.—JUDGE YE,] That is, *defend, deliver*; see Ps. xliii. 1; Isa. iv. 17. JUSTIFY,] That is, *do justice*, as 2 Sam. xv. 1, and acquit or absolve him, his cause being right, Deut. xxv. 1; Jer. xxii. 3.

VER. 5.—THEY KNOW NOT,] *The judges are ignorant of their duty*, Mic. iii. 1; Jer. x. 21; Prov. xxix. 7. The Chald. paraphraseth, "They are not wise to do good, and they understand not the law." THEY WILL

WALK ON,] That is, continue wilfully ignorant, and sinful in perverting justice, Mic. iii. 9. To walk in 'darkness,' is to live in sin, 1 John i. 6; Eph. iv. 17, 18; v. 8. MOVED SHALL BE,] To wit, therefore *moved*, as the Chald. explaineth it; or though "moved be all the foundations;" though all laws and orders be violated, all estates disturbed, and strongest helps come to ruin, Isa. xxiv. 18, 19.

VER. 6.—SONS OF THE MOST HIGH,] The Chald. paraphraseth, "as the angels of the high." And magistrates should be as angels for wisdom, 2 Sam. xiv. 20.

VER. 7.—AS EARTHLY MEN,] *as Adam*, that is, as any other mortal man: so after, *as one of the princes*, that is, of the other princes of the world; see the like in Judg. xvi. 7, 11, 17; Gen. xlix. 16; for this psalm was spoken to the magistrates of Israel: for 'whatsoever the law saith, it saith it to them that are under the law,' Rom. iii. 19.

VER. 8.—INHERIT,] That is, *have sovereignty and dominion*. So this word meaneth, Lev. xxv. 45, 46; Jer. xlix. 2. And Christ is called 'heir,' that is, Lord of all, Heb. i. 2; see Ps. ii. 8.

## PSALM LXXXIII.

*A complaint to God of the enemies' conspiracy. 10. A prayer against them that oppress the church.*

<sup>1</sup> A Song, a Psalm of Asaph.

<sup>2</sup> O GOD, keep not thou silence, cease not as deaf, and be not still, O God. <sup>3</sup> For lo, thine enemies make a tumultuous noise,

VER. 2.—KEEP NOT SILENCE, &c.,] Heb. 'let not silence (or stillness) be to thee,' that is, sit not still, but stir up thyself to help and

avenge us on our enemies. So silence is used for 'sitting still,' Judg. xviii. 9.

VER. 3.—LIFT UP THE HEAD ] Insolently

and thy haters lift up the head. <sup>1</sup> Against thy people have they craftily taken secret *counsel*, and consulted against thine hidden ones. <sup>5</sup> They have said, Come and let us cut them off from *being* a nation, that the name of Israel may be remembered no more. <sup>6</sup> For they have consulted *in heart* together, against thee they have stricken a covenant. <sup>7</sup> The tents of Edom and the Ishmaelites; Moab and the Hagarens. <sup>8</sup> Gebal, and Ammon, and Amalek: the Philistines, with them that dwell in Tyrus. <sup>9</sup> Also Asshur is joined with them; they have been an arm to the sons of Lot, Selah. <sup>10</sup> Do

and boldly, vaunting themselves, and warring against us. So Judg. viii. 28. On the contrary, God's people shall 'lift up their heads,' that is, be of good comfort and courage, when their redemption draweth near, Luke xxi. 28.

VER. 4.—THINE HIDDEN ONES,] That is, as the Gr. explaineth it, "thy saints," which are hidden of God in his tabernacle in the day of evil, from the strife of tongues, Ps. xxvii. 5; xxxi. 21; whose life is 'hid with Christ in God,' Col. iii. 3.

VER. 5.—FROM BEING,] Or 'that they be no more a nation;' Moab and others consult thus against Israel; after, the like is against Moab, and effected, Jer. xlviii. 2.

VER. 6.—IN HEART TOGETHER,] This noteth their earnestness, craftiness, and joint consent in evil.

VER. 7.—THE TENTS,] That is, *armies*, with their kings and captains, Judg. vii. 13, 15; 2 Kings vii. 7, 10, Jer. vi. 3; Hab. iii. 7. EDM,] The *Edomites*, or *Idumeans*, which were the sons of Esau, named *Edom*: the brother of Israel; see the notes on Ps. lx. 10. THE ISHMAELITES,] The children of Ishmael, the son of Abraham; who was (with the bond-woman Hagar, his mother,) cast out of his father's house for persecuting his brother Isaac, in whose evil ways his children here walk, Gen. xvi. 1, 15; xxi. 9, 10, 14; Gal. iv. 22, 29, 30. MOAB,] The *Moabites*, the posterity of Lot; see Ps. lx. 10. THE HAGARENS,] The Chald. Paraphrast calleth them *Hungarians*. They were the posterity of Jetur, Maphish, and other like children of Ishmael, son of Hagar, of whom came twelve princes of their nations, Gen. xxv. 12, 15, 16; some of which were called by their father's name, Ishmaelites, (as before) some by their grandmother's name Hagarens, and dwelt in Arabia, eastward from Gilead, near to the Israelites, 1 Chron. v. 10, 19. The word *Hagarinus*, signifieth *fugitives*, or *strangers*, (as the Gr. turneth them, *paroikous*, 1 Chron. v. 10,) they were after called Saracens, which in the Arabic tongue is *thieves*.

VER. 8.—GEBAL,] That is, the Gebalites, or Gibleans, that dwell in the province or city

Gebal, (or Gabalæ) in Phenicia, near Sidon, whence Solomon had masons, or stone-hewers, 1 Kings v. 18; Ezek. xxvii. 9. AMMON,] The Ammonites, that came of Lot, as did the Moabites, Gen. xix. 37, 38. These nations which were nearest allied unto Israel, and whom God would not suffer the Israelites to molest, when they came out of Egypt, Deut. ii. 4, 5, 9, 19; combine here together against Israel, to cast them out of God's inheritance, so evil did they reward them, as king Jehoshaphat complained, 2 Chron. xx. 10—12. AMALEK,] The Amalekites, which were of Eliphaz, the son of Esau, the brother of Israel, Gen. xxxvi. 12, 16; they dwelt in the south country, near Canaan, Num. xiii. 30; were the first that fought against Israel, Exod. xvii. 8, &c., for which God would have their remembrance put out from under heaven, Deut. xxv. 17—19; and king Saul was sent to perform it, but did it not fully, 1 Sam. xv. 2, 3, 9; xxviii. 18; and was himself slain by an Amalekite, 2 Sam. i. 8—10. THE PHILISTINES,] Or Palistina; see the Note on Ps. lx. 10. TYRUS,] The Tyrians, which remembered not the brotherly covenant that had been between them and Israel, Amos i. 9. See the note on Ps. xlv. 13.

VER. 9.—ASHUR,] The Assyrians, the posterity of Shem the son of Noah, Gen. x. 22. This nation was the rod of God's wrath against Israel, who in the end captived ten tribes Isa. x. 5, 6; 2 Kings xv. 29; xviii. 9, 11, 13, &c. The Chald. paraphraseth, "Sennacherib also the king of Ashur," &c. AN ARM,] that is, *an help*, as the Gr. saith, and a strength to Lot's sons, the Moabites and Ammonites. Thus were here ten people, confederates against God and his people. So in Gen. xv. 19—21, there are ten wicked nations whose land is given upon conquest to Abraham's seed.

VER. 10.—AS TO MIDIAN,] The Midianites, the posterity of Abraham, by his concubine Keturah, 1 Chron. i. 32; who being turned idolaters, drew Israel to sin in the wilderness, for which Moses revenged the Israelites of them, by the slaughter of all their



thou to them as *to* Midian, as *to* Sisera, as *to* Jabin, at the brook of Kishon. <sup>11</sup> Which were abolished in Endor, they became dung for the earth. <sup>12</sup> Put them *even* their nobles, as Oreb, and as Zeeb, and as Zebach, and as Salmunnah, all their authorized *princes*. <sup>13</sup> Who said, Let us possess to ourselves the habitations of God. <sup>14</sup> My God, set them as a rolling thing, as stubble before the wind. <sup>15</sup> As the fire burneth a wood, and as the flame seareth the mountains; <sup>16</sup> So pursue them with thy tempest, and suddenly trouble them with thy storm. <sup>17</sup> Fill their faces with shame, that they may seek thy name, Jehovah. <sup>18</sup> Let them be abashed and suddenly troubled unto perpetuity; and let them be ashamed and perish.

males, and their five kings, and a wonderful great spoil, Num. xxxi. 1, 7, 8, 16, 32, &c.; but after that recovering and oppressing Israel in their own land, were by Gideon and three hundred men, vanquished, when they lay in the valley, like grasshoppers in multitude, Judg. vi. 1; vii. 7, 12, 22, &c., and to this victory hath the psalmist here reference. As to SISERA,] the captain of the host of Jabin, king of the Canaanites, he had nine hundred chariots of iron, and vexed Israel sore, but by Deborah a prophetess, and Barak a captain of Naphtali, the Lord destroyed Sisera, with all his host and chariots; there was not a man left, and Sisera flying, was killed by Jael, Heber's wife, who drove a nail into the temples of his head, Judg. iv. 2, 3, 21. JABIN,] The king of Canaan, who, upon the death of his captain, Sisera, forementioned, was subdued and destroyed before the Israelites, Judg. iv. 23, 24. AT THE BROOK,] Or in the *bourne*, that is, the valley of Kishon: the Heb. *nachal* (as our English *bourne*) signifieth both a *valley* and a *river* running in it. Kishon was a river at the foot of mount Carmel; by it Sisera and the kings of Canaan fought, and were vanquished; and 'the *bourne* Kishon swept them away,' Judg. iv. 13; v. 19, 21. ENDOR,] A city by Kishon, near unto Taanach and Megiddo, where the Canaanites perished, Josh. xvii. 11; Judg. v. 19. DUNG FOR THE EARTH,] That is, lay rotting above ground unburied, as is explained, Jer. viii. 2; xvi. 4.

VER. 12.—PUT THEM,] Or *him*, that is, every one of their nobles, and all jointly. See the Notes on Ps. ii. 3. OREB AND ZEEB,] Two princes of the Madianites whom Gideon slew, Judg. vii. 25. ZEBACH AND SALMUNNAH,] Twokings of the Madianites, whom Gideon also pursued and killed, Judg. viii. 12, 21. AUTHORISED,] Or, *anointed*, that is, *princes*, as the Gr. expresseth, and the Chald. translateth them *kings*. See the notes on Ps. ii. 6.

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VER. 14.—AS A ROLLING THING,] Or, *wheel*; but here is meant a light thing, as chaff or straw, that rolleth or turneth round before the whirlwind, as the next words show, and a like speech in Is. xvii. 13, plainly manifests. Elsewhere the word signifieth also a *wheel*, Is. xxviii. 28, and the sphere or round orb of the air, Ps. lxxvii. 19.

VER. 15.—SEAR,] Or, *burn up*. See the like similitude, Deut. xxxii. 22.

VER. 17.—WITH SHAME,] Or, *dishonour, contempt*: the Heb. word properly signifieth *lightness*, as the contrary, *honour*, is so called of *weightiness*, Ps. iii. 4. THAT THEY MAY SEEK,] Or, 'and let them seek:' it may be meant of the enemies forementioned, forced to seek and call on God, as Ps. xviii. 42, or indefinitely, that men may seek. So after in ver. 19.

VER. 19.—JEHOVAH,] This is the chiefest name of the eternal and most blessed God, so called of his essence, being, or existence, which is simply one, Deut. vi. 4. The force of this name the Holy Spirit openeth by 'He that is, that was, and that will be,' or 'is to come,' Rev. i. 4, 8; iv. 8; xi. 17; xvi. 5; and the form of the Heb. name implieth so much; *Je* being a sign of the time to come, 'Jehovah, he will be;' *ho*, of the time present, *Hoveh*, 'he that is;' and *vah*, of the time past, *Havah*, 'he was.' It importeth that God *is*, and hath his being of himself from before all worlds, Is. xlv. 6; that he giveth being or existence unto all things, and in him all are and consist, Acts xvii. 25; that he giveth being unto his word, effecting whatsoever he hath spoken, whether promises, Exod. vi. 3; Is. xlv. 2, 3; or threatenings, Ezek. v. 17; vii. 27. It is in effect the same that *Ehyeh*, 'I will be,' or 'I am,' as God calleth himself, Exod. iii. 14. Of this the Gentiles named the greatest god, 'Jove' and 'Jupiter,' that is, *Jah*, 'father,' (of the shorter name *Jah*, mentioned Ps. lxxviii. 5,) and Varro the most learned of the Romans

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<sup>19</sup> That they may know that thou whose name is JEHOVAH, only thou *art* the most high over all the earth.

thought Jove to be the God of the Jews. *August.* l. i. *de consens. evan.* c. 22. Hereof also in Gr. writers he is called *Jao*. *Diodor. Sicul.* l. ii. c. 5; *Clem. Alex. Strom.* l. v.; *Macrob.* l. i. *Saturnal.* c. 18. But in the Gr. tongue the name Jehovah cannot rightly be pronounced; and for it the Gr. bibles have *Lord*, which the New Testament followeth, as Mark xii. 29, from Deut. vi. 4, and elsewhere usually; as the Heb. text sometimes putteth *Adonai*, *Lord*, or *Elohim*, *God* for *Jehovah*; as Ps. lvii. 10, compared with Ps. cviii. 4; 2 Chron. xxv. 14, with 2 Kings xiv. 14. When *Adonai*, *Lord*, is joined with it, it is written *Jehovih*, as Ps. lxxviii. 21; then the Jews read it, *Elohim*, *God*, as at other times they read it *Adonai*, *Lord*, and pronounce not *Jehovah* at all at this day, though in ancient days it appeareth to be

otherwise. The Gr. history of Baruch seemeth to use instead of it *Aionios*, that is, the 'eternal,' or 'everlasting,' Bar. iv. 10, 14, 20, 32, 34, 35; v. 2. See the annot. on Gen. ii. 4. ONLY THOU,] Or, *only thine*, that is, which only hast Jehovah for thy name; for the true God hath only being, and idols are 'nothing in the world,' 1 Cor. viii. 4; and angels and magistrates are called *Elohim*, *gods*, Ps. viii. and lxxxii. but Jehovah is peculiar to very God alone. And this is that name, I suppose, which the author of the Book of Wisdom calleth 'Incommunicable,' Wisd. xiv. 21. Yet this is the name of Christ, called 'Jehovah our justice,' Jer. xxiii. 6. for 'God's name is in him,' Exod. xxiii. 21, and 'he is very God, and eternal life,' 1 John v. 20.

#### P S A L M L X X X I V.

*The prophet longing for the communion of the sanctuary, sheweth how blessed they are that dwell therein. 9. He prayeth to be restored unto it.*

<sup>1</sup> To the master of the music upon Gittith, a Psalm to the sons of Korah.

<sup>2</sup> How amiable are thy dwelling-places, O Jehovah of hosts!

<sup>3</sup> My soul longeth, and also fainteth for the courts of Jehovah; my heart and my flesh do shout unto the living God. <sup>4</sup> Yea the sparrow findeth a house, and the swallow a nest for her, where she layeth her young: thine altars, Jehovah of hosts, my King and my God. <sup>5</sup> O blessed are they that abide in thine house, still they shall praise thee, Selah. <sup>6</sup> O blessed is the man whose strength is

VER. 1.—GITTITH,] See Ps. viii. 1.

VER. 2.—DWELLING-PLACES,] Or, *habitations*, see the Notes on Ps. xliiii. 3.

VER. 3.—FOR THE COURTS,] That I may come into them: for the priests only went into the temple, the people stood in the court-yards which were two, 2 Kings xxi. 5. See Ps. lxxv. 5. SHOUT,] To wit, for desire to come unto God.

VER. 4.—THE SPARROW,] Or, *bird*: in Chald. *the dove*; the Heb. *Tsippor* is generally any bird, Ps. xi. 1; Gen. vii. 14; specially the sparrow, when other birds are named, as here, and Ps. cii. 8, for such haunt men's houses. SWALLOW,] Or, *free bird*, called in

Heb. *dror*, of liberty, which this bird seemeth to have above others, flying boldly and nestling about houses; so Prov. xxvi. 2. The Gr. takes it here for the turtle dove, (which hath in Heb. another name, Ps. lxxiv. 19) so also doth the Chald., adding this reason, "because her young are lawful to be offered on thine altar." THINE ALTARS,] To wit, are the places where the birds nestle near unto them, in houses or trees, which sometimes were by God's tabernacle, Jos. xxiv. 26, or understand as before, '(I long for) thine altars.'

VER. 6.—THE HIGHWAYS,] Or *causeys*, namely, which lead to thy house: that is, they which affect heartily, long after, and

in thee, they in whose heart *are* the high-ways. <sup>7</sup> They *that* passing through the vale of Baca, put him *for* a well-spring, also *with* blessings the rain covereth. <sup>8</sup> They shall go from power to power, he shall appear unto God in Sion. <sup>9</sup> Jehovah God of hosts, hear thou my prayer: give ear, O God of Jacob, Selah. <sup>10</sup> See thou, O God, our shield, and look upon the face of the Anointed. <sup>11</sup> For, better *is* a day in thy courts than a thousand: I have chosen to sit at the threshold in the house of my God, rather than to remain in the tents of wickedness. <sup>12</sup> For Jehovah God *is* a sun and a shield, Jehovah will give grace and glory, he will not withhold good from them that walk in perfection. <sup>13</sup> Jehovah of hosts, O blessed *is* the man that trusteth in thee.

delight to go up to thy house. Spiritually these ways or paths are made by preaching of the gospel, Is. xl. 3; xxxv. 8; xi. 16.

VER. 7.—[THEY THAT PASSING,] Or, ‘of them that pass.’ OF BACA,] that is, *of mulberry trees*; which use to grow in dry places. The Gr. saith, *valles of tears*. Both mean, that through wants and afflictions we must come into the kingdom of God. This valley was near unto Jerusalem, as may be gathered by 2 Sam. v. 22, 23; Jos. xv. 8. PUT HIM,] Or, *set him*, that is, *God*, making him by faith *a well of life* unto them, for he is ‘*the fountain of living waters*,’ Jer. ii. 13. Or, *set it*, that is, *the valley*, making it a fountain by digging wells therein. And this may be an allusion to that *well* digged by the princes and captains of Israel, Num. xxi. 16, 18. ALSO WITH BLESSINGS, &c.,] That is, bountifully, and abundantly the rain shall cover them. *Rain* figureth out the doctrine of the gospel, Deut. xxxii. 2; Is. xlv. 8; Joel ii. 23; Rev. xi. 6; the rain of blessings is a bountiful abundant rain, Ezek. xxxiv. 26, (as to ‘sow with blessings,’ 2 Cor. ix. 6, is to sow abundantly, or liberally; and blessing is liberality, 2 Cor. ix. 5; Prov. xi. 25.) So God would cause a bountiful rain of grace and comfort, to cover them that go up to his house in Jerusalem: as elsewhere he is said to refresh his inheritance with the rain of liberalities strewed upon it, Ps. lxxviii. 10; whereas on the contrary, ‘whoso will not go up to Jerusalem, to worship the King the Lord of hosts, upon them shall come no rain,’ Zach. xiv. 17. The Gr. turneth this sentence thus, “the law-giver (or teacher) shall give blessings;” the original, *Morch*, being ambiguous, sometimes signifying ‘a teacher,’ Job xxxvi. 22. Sometimes ‘rain,’ Joel ii. 23; Is. xxx. 20; so that from the Heb. it may also be interpreted, “with blessings the teacher shall cover them;” the meaning much like the former; the teacher being God or

Christ, in whom we are blessed with all spiritual blessings in heavenly things, Eph. i. 3. The Chald. expounds it, “with blessings he will cover them that continue in the doctrine of his law.” Some understand *bracoth*, blessings, to be here as *brecoth*, pools so digged and filled with rain. Both mean one thing.

VER. 8.—[FROM POWER TO POWER,] That is, increasing their power, or strength, daily more and more; as the apostle saith, we are changed unto God’s image ‘from glory to glory,’ 2 Cor. iii. 18, and God’s justice is revealed ‘from faith to faith,’ Rom. i. 17; our faith and glory increasing more and more, Prov. iv. 18. Or ‘from army to army,’ (from troop to troop), respecting the troops of Israel, which went all the males thrice every year to appear before the Lord, Exod. xxiii. 14—17. The Heb. *chajil*, power, is used sometimes for an army of men, Ps. xxxiii. 16, and sometimes for riches, Ps. xxxix. 7, which also may be implied here. HE SHALL APPEAR,] Or, *till he*, that is, every one of them appears; according to the law, Exod. xxxiv. 23; Zach. xiv. 16.

VER. 10.—[OF THINE ANOINTED,] Or, *Messiah*, our Lord Christ, in whom God respecteth us; or David, his figure, and father in the flesh, called also ‘God’s anointed,’ 2 Sam. xxiii. 1.

VER. 11.—[THAN A THOUSAND,] To wit, *in any other place*. SIT AT THE THRESHOLD,] That is, be in the lowest room and basest estate; as the Gr. saith, “be cast down,” or an abject. And by God’s house may be meant his tabernacle; as Luke xi. 51, with Mat. xxiii. 35. TO REMAIN,] Or, *abide* my whole life long.

VER. 12.—[IS A SUN,] Or, *will be a sun*, that is, ‘a light,’ Is. lx. 19; Rev. xxi. 23, understanding hereby all blessings and comforts, by Christ ‘the Sun of righteousness,’ Mal. iv. 2.

## PSALM LXXXV.

*The Psalmist, from the experience of former mercies, prayeth for the continuance thereof. 9. He promiseth to wait thereon out of confidence of God's goodness.*

<sup>1</sup> To the master of the music, a Psalm to the sons of Korah.

<sup>2</sup> THOU hast been favourable to thy land, O Jehovah; thou hast returned the captivity of Jacob. <sup>3</sup> Thou hast forgiven the iniquity of thy people, thou hast covered all their sins, Selah. <sup>4</sup> Thou hast gathered away all thine exceeding anger, thou hast turned from the fervency of thine anger. <sup>5</sup> Turn thou us, O God of our salvation, and cause thine indignation against us to cease. <sup>6</sup> Wilt thou be angry with us for ever? wilt thou draw out thine anger to generation and generation? <sup>7</sup> Wilt not thou turn *and* revive us, that thy people may rejoice in thee? <sup>8</sup> Shew us, Jehovah, thy mercy, and give us thy salvation. <sup>9</sup> I will hear what God Jehovah will speak, for he will speak peace unto his people, and unto his gracious saints; and let them not return to unconstant folly. <sup>10</sup> Surely his salvation *is* near to them that fear him, that glory may dwell in our land. <sup>11</sup> Mercy and truth are met, justice and peace have kissed. <sup>12</sup> Faithfulness springeth out of the earth, and justice

VER. 1.—TO THE SONS,] Or, *of them*. See Ps. xlii. 1.

VER. 2.—HAST BEEN FAVOURABLE TO,] Or, *hast favourably accepted*, been well pleased, to wit, in times past. This also respecteth the promise, Lev. xxvi. 42. CAPTIVITY,] That is, the company of captives, or prisoners; as Ps. lxxviii. 19. See also Ps. xiv. 7.

VER. 4.—GATHERED AWAY,] That is, *with-drawn*, ceased, or assuaged, as the Gr. interpreteth it. So in Joel ii. 10, the stars 'gather away,' (that is, withdraw) their shining.

VER. 5.—TURN US,] To our former estate. CAUSE TO CEASE,] Or, *dissipate*, Ps. xxxiii. 10.

VER. 6.—WILT THOU DRAW,] That is, *continue*: see Ps. xxxvi. 11.

VER. 7.—WILT NOT THOU TURN AND REVIVE,] That is, 'again revive us.' See Ps. lxxi. 20. The Gr. saith, "O God, thou turning wilt revive us." For *halo*, they read *ha-el*, the letters transplaced.

VER. 8.—SHEW US,] Or, *Let us see*, that is enjoy. So Ps. i. 23.

VER. 9.—THE GOD,] Or, *the Almighty*, *Æli*. AND LET THEM NOT,] Or, *that they turn not to folly*, that is, to sin: see Ps. cxxv. 3. The Gr. saith, "and to them that turn the heart to him."

VER. 10.—THAT GLORY MAY DWELL,] Or, *glory shall dwell*: meaning that glory of God, which we are destitute of by sin, Rom. iii. 23, shall be restored by grace in Christ, and God will dwell among men, and communicate with them his glory, Rev. xxi. 3, 11; Is. lx. 1; and they are changed into the same image, from glory to glory, as by the Spirit of the Lord, 2 Cor. iii. 18. Or, by *glory* is meant, Christ the salvation of God, who dwelt in our land, when the word was made flesh, and men saw the glory thereof as the glory of the only begotten of the Father, full of grace and truth, John i. 14.

VER. 11.—ARE MET,] That is, *come together*, which before seemed asunder; and they have mutual society; (so *meeting* importeth, Prov. xxii. 2; Is. xxxiv. 14). The truth of God's promises are in Christ fulfilled, Luke i. 68, 69, &c.; Acts xiii. 32, 34. HAVE KISSED,] As friends use when they meet, Exod. iv. 27; xviii. 7; a sign of concord, love, and joy. So Christ is king of justice, and of peace, Heb. vii. 2; and the work of justice by him is peace, Is. xxxii. 17; for, being justified by faith, men have peace towards God, Rom. v. 1; Luke ii. 14.

VER. 12.—FAITHFULNESS SPRINGETH,] Or, "truth buddeth out of the earth," (or land), that is, the land bringeth forth faithful



looketh down from heaven. <sup>13</sup> Also Jehovah will give the good, and our land shall give her fruit. <sup>14</sup> Justice shall go before his face, and he will put her footsteps in the way.

increase, answerable to God's blessings upon it. The land figuring the minds of men, Heb. vi. 6—8, which by faith apprehend God's mercy in Christ. FROM HEAVEN,] The justice of God through faith, not our own justice, which is of the law, Phil. iii. 9.

VER. 13.—THE GOOD,] Or *good things*, that is, the good gift of the Holy Spirit, to sanctify his people, as Luke xi. 13, compared with Mat. vii. 11. See also the Note on Ps.

lxv. 5. OUR LAND,] Our earthly nature sanctified, brings forth good fruits in Christ, Mat. xiii. 23. See Ps. lxvii. 5.

VER. 14.—JUSTICE SHALL GO,] Or, "he will cause justice to go before him." WILL PUT HER FOOTSTEPS,] Or, "will set (her) in the way of his foot-steps:" which seemeth to mean a settled course of walking in virtue. Or, when he shall put his foot-steps into the way.

PSALM LXXXVI.

*David strengtheneth his prayer by the convictions of his religion, 5, by the goodness and power of God. 11. He desireth the continuance of former grace. 14. Complaining of the proud, he craveth some token of God's goodness.*

<sup>1</sup> A Prayer of David.

Bow down thine ear, Jehovah, answer me, for I *am* poor, afflicted, and needy. <sup>2</sup> Keep my soul, for I *am* merciful; thou my God save thy servant, that trusteth unto thee. <sup>3</sup> Be gracious unto me, Jehovah; for unto thee do I call all the day. <sup>4</sup> Rejoice the soul of thy servant, for unto thee, Lord, lift I up my soul. <sup>5</sup> For thou Jehovah *art* good, and mercifully pardonest, and art full of mercy to all that call upon thee. <sup>6</sup> Give ear, Jehovah, to my prayer, and attend to the voice of my supplications for grace. <sup>7</sup> In the day of my distress will I call unto thee, for thou wilt answer me. <sup>8</sup> *There is* none like thee among the gods, O Lord, and none like thy works. <sup>9</sup> All nations whom thou hast made, shall come and bow down themselves before thee, O Lord, and shall glorify thy name. <sup>10</sup> For great *art* thou, and dost marvellous things; thou *art* God thyself alone. <sup>11</sup> Teach me, O Jehovah, thy way, I will walk

VER. 1.—A PRAYER,] The like title is of Ps. xvii. To Christ may this psalm fitly be applied.

VER. 2.—MERCIFUL,] Or, *a gracious saint*, pious, holy. See Ps. iv. 4. This title God taketh to himself, Jer. iii. 12.

VER. 4.—LIFT I UP,] See the Notes on Ps. xxv. 1. The Chald. saith, "lift I up my soul in prayer."

VER. 5.—MERCIFULLY PARDONEST,] Or, *art propitious*, a forgiver: the Chald. addeth, "of them which turn to the law." See Ps. xxv. 11.

VER. 8.—AMONG THE GODS,] 'Though there be that are called gods, whether in heaven or in earth, (as there be many gods, and many lords,) yet unto us there is but one God,' &c. 1 Cor. viii. 5, 6; 'All the gods of the peoples are idols,' Ps. xvi. 5. Or, by gods may be meant angels, as the Chald. here explaineth it, and the princes of the world. AND NONE,] To wit, *can do works like thine*; or, 'no works are like thy works,' Ps. cxxxvi. 4.

VER. 11.—UNITE MY HEART,] Apply and

in thy truth; unite my heart to fear thy name. <sup>12</sup> I will confess thee, O Lord my God, with all my heart, and will glorify thy name for ever. <sup>13</sup> For thy mercy is great toward me, and thou hast delivered my soul from the lowest hell. <sup>14</sup> O God, the proud are risen up against me, and the assembly of violent men seek my soul, and they have not set thee before them. <sup>15</sup> But thou Lord art a God, pitiful and gracious, long-suffering, and much of mercy and truth. <sup>16</sup> Turn the face unto me, and be gracious to me; give thy strength to thy servant, and save the son of thine handmaid. <sup>17</sup> Do with me a sign for good, and let my haters see and be abashed, because thou, Jehovah, hast holpen me, and comforted me.

knit it to thy fear only, and that with simplicity.

VER. 13.—HELL,] Or, *grave*, the state of death: see Ps. xvi. 10.

VER. 14.—BE PROUD,] Compare this with Ps. liv. 5.

VER. 15.—PITIFUL,] Or, 'full of truth, mercy, and tender love.' When God's name was proclaimed before Moses, this title with others was in it, Exod. xxxiv. v. 6. LONG-SUFFERING,] Heb. *long of nostrils*, that is, of anger; long ere thou be angry. The *nose* and *anger* have one name in Hebrew. See Ps. ii. 5.

VER. 16.—SON OF THINE HANDMAID,] That is, born thy servant, of godly parents, that were thy servitors. Of Christ, this also was true, the son of Mary the Virgin, the handmaid of the Lord, Luke i. 48. See the like speech, Ps. cxvi. 16.

VER. 17.—DO WITH ME A SIGN,] Or, *shew it me*; that is, so deal with me, in my deliverance, and preservation, that I may have myself, and may be to others a sign, for good. Korah and his company were for a sign to the Israelites; Num. xvi. 38; xxvi. 10; Jonah a sign of the Ninevites, and Christ to the Jews, Luke xi. 30.

## PSALM LXXXVII.

*The nature and glory of the church. 4. The increase, honour, and comfort of the members thereof.*

<sup>1</sup> To the sons of Korah, a Psalm, a Song.

HIS foundation among the mountains of holiness. <sup>2</sup> Jehovah loveth the gates of Zion above all the dwelling-places of Jacob.

<sup>3</sup> Glorious things spoken are of thee, O city of God, Selah. <sup>4</sup> I will

VER. 1.—HIS FOUNDATION,] Or, *the foundation thereof*, God's ground-work of the temple, which was built upon the mountains, Morijah and Zion, 2 Chron. iii. 1; Ps. ii. 6. Some refer it to the psalm, the foundation (or argument) whereof is of the church of Christ. The Chald. saith, "by the bands of the sons of Korah the psalm was said, and the song founded in the mouth of the ancient fathers."

VER. 2.—GATES OF ZION,] The public assemblies of the people. See the notes on Ps. ix. 15. The law was to come out of Zion, Mic. iv. 2, and the sceptre of Christ's kingdom, Ps. cx. 2. DWELLING-PLACES,] These the Chald. expoundeth, "Synagogues

of the house of Jacob," which were in all the cities of Israel.

VER. 3.—SPOKEN IS,] That is, *are particularly spoken*, all and every of them. OF THE CITY OF GOD,] That is, *Jerusalem*. So called also, Ps. xlv. 5; xlviii. 2; a figure of the church. What honourable things are spoken of this city, see Is. liv. lx. lxii. lxx. Rev. xxi. xxii. The Heb. phrase, *in thee*, is rightly turned according to the Gr. *of thee*, or *concerning thee*: which many times hath such signification, as Ps. lxiii. 7; lxxi. 6; cxix. 46; 1 Sam. xix. 4; so also in the Gr. as Rom. xi. 2.

VER. 4.—RAHAB,] That is, as the Chald.

make mention of Rahab and Babel, to them that know me; to Palestina and Tyrus with Cush, this *man* was born there. <sup>5</sup> And of Zion it shall be said, man and man was born in her, and he the most High shall establish her. <sup>6</sup> Jehovah will recount when he writeth the people; this *man* was born there, Selah. <sup>7</sup> And singers, as players on flutes; all my well-springs in thee.

paraphrast saith, "the Egyptians." So Egypt is called Rahab, in Ps. lxxxix. 11; Is. li. 9; either for the strength and pride of Egypt, (which the word *rahab* signifieth,) or of some chief city so named; as elsewhere *tsaan*, Ps. lxxviii. 12. The calling of Egypt to the fellowship of the church is also prophesied, Is. xix. 19, 21, 25. And for 'I will mention,' the Chald. translateth, "the Egyptians and Babylonians, they shall mention thy praises." BABEL,] The *Babylonians*: see Ps. cxxxvii. 1, their chief city was Babel. Of a Christian church there, mention is made, 1 Pet. v. 13. TO THEM,] Or, *among them that know me*, to wit, my familiars. PALESTINA,] *The Philistines*. See Ps. lx. 10. TYRUS,] *The Tyrians*. See Ps. xlv. 13. Of them were Christian disciples, Acts xxi. 3, 4. CUSH,] *The Ethiopians*, as the Gr. translateth. See Ps. lxxviii. 32. THIS MAN,] That is, as the Gr. saith, *these men*; meaning all before mentioned. So the Heb. often speaketh of a whole nation, as of one man. See Ps. xxv. 22; cxxx. 8. But the Chald. expoundeth it, "where this kingdom is born." WAS BORN,] In the *city of God* aforesaid. There, of immortal seed by the word and Spirit of God, are men born anew, 1 Pet. i. 23; Jam. i. 18. A thing to come is here set down as already done; so in Ps. ix. 6.

VER. 5.—MAN AND MAN,] So the Gr. also expresseth the Hebraism. Hereby seemeth to be meant, *every man* successively, as *Hist.* i. 8. For Jerusalem is the mother of us all, Gal. iv. 26. (So 'day and day,' is every day, *Esth.* iii. 4; Ps. lxi. 9.) Or, 'man and man' is 'many men,' of this and that nation, of each estate and degree. STABLISH HER,] That 'the gates of hell shall not prevail against her,' Mat. xvi. 18. Therefore this city lieth four-square, settled in all changes, Rev. xxi. 16; Ezek. xlvi. 15—20. It may also be

read, 'and he will stablish her on high;' and so the Chald. expoundeth it; and Jerusalem is said to be *above*, Gal. iv. 26.

VER. 6.—WRITING THE PEOPLE,] In 'the writing of the house of Israel,' that is, the church, Ezek. xlii. 9; Is. iv. 3.

VER. 7.—AND SINGERS,] Or, *and singing are*, &c. This may have reference to the solemn worship of God used in the church of Israel, where singers and players on instruments had in charge continually to laud the Lord, &c., 1 Chron. ix. 33; xxv. 1, 2, &c., and dances were used at their holy feasts, to honour him with, Judg. xxi. 19, 21. So Christ the Lamb hath harpers with him on Mount Zion, that sing as it were a new song before the throne, Rev. xiv. 1—3. Or it may respect that which followeth, 'all my springs in thee (or of thee) are singing (that is, do sing) as also dance, (or as they that dance),' that is, 'shew joyfulness.' PLAYERS ON FLUTES,] Or *dancers*, for so this word may also be taken for dancing, to wit, at the sound of the flute or pipe; as Judg. xxi. 21. Compare herewith, Is. xxx. 29. The Gr. here turneth it, *rejoicers*: and it may foretell the joy that should be in the world for the conversion of the Gentiles. MY WELL-SPRINGS,] Or, *fountains*, streams of water, as Ps. civ. 10, that is, all gifts and graces, which the Scripture noteth by lively fountains of waters, wherewith they are refreshed that serve God in his temple day and night, Rev. vii. 15, 17, and 'well-springs of salvation,' Is. xli. 3. And as Christ is called a *fountain*, so is his church, Song iv. 15, 12. IN THEE,] For now, 'unto principalities and powers in heavenly places, is known by the church the manifold wisdom of God,' Eph. iii. 10; 1 Pet. i. 12. Or we may read it, as before in the third verse, 'of thee all my springs do sing,' &c.

## PSALM LXXXVIII.

*A Prayer, containing a grievous complaint of manifold miseries.*

<sup>1</sup> A Song, a Psalm to the sons of Korah: to the master of the music, on Machalath leannoth, an instructing psalm, of Heman the Ezrachite.

<sup>2</sup> O JEHOVAH, God of my salvation, *by* day I cry out, *and* in the night before thee. <sup>3</sup> Let my prayer come before thee; bow thine ear to my shrill cry. <sup>4</sup> For my soul is filled with evils, and my life draweth near to hell. <sup>5</sup> I am counted with them that go down the pit; I am as a man *that hath* no strength. <sup>6</sup> Among the dead, free like the slain, that lie *in* the grave, whom thou rememberest no more; and they are cut away from thine hand. <sup>7</sup> Thou hast put me in the pit of the lowest *places*; in darkness in the deep *places*. <sup>8</sup> Thy wrathful heat stayeth upon me; and *with* all thy billows thou afflictest *me*, Selah. <sup>9</sup> My known *acquaintance* thou hast put far away from me, hast set me *for* abominations to them; *I am* shut up and cannot get out. <sup>10</sup> Mine eye languisheth through mine affliction; I call on thee, Jehovah, all the day. I spread out

VER. 1.—MACHALATH,] A kind of wind instrument; or, by interpretation, *infirmity*. See Ps. liii. 1. LEANNOTH,] Or, *to sing by turns*, which is when one part answereth another in singing; it may also be interpreted *to afflict*, or humble. This song is the most doleful of all the bible, full of complaints even to the end. HEMAN THE EZRACHITE,] So the next psalm is entitled of Ethan the Ezrachite: there were two of this name, Heman and Ethan, sons of Zerach the son of Judah the patriarch, 1 Chron. ii. 4, 6, men renowned for their wisdom, 1 Kin. iv. 31; also Heman and Ethan, singers and musicians of the posterity of Levi the patriarch, 1 Chron. xv. 17, 19; xvi. 42. Heman being the son of Joel the son of Samuel the prophet, 1 Sam. vi. 33, himself being also a seer or prophet in king David's days, 1 Chron. xxv. 5. And of the kingdom promised to David doth Ethan intreat, Ps. lxxxix. 4, &c. Christ's afflictions and kingdom are in these psalms foretold; he was the true David. Hos. iii. 5.

VER. 4.—DRAWETH NEAR,] Or, *toucheth hell*, or the grave. So, 'to touch (or come near to) the gates of death,' Ps. cvii. 18.

VER. 5.—A MAN,] Heb. *geber*, that is, *a strong man*; but without ability or power to help myself, as the Gr. saith, *helpless*.

VER. 6.—FREE,] That is, *acquitted*, or discharged from the troubles and affairs of

this life; for in death 'the prisoners rest together, and the servant is free from his master,' Job iii. 18, 19, or *free*, that is, *sequestered*, apart from others; as king Azariah being leprous, dwelt in a house of freedom, that is, alone, apart from other men, 2 Kin. xv. 5. FROM THINE HAND,] That is, *from thy care, help, guidance, &c.*, as king Azariah before said, was 'cut off from the house of the Lord,' 2 Chron. xxvi. 21, or by thine hand; and so understand 'from the land of the living,' as Is. liii. 8.

VER. 7.—PIT OF THE LOWEST PLACES,] *The nethermost pit*, as the Gr. saith; which the Chald. paraphraseth thus: "in captivity, which is like to the nether pit." DARKNESS,] Or, *dark places*. So Ps. cxliii. 3. DEEP PLACES,] Or, *gulfs*. See Ps. lxxix. 3.

VER. 8.—STAYETH,] Or, *is imposed*, and lieth hard. BILLOWS,] *Breaking waves* of the sea. See Ps. xlii. 8.

VER. 9.—SET ME ABOMINATIONS,] That is, 'made me most abominable (or loathsome) to every of them.' CANNOT GET OUT,] So Lam. iii. 7; Job xix. 8. Of this phrase see the note on Ps. lxxvii. 5.

VER. 10.—LANGUISHETH,] Or, *pineth away*, the Chald. saith, "droppeth tears." Compare herewith, Lev. xxvi. 16.

VER. 11.—THE DECEASED,] Heb. *Re-phaim*: dead men are so called, as being



my hands unto thee. <sup>11</sup> Wilt thou do a miraculous *work* to the dead, or shall the deceased rise up, shall they confess thee, Selah? <sup>12</sup> Shall thy mercy be told in the grave, thy faithfulness in perdition? <sup>13</sup> Shall thy miraculous *work* be known in the darkness, and thy justice in the land of oblivion? <sup>14</sup> But I, unto thee, Jehovah, do I cry out, and in the morning my prayer shall prevent thee. <sup>15</sup> Wherefore, Jehovah, dost thou reject my soul; dost thou hide thy face from me? <sup>16</sup> I *am* poor, afflicted, and breathing out the ghost from *my* youth; I bear thine affrightings, I am doubtfully troubled. <sup>17</sup> Thy wraths pass over me, thy terrors do dismay me. <sup>18</sup> They compass me about as waters, all the day; they are gone about against me together. <sup>19</sup> Thou hast put far away from me lover and fellow-friend, my known *acquaintance are in* darkness.

incurable or unrecoverable to life; so Is. xiv. 9; xxvi. 14, 19; Prov. ii. 18; ix. 18; xxi. 16. See also Ps. vi. 6. The Chald. expoundeth, "shall the bodies which are delivered to the dust rise up?"

VER. 12.—PERDITION,] Heb. *abaddon*, the grave where bodies perish, and seem to be lost. So Job xxviii. 22; xxvi. 6.

VER. 13.—DARKNESS,] That is, 'the place and state of the dead,' called 'the land of darkness, and shadow of death,' Job x. 21, 22. So Eccl. vi. 4. Note here the sundry titles given to the state of death. LAND OF OBLIVION,] Where dead men are, as is before noted; which also 'are forgotten out of mind,' Ps. xxxi. 13; Eccl. viii. 10; ix. 5.

VER. 16.—BREATHING OUT THE GHOST,] That is, *ready to die, expiring*, through continual miseries. The Gr. saith; "in labours

from my youth." FROM THE YOUTH,] Or, *for the shaking off*, that is, the 'affliction.' AM DOUBTFULLY TROUBLED,] Or, *distracted* for fear lest evil should befall me.

VER. 17.—DISMAY,] *Suppress*, or cut me off. The Heb. word is larger than usual, to increase the signification. The Gr. turneth it *trouble*.

VER. 19.—MY KNOWN ACQUAINTANCE ARE IN DARKNESS,] That is, withdraw and hide them from my sight; and, as Job complaineth, 'are strangers unto me.' See Job xix. 13, 14. Or as the Gr. referreth it to the former, "and my known friends (to wit, thou hast put far) from calamity;" or for the calamity that is upon me. Or, as the Chald. paraphraseth, "and to my known friends, dark I am in their sight."

PSALM LXXXIX.

*The Psalmist praiseth God for his covenant, 6, for his wonderful power, 16, for the care of his church, 20, and for his favour to the kingdom of David. 39. He complained of contrary events, 47 expostulateth, prayeth, and blesseth God.*

<sup>1</sup> An instructing *psalm* of Ethan the Ezrachite.

<sup>2</sup> I WILL sing the mercies of Jehovah *for ever*, to generation and generation will I make known thy faithfulness with my mouth.

<sup>3</sup> For I said, mercy shall be built up *for ever*; the heavens, thou

VER. 1.—OF ETHAN,] See the Note on Ps. lxxxviii. 1.

VER. 3.—I SAID,] To wit, by thy Spirit, where the Gr. changeth the person, and VOL. II.

translateth, "thou (Lord) saidst." BUILT UP,] That is, *conserved*, propagated, increased continually. IN THEM,] Or, *with them*, that so long as the heavens endure, thy faithfulness

wilt stablish thy faithfulness in them. <sup>4</sup> I have stricken a covenant with my chosen, I have sworn to David my servant. <sup>5</sup> I will stablish thy seed unto eternity; to generation and generation will I build up thy throne, Selah. <sup>6</sup> And the heavens shall confess thy marvellous *work*, Jehovah, also thy faithfulness in the church of the saints. <sup>7</sup> For who in the sky may be compared to Jehovah, may be likened to Jehovah among the sons of the mighties? <sup>8</sup> God *is* daunting terrible in the secret of the saints, very much; and fearful over all round about him. <sup>9</sup> Jehovah, God of hosts, who *is* like thee, mighty Jah? and thy faithfulness *is* round about thee. <sup>10</sup> Thou rulest over the swelling of the sea? when the waves thereof rise high, thou stillest them. <sup>11</sup> Thou hast beaten down Rahab as a wounded *man*, thou hast scattered thine enemies with the arm of thy strength. <sup>12</sup> Thine *are* the heavens, thine also *is* the earth; the world and plenty thereof, thou hast founded them. <sup>13</sup> The north and the right side, thou createdst them; Tabor and Hermon, in

shall continue; as ver. 30, 37, 38; Ps. lxxii. 5; cxix. 89; or by *heavens* may spiritually be meant the church, called often 'heaven,' and 'the kingdom of heaven,' Is. lxvi. 22; Rev. iv. 1, 2; xii. 1; xv. 1; Mat. iii. 2; xiii. 24, 31; and the planting of the church is called the 'planting of the heavens,' Is. li. 16.

VER. 4.—MY CHOSEN,] *Mine elect* people. Therefore the Gr. changeth the number, "my chosen ones;" but the Chald. translateth, "With Abraham my chosen." DAVID,] The figure and father of Christ, according to the flesh; who also is called David, Ezek. xxxiv. 23; Jer. xxx. 9; Hos. iii. 5; of him is this and other psalms chiefly to be understood, Acts ii. 30; xiii. 36, &c.

VER. 5.—THY SEED,] *Christ and Christians*, the children of Christ the son of David, Heb. ii. 13; Rev. xxii. 16. THY THRONE,] The kingdom of Christ, unto whom God gave the 'throne of his father David, to reign over the house of Jacob for ever,' Luke i. 32, 33, 69; 'Jerusalem is this throne,' Jer. iii. 17; which is continually builded 'of God,' Ps. cxlvii. 2.

VER. 6.—THE HEAVENS,] The *heavenly creatures*, angels and godly men, Luke ii. 13, 14; Phil. iii. 20; Rev. vii. 9—12. So the Chald. expoundeth it, "the angels of heaven." See also Ps. l. 6. IN THE CHURCH,] Or, *in the congregation*, to wit, shall be confessed or celebrated.

VER. 7.—SONS OF THE MIGHTIES,] Or, *of the gods*, that is, princes of the world. See Ps. xxix. 1; lxxxii. 1, 6. The Gr. saith, "sons of God," whereby also angels may be meant, as Job i. 6; and so the Chald. here paraphraseth.

VER. 8.—DAUNTING TERRIBLE,] In Gr.,

*glorified*. See Ps. x. 18. THE SECRET,] Or *mystery*; or, as the Gr. turneth it, *council*; meaning the church or congregation, where the secrets or mysteries of God's kingdom are manifested, Mat. xiii. 11; Rom. xvi. 25; 1 Cor. iv. 1; Eph. iii. 4. This word is sundry times used for a 'council' or 'congregation,' Ps. cxi. 1; Ezek. xliii. 9; Jer. vi. 11; xv. 17; or it may here be understood of 'the company of angels,' as 1 Kin. xxii. 19. VERY MUCH,] To wit, *terrible*: or, referring it to the latter, 'in the great secret council.' OVER ALL,] Or, *above all*. See Ps. lxxvi. 12. The Chald. paraphraseth, "above all the angels which stand round about him."

VER. 11.—RAHAB,] In Gr. *the proud*; hereby may be meant the Egyptians, as Ps. lxxxvii. 4, (and so the Chald. expoundeth it of "Pharaoh the wicked;") or, 'the proud sea,' as Job xxvi. 12. Both were subdued when Israel came out of Egypt, Exod. xiv. xv. See Is. li. 9. The 'raging sea,' and 'swelling waters,' do also signify wicked enemies of God and his people, Is. lvii. 20; Jude 13. Ps. cxxiv. 4, 5. THINE,] Or, *to thee* the earth, to wit, belongeth. See Ps. xxiv. 1, 2.

VER. 13.—THE NORTH,] Which God hath 'stretched out over the empty place,' Job xxvi. 7. THE RIGHT SIDE,] That is, *the south*, as the Chald. paraphrast explaineth, so called, because a man standing with his face to the east, as they were wont when they prayed, the south is on his right hand. So the east is called *kedem, before*; and the west, *achor*, that is, *behind*, Job xxiii. 8; Is. ix. 12. It seemeth that this turned to superstition and idolatry, that men prayed towards the east, therefore God so ordered his tabernacle and temple, that all worshipped there,

thy name they shall shout. <sup>14</sup> Thou hast an arm with might; strong is thy hand, exalted is thy right hand. <sup>15</sup> Justice and judgment *are* the prepared place of thy throne; mercy and truth go before thy face. <sup>16</sup> O blessed *are* the people that know the shouting sound; Jehovah, in the light of thy face they shall walk on. <sup>17</sup> In thy name they shall be glad all the day, and in thy justice shall they be exalted. <sup>18</sup> For thou *art* the glory of their strength; and in thy favourable acceptance our horn shall be exalted. <sup>19</sup> For of Jehovah *is* our shield, and of the holy one of Israel our king. <sup>20</sup> Then spakest thou in a vision to thy gracious saint; and saidst, I have put help upon a mighty one, I have exalted *one* chosen out of the people. <sup>21</sup> I have found David my servant; with oil of mine holiness have I anointed him. <sup>22</sup> With whom mine hand shall be established; also mine arm shall strengthen him. <sup>23</sup> The enemy shall not exact upon him, and the son of injurious evils shall not afflict him. <sup>24</sup> And his distressers I will beat down from his face, and them that hate him I will plague. <sup>25</sup> And my faithfulness and my mercy *shall be* with him, and in my

with their faces to the west, Ezek. viii. 16; Exod. xxvii; Num. iii. TABOR,] A goodly mountain in Galilee, Jos. xix. 22; Judg. iv. 6, 12. HERMON,] Another fair mountain eastward without Jordan, called also Shirion: see Ps. xlii. 7; xxix. 6; by these are meant the east and west parts, answerable to the former north and south; as the Chald. paraphrast saith, "Tabor in the west and Chermon that is in the east."

VER. 15.—THE PREPARED PLACE,] *Establishment*, or *base*, on which the throne is settled; so the word sometimes signifieth, as Ezra iii. 3; Ps. civ. 5. So Ps. xxvii. 2. GO BEFORE,] Or, *come before*, prevent, as pressed and ready at hand.

VER. 16.—THE SHOUTING SOUND,] Or, *the alarm*, the shrill clanging sound of the trumpet, which was blown at the wars, journeys, assemblies, solemn feasts, and over the sacrifices of Israel, Ps. lxxxi. 4; xvii. 6; Num. x. 3, 9, 10; Joel ii. 1, 15; or the shouting, the jubilation, to wit, 'of the king that is among his people,' as Num. xxiii. 21; who by the sound of his word, as of a trumpet, warneth, informeth, and guideth his people, Is. lviii. 1. Ezek. xxxiii. 3—7, 8; Hos. viii. 1; Jer. vi. 17; 2 Chron. xiii. 12, 15; Zac. ix. 14; Rev. i. 10; iv. 1. LIGHT OF THY FACE,] The favour of God shining in the gospel, and 'light of the knowledge of the glory of God in the face of Jesus Christ,' John xii. 35; 2 Cor. iv. 6. See also the Notes on Ps. iv. 7; xlv. 4.

VER. 18.—THE GLORY,] Or, *beauty*, by whom they conquer and triumph over their enemies. OUR HORN,] a sign of honour,

strength, kingdom, glory, and salvation, Ps. cxii. 9; xcii. 11; cnlviii. 14; 1 Chron. xxv. 5; Luke i. 69. So after, in ver. 25.

VER. 19.—OF JEHOVAH,] Or, *to him*, to wit, pertaineth. OR SHIELD,] That is, *our protection*, or protector, meaning David and Christ. See Ps. xlvii. 10.

VER. 20.—IN A VISION,] By the Spirit of prophesy, Is. i. 1; Lam. ii. 9. TO THY GRACIOUS SAINT,] That is, saints, (for so the Gr. changeth the number) meaning the prophets, Samuel and Nathan, the one of which anointed David, the other foretold of the perpetuity of his kingdom, 1 Sam. xvi. 2; Sam. vii. 4, 5, &c. PUT HELP,] The Chald. addeth, *for my people*. UPON A MIGHTY ONE,] Or, a *worthy*, a champion, meaning David, who helped God's people in fighting the battles of the Lord, 1 Sam. xviii. 13, 14, 30. But chiefly these things are meant of Christ. The Chald. expoundeth it, "one mighty in the law." CHOSEN,] And consequently *beloved*, as Matt. xii. 18, from Is. xlii. 1.

VER. 21.—OIL OF MINE HOLINESS,] That is, *mine holy oil*, poured on David by Samuel, on Christ the Holy Spirit, 1 Sam. xvi. 1, 13; Luke iv. 18, 21; John iii. 34.

VER. 23.—THE ENEMIES SHALL NOT EXACT,] Or, *not seize*, as a creditor doth on the debtor. Satan and death prevailed not against Christ, though he became surety for our debts, John xiv. 30; 1 Cor. 15, 26; Heb. ii. 14. See this word, Ps. lv. 16. SON OF INJURIOUS EVIL,] That is, *the injurious, wicked person*: this promise is in 2 Sam.

name shall his horn be exalted. <sup>26</sup> And I will set his hand in the sea, and his right *hand* in the rivers. <sup>27</sup> He shall call on me, my father thou; my God and rock of my salvation. <sup>28</sup> I also will give him *to be* the first-born, high above the kings of the earth. <sup>29</sup> For ever will I keep for him my mercy, and my covenant *shall be* faithful to him. <sup>30</sup> And his seed I will put to perpetuity, and his throne in the days of heavens. <sup>31</sup> If his sons shall leave my law, and shall not walk in my judgments. <sup>32</sup> If they shall profane my statutes, and not keep my commandments. <sup>33</sup> Then will I visit their trespass with the rod, and their iniquity with stripes. <sup>34</sup> But my mercy I will not make frustrate from with him, nor deal falsely against my faithfulness. <sup>35</sup> I will not profane my covenant, and that which has gone out of my lips, I will not change. <sup>36</sup> Once I have sworn by my holiness, if I lie unto David. <sup>37</sup> His seed shall be for ever, and his throne as the sun before me. <sup>38</sup> As the moon it shall

vii. 10, applied in this phrase to all God's people. A son of evil is one addicted and given over to it, Deut. xiii. 13. So 'sons of death,' Ps. lxxix; 'son of perdition,' 2 Thess. ii. 3.

VER. 26.—*SET HIS HAND,*] That is, give him power and dominion over them that dwell by the sea and rivers; whereof see the notes on Ps. vii.

VER. 27.—*MY FATHER,*] So God promised, 'I will be his father, and he shall be my son,' 2 Sam. vii. 14. The apostle applyeth this to Christ, and proveth hereby that he is greater than the angels, Heb. i. 4, 5.

VER. 28.—*FIRST-BORN,*] Or, *first begotten*, that is, the principal, as is after explained. For the first-born had three prerogatives, 'a double portion of goods,' Deut. xxi. 17; 'the government or chiefly,' 2 Chron. xxi. 3; and 'the priesthood,' Num. viii. 14—17; Mal. ii. 5—7; iii. 3. See the Notes on Ps. lxxviii. 51. This honour is peculiar to Christ, who is said to be 'the first-born of every creature, and 'the first-born of the dead,' that in all things he might have the pre-eminence,' Col. ii. 15, 18; 'to be worshipped therefore of all the angels of God,' Heb. i. 6, and 'prince of the kings of the earth, Rev. i. 5. The Chald. addeth, "the first-born of the kings of the house of Judah."

VER. 30.—*HIS SEED,*] Christians born of God, are called Christ's seed and children, Is. liii. 10; Heb. ii. 13; and Christ is called the 'everlasting Father,' Is. ix. 6. *HIS THRONE,*] That is, *kingdom*, which shall be perpetual, 2 Sam. vii. 13; Heb. i. 8; Dan. ii. 44; vii. 14. The accomplishment of these promises cannot be found in Solomon, whose seed and throne was overthrown, Jer. xxii. 30; Ezek. xxi. 25—27.

VER. 31.—*IF HIS SONS, &c.*] This explaineth the promise, 'if he sin,' &c. 2 Sam. vii.

14, 15, for being understood of Christ, he properly sinned not, 1 Pet. ii. 22, but was made sin for us, 2 Cor. v. 21; and the sins of his sons or people are counted his, for 'God laid on him the iniquity of us all,' Isa. liii. 6.

VER. 33.—*WITH THE ROD,*] *The rod of men*, 2 Sam. vii. 14, that is, with moderate correction, and for their profit, that they may be partakers of my holiness, Heb. xii. 6, 10.

VER. 34.—*NOT MAKE FRUSTRATE,*] *Not break off*, or cease, (as Ps. lxxxv. 5,) that is, not utterly take; for, the mountains shall sooner remove, Is. liv. 10; and no afflictions can 'separate us from the love of God which is in Christ Jesus our Lord,' Rom. viii. 35—39. See the fulfilling of this touching David, in 1 Kin. xi. 6, 12, 13, 36, 39.

VER. 36.—*ONCE,*] Or *one time*. See Ps. lxii. 12. *BY MY HOLINESS,*] *By myself*, who am the holy God, Gen. xxii. 16; Is. v. 16. 'Because he hath no greater to swear by, God sweareth by himself, and willing more abundantly to show the heirs of promise the stableness of his counsel, bindeth himself with an oath,' Heb. vi. 13, 17, 18. *IF I LIE,*] That is, surely *I will not lie*; for so the Heb. phrase is sometimes explained, as Mark viii. 12, 'if a sign be given to this generation,' for which in Mat. xvi. 4, is written, 'a sign shall not be given.' So, 'if they shall enter into my rest,' Ps. xcv. 11; Heb. iii. 11, which the apostle openeth thus, 'he sware that they should not enter,' Heb. iii. 18. An oath usually implieth an imprecation, which for the most part is concealed. See 1 Sam. xiv. 44; 1 Kin. xx. 10.

VER. 37.—*AS THE SUN,*] That is, perpetual and glorious, as the Chald. explaineth it, "shall shine as the sun." See Ps. lxxii. 5.

VER. 38.—*IT SHALL BE STABLISHED,*] Or, which is *stable*, referring it, as doth the Gr.,



be stablished *for* ever, and a witness in the sky faithful, Selah.  
<sup>39</sup> But thou hast cast off and refused, hast been exceeding wroth with thine anointed. <sup>40</sup> Hast abolished the covenant of thy servant, hast profaned his crown to the earth. <sup>41</sup> Hast burst down all his hedges, hast put his fortresses a ruin. <sup>42</sup> All that pass by the way rob him, he is a reproach to his neighbours. <sup>43</sup> Thou hast exalted the right *hand* of his distressers, hast rejoiced all his enemies. <sup>44</sup> Also thou hast turned the edge of his sword, and hast not made him to stand in the battle. <sup>45</sup> Thou hast made his brightness to cease, and his throne thou hast cast down to the earth. <sup>46</sup> Thou hast shortened the days of his youth, hast enwrapped him with shame, Selah. <sup>47</sup> How long, Jehovah, wilt thou hide thyself to perpetuity? shall thy hot wrath burn like the fire? <sup>48</sup> Remember how transitory *I am*; unto what vanity thou hast created all the sons of Adam. <sup>49</sup> What strong man shall live and not see death; shall deliver his soul from the hand of hell, Selah?

<sup>50</sup> Where *be* those thy former mercies, Lord, thou swarest to David by thy faithfulness.

<sup>51</sup> Remember, Lord, the reproach of thy servants, that I bear in my bosom, *of* all great peoples. <sup>52</sup> Wherewith thine enemies, Jeho-

to the *moon*, which, although it sometimes waxeth and waneth, and seemeth to be gone, yet is continually renewed, and so stable; a fit resemblance of the throne or church of Christ, which hath not always one face or appearance in the world, though it be perpetual. AND A WITNESS,] The moon and perpetuity of it, with the successive course of night and day, is made a witness of God's faithfulness in his covenant, Jer. xxxiii. 20, 21. Christ also himself is called 'a faithful witness,' Rev. i. 5; Is. lv. 4; and *faithful* meaneth *stedfast*, as 2 Sam. vii. 16, compared with 1 Chron. xvii. 14, and that 'lieth not,' Prov. xiv. 5.

VER. 39.—BUT THOU,] Or, *and thou*, a word of grief and indignation, as Ps. ii. 6. Æthan complaineth of the miseries of the church, whereby all the former promises seem to be frustrated.

VER. 40.—HIS CROWN,] Or, *diadem*, profaned by casting 'to the ground.' *Nezer*, a separation, is figuratively used for a *crown* or *garland*, such as kings wore, 2 Sam. i. 10, and high priests, Ex. xxix. 6, as being a sign of their separation from others, in respect of some dignity or holiness; and hereof the Nazarites had their name, Num. vi. 2, 5, 7. So Ps. cxxxii. 18.

VER. 42.—ROB,] Or, *ristle him*, meaning Christ in his members; for that which is done to any one of them, is done unto him, Acts ix. 4; Matt. xxv. 40, 45.

VER. 45.—HIS BRIGHTNESS,] Or, *purity*,

that is, the resplendent glory and dignity of the kingdom, defiled and profaned by the enemies.

VER. 46.—DAYS OF HIS YOUTH,] Of his strength and vigour, hastening old age and misery upon him, Hos. vii. 9. See the contrary, Ps. ciii. 5; Job xxxiii. 25.

VER. 48.—HOW TRANSITORY,] Or, *of what worldly time, of what short durance*: see Ps. xxxix. 6. The Gr. turneth it, "what my substance is." Compare herewith Job x. 9, 10, &c.

VER. 49.—SEE DEATH,] That is, *die*. So Luke ii. 26; Ps. xvi. 10. The Chald. saith, "see the angel of death." THE HAND OF HELL,] The power of the grave, or of death. See Ps. xlix. 16, 19.

VER. 51.—OF ALL GREAT PEOPLE,] Or, *of all the many (the multitudes of) people*.

VER. 52.—THE FOOT-STEPS,] Or, *foot-soles*, that is, the ways, life, actions, and sufferings, Ps. lvi. 7; xlix. 6. This referred to Christ, respecteth the oracle, Gen. iii. 15, that the serpent should bruise the foot-sole of the woman's seed. Referred to Christians, which follow his footsteps, in suffering and dying with him, that we may be glorified with him, 1 Pet. ii. 21; Rom. viii. 17. It noteth the scandal of the cross of Christ; to 'the Jews a stumbling-block, and to the Greeks foolishness,' 1 Cor. i. 23; 1 Pet. iv. 13, 14. The Chald. understands it of "the slackness of the foot-steps."

valh, do reproach; wherewith they do reproach the footsteps of thine Anointed. <sup>53</sup> Blessed be Jehovah for ever, Amen, and Amen.

VER. 53.—BLESSED BE.] These be words of faith and joy, as finding an issue out of the temptation, and rejoicing in the midst of tribulation, as Rom. vii. 24, 25; 2 Cor. i.

3, 4, &c. AND AMEN,] Thus is this third book of the Psalms also concluded. See the notes on Ps. xli. 14; lxxii. 19.

## THE FOURTH BOOK.

### PSALM XC.

*Moses setting forth God's providence: 3. Complaineth of human fragility: 7. Divine chastisements: 10. And brevity of life: 12. He prayeth for the knowledge and sensible experience of God's good providence.*

<sup>1</sup> A prayer of Moses the man of God.

LORD, thou hast been to us an habitation in generation and generation.

<sup>2</sup> Before the mountains were born, and thou hadst brought forth the earth and the world; even from eternity unto eternity thou *art* God. <sup>3</sup> Thou turnest sorry man unto contrition; and sayest, Return ye sons of Adam. <sup>4</sup> For a thousand years, in thine eyes, *are* as yesterday when it is past, and *as* a watch in the night. <sup>5</sup> Thou carriest them away with a flood, they are *as* a sleep in the morning, as the grass *that* is changed. <sup>6</sup> In the morning it flourisheth and is changed; at the evening it is cut down and withereth.

VER. 1.—THE MAN OF GOD,] That is, *the prophet*, as Deut. xxxiii. 1. For a prophet, a seer, and a man of God, were all one, 1 Sam. ix. 6, 8, 9, 10, 11. The Chald. paraphrast sheweth it here, saying, “A prayer that Moses the prophet of the Lord prayed, when the people of the house of Israel had sinned in the wilderness.” This Psalm hath reference to that history in Num. xiv. AN HABITATION.] Or, *mansion*, in all our travels in this terrible wilderness, Ex. xxxiii. 14; Deut. i. 15; xxxiii. 27.

VER. 2.—WERE BORN,] This and the next word, *brought forth*, are similitudes taken from procreation of children, to signify the creation of the world. Like speeches are in Job xxxviii. 28, 29, of the rain, dew, ice, and frost.

VER. 3.—UNTO CONTRITION,] *Till he be contrite, or broken*, that is, even to death; as the Chald. explaineth it, “Thou turnest man for his sin unto death. RETURN,] *The lady to the earth*, Ps. cxlvi. 4, *and the spirit to God*, Eccl. xii. 7.

VER. 4.—A WATCH,] *A ward or custody*, which is about three hours space; for the Jews divided the day into twelve hours, John xi. 9, and so the night, which they subdivided into four watches, Matt. xiv. 15, named the evening, midnight, cock-crowing, and dawning, Mark xiii. 35; Luke xii. 38, 39; Matt. xxiv. 43. See also Ex. xiv. 24; 1 Sam. xi. 11.

VER. 5.—A SLEEP,] The Chald. paraphraseth, “If they turn not, thou wilt bring death upon them, which is like a sleep unto them, and in the world to come they shall be changed, as the grass which is cut down.”

VER. 6.—IS CHANGED,] Or, *changeth*, to wit, the estate thereof, that is, *sprouteth or groweth*, as the Chald. explaineth it. And so the Heb. (which generally signifieth a change, passage, or shifting), is sometimes used for the better, ‘to sprout,’ Job xiv. 7. So the ‘change the strength,’ Is. xl. 31, is to ‘renew,’ or ‘increase it.’

<sup>7</sup> For we are consumed in thine anger, and in thy wrathful heat we are suddenly troubled. <sup>8</sup> Thou hast set our iniquities before thee, our hidden *sins* to the light of thy face.

<sup>9</sup> For all our days do turn away in thine exceeding wrath; we have consumed our years as a thought. <sup>10</sup> The days of our years, in them *are* threescore and ten years; and if *they be* in strengths, fourscore years; and their pride *is* molestation and painful iniquity; for it is cut down speedily, and we fly away. <sup>11</sup> Who knoweth the strength of thine anger, and according to thy fear, thine exceeding wrath? <sup>12</sup> To number our days, so make thou *us* to know, that we may apply the heart *to* wisdom. <sup>13</sup> Return, Jehovah, how long! and let it repent thee concerning thy servants. <sup>14</sup> Satisfy us in the morning with thy mercy, that we may shout and rejoice in all our days. <sup>15</sup> Make thou us rejoice, according to the days thou hast afflicted us, the years *wherein* we have seen evil. <sup>16</sup> Let thy work appear unto thy servants, and thy comely honour

VER. 8.—OUR HIDDEN SINS,] Or, *sins of our youth*, as the Chald. here taketh it. The Heb. word will bear both; so also the sense, for we have both ‘secret sins,’ Ps. xix. 13, and ‘sins of our youth,’ Ps. xxv. 7, which God often punisheth us for, Job xx. 11. TO THE LIGHT OF THY FACE,] That is, knowing, remembering, manifesting, and punishing them, Jer. xvi. 17; Ps. cix. 14, 15. ‘For the Lord lighteneth things that are hid in darkness, and maketh the counsels of the heart manifest,’ 1 Cor. iv. 5. ‘He is of pure eyes, and cannot see evil,’ [Hab. i. 13; therefore David prayeth, ‘hide thy face from my sins,’ Ps. li. 10.

VER. 9.—DO TURN AWAY,] Or, *turn the face, decline*, as the day drawing to an end, Jer. vi. 4. AS A THOUGHT,] Or, *as a word, a sound*, that passeth out of the mouth, as Job xxxvii. 2; ‘as a tale that is told,’ for man’s life is ‘a breath,’ or ‘vapour,’ Ps. xxxix. 6; James iv. 14, and so the Chald. translateth it, “as the breath of the mouth in winter.” Moses bewaileth the decaying of the people in the wilderness, for they came out of Egypt ‘six hundred thousand men,’ Ex. xii. 37, and ‘not one feeble among them,’ Ps. cv. 37, and being mustered at Mount Sinai, from twenty years old and above, they were 603,550 men, besides the ‘tribe of Levi,’ Num. i. 46, 47; but for their sin at Kadesh, God sware their carcases should fall in the wilderness, Num. xiv. 28, 29, which came so to pass. For being mustered about thirty-eight years after, there was of all that army not left a man alive, save ‘Caleb and Joshua,’ Num. xxvi. 63, 64, 65.

VER. 10.—IF THEY,] *The years be in strengths*, that is, most strong and valid: or,

if by reason of great strength. THEIR PRIDE,] Or, *prowess*, that is, the excellency or lusty-head of those years, the bravest of them is but misery. PAINFUL INIQUITY,] *Pain and misery*, the punishment of sin. Iniquity is often put for the punishment of it, Ps. xxxii. 5.

VER. 11.—ACCORDING TO THY FEAR,] Or, *as thy fear*, that is, who knoweth, or acknowledged, thy wrath, so as thy fear, teacheth men to do; meaning by *fear*, either God’s law, as Ps. xix. 10, or his fearful judgments upon sinners, which should strike a fear into men’s hearts, Deut. xiii. 11; Ps. cxix. 120; Jonah i. 16. Or, as thy fear, that is, so as to fear thee for thy wrath, and by it to depart from evil, as Prov. xvi. 6; 2 Cor. v. 10, 11; or ‘even according to thy fear, so is thy wrath.’ The Chald. paraphraseth, “Who knoweth to turn away the strength of thine anger, but the just which fear thee, appeasing thy wrath.”

VER. 12.—MAY APPLY,] Or, *may bring, may make come*. TO WISDOM,] Or, *may get a heart of wisdom*, that is, a wise heart; and so may bring it to thee, when we shall come to judgment.

VER. 13.—HOW LONG?] *Wilt thou afflict us?* as the Chald. paraphraseth; or, ‘wilt thou defer to help us?’ see Ps. vi. 4. REPENT THEE,] To wit, of the evil intended or inflicted upon thy servants, as Deut. xxxii. 36; Joel ii. 13; Jonah iii. 10; Jer. xviii. 8.

VER. 14.—IN THE MORNING,] That is, *early*, after the dark night of afflictions. See Ps. v. 4; xxx. 6.

VER. 15.—THE YEARS, &c.,] That is, as we have been many days and years afflicted, so let us have many years of comfort.

unto their sons. <sup>17</sup> And let the pleasantness of Jehovah our God, be upon us, and the work of our hands establish thou upon us; yea, the work of our hands, establish thou it.

VER. 16.—*THY COMELY HONOUR*] Or, *magnificence*, in releasing us from trouble, and refreshing us with mercy.

VER. 17.—*THE PLEASANTNESS*,] Or, *beauty*, that is, the accomplishments of thy covenant and promise to our fathers, let now be seen upon us. So the staff, beauty, (or pleasantness) in the Lord's hand, signified his cove-

nant with them, Zach. xi. 7, 10, or generally it meaneth God's 'amiable grace and favour.' See Ps. xxvii. 4. The Chald. expounds it, "the pleasantness of paradise." STABLISH,] Or, *direct, firm, and sure*. For the Lord 'worketh all our actions for us,' Is. xxvi. 12; and 'without him we can do nothing,' John xv. 5.

## PSALM XCI.

*The state of the godly: 3. Their safety: 9. Their habitation: 11. Their keepers: 14. Their friend, with the effects of them all.*

<sup>1</sup> HE that sitteth in the secret of the Most High, shall lodge himself in the shadow of the Almighty. <sup>2</sup> I will say, of Jehovah, my safe hope and my fortress, my God, in him will I trust: <sup>3</sup> For he will deliver thee from the snare of the fowler, from the woful pestilence. <sup>4</sup> He will cover thee with his wing, and under his feathers thou shalt hope for safety; his truth *shall be* a buckler and a shield. <sup>5</sup> Thou shalt not fear for the dread of the night, for the arrow *that* flieth by day. <sup>6</sup> For the pestilence *that* walketh in the darkness; for the stinging plague *that* wasteth at noon-day. <sup>7</sup> A thousand shall fall at thy side, and ten thousand at thy right *hand*; unto thee it shall not come near. <sup>8</sup> Only with thine eyes shalt thou behold, and shalt see the reward of the wicked. <sup>9</sup> Because thou Jehovah, my safe hope, the Most High, thou hast put *for* thy man-

VER. 1.—*SECRET*,] In Gr. *help*. SHALL LODGE,] Or, *that lodge, abideth*. SHADOW,] That is, *defence*, as Num. xiv. 9. So the Gr. saith, "protection;" the Chald. addeth, "shadow of the clouds of the glory of the Almighty."

VER. 2.—*I WILL SAY*,] Or, *do say*, namely, to that man, for his further comfort and assurance, as ver. 3, &c.; or, in his name, putting myself for an example. The Gr. for more plainness changeth the person thus, "He shall say to the Lord, thou art mine helper," &c. The Chald. addeth, "David said, I will say, &c. OF JEHOVAH,] Or, to him, *that he is my safe hope*, or my shelter.

VER. 3.—*OF THE FOWLER*,] As Ps. cxxiv. 7, or *hunter*, meaning the devil, that hath the power of death, and seeketh to destroy, Heb. ii. 14; 1 Pet. v. 8. THE WOFUL PESTILENCE,] Heb., *the pest of woful evils*,

that is, the most woful, noisome, and contagious pest.

VER. 5.—*THE DREAD OF THE NIGHT*,] *The dreadful evil that terrifieth in the night*, Prov. iii. 25; Song iii. 4. *ARROW*,] So the pestilence is called, Deut. xxxii.; Ezek. v. 16. The Chald. calleth it, "The arrow of the angel of death."

VER. 6.—*THE STINGING PLAGUE*,] *The murrain, or pest, that suddenly pricketh and destroyeth*, Deut. xxxii. 24. The apostle in Gr. calleth it 'a sting,' or 'prick,' 1 Cor. xv. 55, from Hosea xiii. 14, as there the Seventy turned it. The Chald. here expounds it, "the company of devils." *AT NOON-DAY*,] That is, *openly*. So Jer. xv. 8.

VER. 8.—*SHALT THOU BEHOLD*,] Or, *regard, consider*, as the Gr. turneth it.

VER. 9.—*BECAUSE THOU JEHOVAH*,] An imperfect speech, as in ver. 2 understand,



sion. <sup>10</sup> There shall not befall unto thee *any* evil, and the plague shall not come nigh thy tent. <sup>11</sup> For his angels will he command for thee, to keep thee in all thy ways. <sup>12</sup> Upon *their* hands shall they bear thee up, lest thou dash thy foot against a stone. <sup>13</sup> Thou shalt tread upon the fierce lion and the asp, thou shalt tread down the lurking lion and the dragon. <sup>14</sup> Because he cleaveth unto me, therefore will I deliver him; I will set him on high, because he knoweth my name. <sup>15</sup> He shall call on me, and I will answer him; with him *will I be* in distress; I will release him, and will honour him. <sup>16</sup> With length of days will I satisfy him, and will make him to see my salvation.

‘Because thou sayest,’ ‘thou Jehovah art,’ &c., or, ‘Because thou hast put Jehovah who is my covert: even the Most High hast thou put for thy mansion, or dwelling place.’

VER. 10. BEFALL UNTO THEE.] Or, *occasionally be sent, be thrust upon thee*, or caused to come unto thee. So Prov. xii. 21.

VER. 12. UPON THEIR HANDS.] Or, *their palms*, which the Chald. expoundeth, “their strength.” This scripture the devil alleged, when he tempted Christ to throw down himself headlong, Matt. iv. 6; Luke iv. 10, 11; but some of these words are there omitted. LEST THOU DASH.] Or, *that thou dash* (or *hurt*) *not*. ‘The angels are all ministering spirits, sent forth to minister for their sakes which shall be heirs of salvation,’ Heb. i. 14; see also Ps. xxxiv. 8. A STONE.] The Chald. interprets it, “evil concupiscence, which is like unto a stone.”

VER. 13. THE FIERCE LION,] Or, *libbard*, in Heb. “shachal.” Of lions there be divers kinds. See Ps. vii. 3. ASP.] Or, *cockatrice*, *basilisk*, as the Gr. here turneth it. See Ps. lviii. 5. Under these names are meant all other things dangerous, or adverse to the life

of man, which by faith are overcome, as Mark xvi. 17, 18; Heb. xi. 33, 34.

VER. 14.—HE CLEAVETH TO ME,] Or, *is fastened*, that is, affected to me, in faith, hope, love, delight, &c. The Chald. expounds it, “to my word.” ‘God cleaveth in love to his people,’ Deut. vii. 7; so they also unto him. The Gr. here turneth it, “he hoped in me.” Elsewhere it is commonly used for fast love and pleasure, Gen. xxxiv. 8; Is. xxxviii. 17; Deut. xxi. 11. SET HIM ON HIGH,] To wit, in a safe defended place, as the word importeth. Therefore the Gr. saith, “I will protect him.” See the notes on Ps. xx. 2.

VER. 15.—HONOUR HIM,] *Give him honour or glory*. Elsewhere his people are said to honour or glorify him, Ps. l. 15; see 1 Sam. ii. 30.

VER. 16.—SATISFY.] Or, *give him his fill*. So Abraham, Isaac, David, Job, &c. are said to be full or satisfied with days, Gen. xxv. 8; xxxv. 29; 1 Chron. xxiii. 1; Job xlii. 17. MAKE HIM TO SEE,] That is, *to enjoy*, or show him. See Ps. l. 23.

## PSALM XCII.

*The prophet teacheth how good it is to praise God, 5 for his great works, 7 for his judgments on the wicked, 11 and for his goodness to the godly.*

<sup>1</sup> A Psalm, a song for the day of Sabbath.

<sup>2</sup> It is good to confess to Jehovah, and to sing psalms to thy

VER. 1.—OF SABBATH,] That is, *of cessation, or resting*, to wit, *from our own works, wills, ways, and words*, Ex. xx. 10; Is. lviii. 13; Heb. iv. 10; which day was the seventh from the creation, wherein God rested from all his work, and blessed and

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sanctified it, and commanded it to be kept holy unto him,’ Gen. ii. 2, 3; Exod. xx. 8, which was a token of his mercy unto, and sanctification of his people, Neh. ix. 14; Ex. xxxi. 13, 14. This day was sanctified by an *holy convocation* or assembly of the

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name, O Most High. <sup>3</sup>To show forth thy mercy in the morning, and thy faithfulness in the night. <sup>4</sup>Upon the ten-stringed instrument, and upon the psaltery, with meditation upon the harp. <sup>5</sup>For thou hast rejoiced me, O Jehovah, with thy work; in the acts of thy hands will I shout. <sup>6</sup>How great are thine acts Jehovah! very deep are thy thoughts. <sup>7</sup>A brutish man knoweth not, and an unconstant fool understandeth not this. <sup>8</sup>When *wicked men* spring up as the grass, and all that work iniquity do flourish; that they shall be abolished unto perpetuity. <sup>9</sup>But thou *art* high for ever, Jehovah. <sup>10</sup>For lo thine enemies Jehovah; for lo thine enemies shall perish: they shall be scattered, all that work iniquity. <sup>11</sup>And my horn shall be exalted as the unicorns; mine old age *shall be anointed* with fresh oil. <sup>12</sup>And mine eye shall behold on mine enviers: of evil doers that rise up against me, mine ears shall hear. <sup>13</sup>The just, he shall spring up as a palm tree, as a cedar in Lebanon shall he grow. <sup>14</sup>They that are planted in the house of Jehovah, in the courts of our God shall they flourish. <sup>15</sup>Yet shall they sprout in grayness: they shall be fat and green.

people, Lev. xxiii. 3; offering of sacrifices, Num. xxviii. 9, 10; singing of psalms, as this title sheweth; with 2 Chron. xxix. 26, 27; reading and expounding the scriptures, Acts xiii. 15; xv. 21; "praying," Acts xvi. 13; disputing, conferring, meditating of God's word and works, Acts xvii. 2; xviii. 4; and doing works of mercy to them that were in need, Mat. xii. 2—7, 8, 11, 12. The Chald. paraphraseth thus, "An hymn, a song which the first man Adam said for the Sabbath day."

VER. 3.—IN THE NIGHTS,] See Ps. cxxxiv. 1.

VER. 4.—WITH MEDITATION,] Or, *meditated song*, or upon *Higgajon with the harp*. The word signifieth *meditation*, as Ps. ix. 17. Here some think it to be the name of an instrument, or a *solemn sound*. The Gr. turneth it "a song."

VER. 5.—WITH THY WORK,] Which is, *all done well and perfectly*, Gen. i. 31; ii. 2, 3; Deut. xxxii. 4.

VER. 10.—SHALL BE SCATTERED,] Or, *shall disperse themselves*. The Chald. paraphrast saith, "shall be separated from the congregation of the just in the world to come."

VER. 11.—SHALL BE EXALTED,] Or, *thou wilt exalt as the unicorns*, therewith to smite mine enemies, as Deut. xxxiii. 17. The *horn* signifieth *kingdom*, and *strength*, and *glory*; and the Chald. here translateth it "strength," see Ps. lxxv. 5, 11; Ps. xxii. 22. MINE OLD AGE,] So also the Gr. translateth it: or, when *I am old*. After which

seemeth to be understood, *shall be anointed* (or, as before, *shall be exalted*) *with oil*. Oftentimes words are not expressed, which are understood; as is observed on Ps. lxix. 11; xviii. 7, 29. Others, for *mine old age*, do turn it, 'I shall be anointed.' FRESH,] Or, *green oil*.

VER. 12.—MINE EYE SHALL VIEW,] To wit, *evil*; or "destruction," as the Chald. explaineth; or, the reward of my foes, see Ps. liv. 9; xci. 8. SHALL HEAR,] The Chald. addeth, "the voice of their breakings."

VER. 13.—PALM TREE,] Or, *dute tree*, which groweth not in these cold parts: it is a tree of tall and upright stature, whereto the Scripture hath reference, Song vii. 7, 'the branches fair and green, wherewith they made booths at their solemn feasts,' Lev. xxiii. 40; 'the fruit pleasant to eat,' Song vii. 8; Ex. xv. 27. This tree, though laden and pressed, yet endureth and prospereth; therefore the branches carried in the hand, or worn in garlands, were signs of victory, Rev. vii. 9. With such graven trees, the walls of God's house and other holy things were beautified, 1 Kings vi. 29; vii. 36; figures of the flourishing estate of the godly always, as this Psalm sheweth, with Ezek. xl. 16, 26, 31; xli. 18, 19, 20; whereas the wicked's prosperity is momentary, 'as grass,' ver. 8. A CEDAR,] See the Note on Ps. xxix. 5.

VER. 15.—SPROUT,] Or, *grow*, waxing in stature and fruitfulness, through the blessing of God, in whose house they are planted,

<sup>16</sup> To show that Jehovah is righteous ; my Rock, and no injurious evil is in him.

1 Cor. iii. 6. Unto this are all God's people exhorted, Eph. iv. 15, 16 ; Col. i. 10. The Chald. paraphraseth, "Yet, as their fathers shall they procreate children." IN GRAYNESS,] Or, *hoary age*, when natural strength decayeth ; God ministereth vigour above nature. See Ps. lxxi. 9, 18 ; Is. lxx. 22 ; Heb. xi. 11, 12.

VER. 16.—NO INJURIOUS EVIL,] *No manner of injustice*, for the Heb. hath a letter more than ordinary to increase the signification, as Ps. iii. 3 ; exxv. 3. And this respecteth Moses' speech, Deut. xxxii. 4, where *injurious evil* is opposed to God's *faithfulness* in his administration.

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PSALM XCIII.

*The majesty, power, and holiness of Christ's kingdom.*

<sup>1</sup> JEHOVAH reigneth, is clothed with high majesty ; clothed is Jehovah, hath girded himself with strength : the world also is established, it shall not be moved. <sup>2</sup> Stable is thy throne from then, thou art from eternity. <sup>3</sup> The floods have lifted up, O Jehovah, the floods have lifted up their voice, the floods lift up their dashing noise. <sup>4</sup> Than the voices of many waters, the wondrous strong billows of the sea ; more wondrous strong is Jehovah in the high place. <sup>5</sup> Thy testimonies are very faithful ; holiness becometh thine house, Jehovah, to length of days.

VER. 1.—IS CLOTHED,] Or, *hath put on*, to wit, as an ornament, and in abundant measure ; for so 'clothing' doth signify, Ps. lxx. 14. GIRDED HIMSELF,] That is, 'is in a readiness to perform his work,' Is. viii. 9 ; Luke xii. 35.

VER. 2.—FROM THEN,] That is, *from the time that thou hast been* ; which is, 'from eternity ; or, before then,' which the Chald. expoundeth, "the beginning." This phrase spoken of God or Christ meaneth 'eternity,' Prov. viii. 12. In respect of the creatures, it is the 'beginning of time,' Is. xlv. 8.

VER. 3.—THE FLOODS,] These are often put for 'the tumultuous rage and tyranny of people,' Ps. lxx. 8 ; xviii. 5 ; Is. xvii. 12, 13. But here the Chald. explaineth it of their "lifting up their voice with song."

VER. 4.—WONDROUS STRONG,] *Excellent*, or, *magnificent billows*. This phrase is taken from Exod. xv. 10. See also this word, Ps. viii. 2. THE HIGH PLACE,] Or, *height*, that is, *heaven*. So Ps. lxxi. 19.

VER. 5.—FAITHFUL,] Or, *made sure, constant*. See the note on Ps. xix. 8. TO LENGTH OF DAYS,] That is, *for ever*. See Ps. xxi. 5 ; xxiii. 6.

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## PSALM XCIV.

*The prophet calling for justice, complaineth of tyranny and impiety. 8. He teacheth God's providence. 12. He sheweth the blessedness of chastisement. 16. God is the defender of the afflicted.*

<sup>1</sup> O GOD of vengeance, Jehovah; O God of vengeance, shine thou clearly. <sup>2</sup> Be thou lifted up, O Judge of the earth; render a reward unto the proud. <sup>3</sup> How long *shall* the wicked, O Jehovah; how long shall the wicked show gladness? <sup>4</sup> Shall they utter, shall they speak a hard *word*; shall they boast themselves, all that work iniquity? <sup>5</sup> Thy people, Jehovah, they bruise in pieces, and afflict thine heritage. <sup>6</sup> They slay the widow and the stranger, and murder the fatherless. <sup>7</sup> And say, Jah shall not see, nor Jacob's God understand. <sup>8</sup> Understand, ye brutish among the people; and unconstant fools, when will ye be prudent? <sup>9</sup> He that planted the ear, shall not he hear? or he that formed the eye, shall not he see? <sup>10</sup> He that chastiseth the heathen, shall not he rebuke? he that teacheth man knowledge? <sup>11</sup> Jehovah knoweth the thoughts of man, that they *are* vanity. <sup>12</sup> O blessed is the man, he whom thou chastenest, O Jah, and teachest him out of thy law. <sup>13</sup> To give him quietness from the days of evil, until a pit of corruption be digged for the wicked. <sup>14</sup> For Jehovah will not leave his people, and will not forsake his inheritance. <sup>15</sup> But judgment shall return

VER. 1.—GOD OF VENGEANCE,] *To whom vengeance belongeth*, as Deut. xxxii. 35, and which punisheth evils. So elsewhere he is called 'the God of recompenses,' Jer. li. 56. SHINE CLEAR,] *To our comfort, and our foes' terror.* See Ps. i. 2; lxxx. 2.

VER. 2,—BE LIFTED UP,] *On thy throne, and in thy just judgment.* So Ps. vii. 7, 8.

VER. 4 —UTTER,] *Or, talk lavishly, well out as a fountain.* See Ps. xix. 3; James iii. 11. A HARD WORD,] *Hard things, durable reproaches.* See Ps. xxxi. 19. BOAST,] *Or, exalt themselves with speaking and applying things to their own praise.* This word is used in the good part, Is. lxi. 6.

VER. 9.—THAT PLANTED THE EAR,] *That is, made and set it in the body.* So in Is. li. 16, he is said 'to plant the heavens.'

VER. 10.—MAN KNOWLEDGE,] *Here is to be understood, shall not he know?* Such imperfect speeches, through passion of mind, are often in Scripture, Ps. vi. 4; 2 Sam. v. 8; supplied in 1 Chron. xi. 6. The Chald. maketh this paraphrase, "Is it possible that he hath given the law to his people, and they not be rebuked when they sin? Did not God teach the first man knowledge?"

VER. 11.—THE THOUGHTS OF MEN,] *The inward deceptions and reasonings of all men, even the wisest.* This sentence Paul allegeth against the wisdom of the world, 1 Cor. iii. 20, and as an expositor, instead of *men*, he putteth the *wise*.

VER. 12.—THE MAN,] Heb. *geber*, the mighty. CHASTENEST,] *Or, nurturest, instructest*, as this word is Englished, Deut. iv. 36, which this place seemeth to have reference unto. For *chastisement* or *restraint* is by word or deed. And here the doctrine of God's law is opposed to all wise men's cogitations.

VER. 14.—NOT LEAVE HIS PEOPLE,] *Not give them over, or reject them*, as the Gr. turneth it, to wit, those whom he hath foreknown and chosen, 'because it hath pleased the Lord to make them his people,' as 1 Sam. xii. 22; Rom. xi. 1, 2, &c.

VER. 15.—JUDGMENT SHALL RETURN TO JUSTICE,] *That is, severity to mercy; the rigour of the law changed to the clemency of the gospel.* So *judgment* is often used for *sentence of punishment*, as Jer. lii. 9, and *justice* for *grace and mercy*. See Ps. xxiv. 5. Or, *judgment*, which, in the affliction of



unto justice; and after it, all the upright in heart. <sup>16</sup> Who will rise up for me against evil doers? who will stand up for me against the workers of iniquity? <sup>17</sup> Unless Jehovah *had been* an helpfulness unto me, my soul had almost dwelt *in* silence. <sup>18</sup> When I said, My foot is moved, thy mercy, Jehovah, stayed me up. <sup>19</sup> When many were my cogitations within me, thy consolations delighted my soul. <sup>20</sup> Shall the throne of woful evils have fellowship with thee, which frameth molestation by a decree? <sup>21</sup> They run by troops against the soul of the just, and condemn as wicked the innocent blood. <sup>22</sup> But Jehovah is to me for an high refuge; and my God, for the rock of my safe hope. <sup>23</sup> And he will return upon them their iniquity, and in their malice he will suppress them: Jehovah our God will suppress them.

God's people, and the prosperity of the wicked, seemeth to be parted from *justice*, shall return unto it, when the godly are delivered, and the wicked punished. AFTER IT,] So the Gr. turneth it; or, *after him*, meaning *God*.

VER. 16.—WHO WILL RISE UP,] Or, *who standeth up*, namely, to assist me? meaning, no man doth.

VER. 17.—AN HELPFULNESS,] That is, a full help. See Ps. xlv. 17. IN SILENCE,] *The place of stillness and silence*, that is, *the grave*, as the Gr. explaineth it. So Ps. cxv. 17. See also Ps. xlix. 13.

VER. 18.—IS MOVED,] Or, *slippeth*. See Ps. xxxviii. 17.

VER. 19.—MY COGITATIONS,] *My careful troubled thoughts*, perplexed as the

branches of a tree, (for so the word properly signifieth), therefore the Gr. turneth it "sorrows." So Ps. cxxxix. 23.

VER. 20.—OF WOFUL EVILS,] Or, *of mischiefs*, the mischievous tyrannical throne of the unrighteous judge, shall it have fellowship (or be joined) with thee (O God), meaning, *it shall not*, as, 'Shalt thou build?' 2 Sam. vii. 5, is, 'Thou shalt not build,' 1 Chron. xvii. 4. See also Ps. v. 5. WHICH FRAMETH,] Or, *he that frameth*, or *formeth*. BY A DECREE,] Or, *for a statute*, a law.

VER. 21.—RUN BY TROOPS,] Combine and gathered together as banded to fight. In Gr. *they hunt for*.

VER. 23.—WILL TURN,] Heb. *hath turned*, that is, will assuredly turn. IN THEIR MALICE,] Or, *for their evil*.

## PSALM XCV.

*An exhortation to praise God, 3 for his greatness, 6 and for his goodness. 8. A warning not to harden the heart against God's word, as Israel had done, who therefore entered not into his rest.*

<sup>1</sup> COME, let us shout joyfully to Jehovah, let us shout triumphantly to the Rock of our salvation. <sup>2</sup> Let us prevent his face with confession, with psalms let us shout triumphantly to him. <sup>3</sup> For Jehovah is a great God, and a great King above all gods. <sup>4</sup> In

VER. 1.—COME,] Or, *go to*. The holy Spirit by David thus exhorteth Israel to land the Lord, and obey his voice. For he penned this psalm, Heb. iii. 7; iv. 7. THE ROCK,] Meaning *Christ*, as the apostle sheweth, Heb. iii. 6, 7. The Gr. translateth it, "God our Saviour."

VER. 2.—PREVENT,] *Come first*, and *speedily*.

VER. 3.—GREAT GOD,] Or, *great potentate*, *Æli*. So Christ is also entitled, Tit. ii. 13. ALL GODS,] *Angels, princes, or false gods*, Ps. viii. 6; lxxxii. 6; xcvi. 4, 5.

VER. 4.—DEEP PLACES,] Or, *deep closets*,

whose hands *are* the deep places of the earth, and the strong heights of the mountains *are* his. <sup>5</sup> Whose the sea *is*, for he made it, and the dry *land* his hands have formed. <sup>6</sup> Come, let us bow down ourselves, and bend : let us kneel before Jehovah our maker. <sup>7</sup> For he *is* our God, and we *are* the people of his pasture, and sheep of his hand, to-day if ye will hear his voice : <sup>8</sup> Harden not your heart, as *in* Meribah, as *in* the day of Massah in the wilderness. <sup>9</sup> Where your fathers tempted me, proved me, also saw my work. <sup>10</sup> Forty years I was grieved with *that* generation, and said, they *are* a people erring in heart, and they know not my ways. <sup>11</sup> So that I sware in mine anger, if they shall enter into my rest.

Heb. "searchings," that is, deep secret places for which search is made, Job xxviii. 1, 2, &c., and which cannot by man's search be found, Job xxxviii. 4, 5, 6, 18. STRONG HEIGHTS,] Or, *wearisome heights*, high mounts which weary men to climb them; but the word hath also a signification of *strong*, and *not being wearied*, Num. xxiii. 22.

VER. 7.—OF HIS HAND,] That is, of *his guidance*, Ps. lxxvii. 21; see also Ps. c. 3. TO-DAY,] Hereby is meant the whole time wherein Christ speaketh by his gospel, Heb. iii. 7, 13, 15; iv. 7, 8.

VER. 8.—IN MERIBAH,] That is, *in the contention*, (or *provocation*, as the Gr. turneth it.) The name of a place in the wilderness, where Israel 'contended with Moses, and tempted the Lord saying, Is the Lord among us or no? because there was no water for the people to drink. Therefore he called the place Massah (temptation) and Meribah (contention),' Ex. xvii. 1, 2—7. Also another place, where again 'they contended with Moses, and with the Lord,' Num. xx. 1, 3, 13. DAY OF MASSAH,] That is, of *temptation*; by *day* again we may understand the *whole* space wherein they tempted God ten times, as is said, Num. xiv. 22. So the 'day of salvation,' 2 Cor. vi. 2, is the time thereof. Yet there was a special day and

place of temptation named 'Massah,' Ex. xvii. 2, 7, whereupon Moses warned the people, 'Ye shall not tempt the Lord your God, as ye tempted him in Massah,' Deut. vi. 16.

VER. 9.—TEMPTED ME,] Hereupon the apostle saith, 'they tempted Christ,' 1 Cor. x. 9. MY WORK,] That is, *works*, Heb. iii. 9, both in miraculous mercies giving them bread from heaven, and waters out of the rock, &c., Ps. lxxviii. 15; xxiii. &c., and in punishments for their rebellions, Ps. lxxviii. 31, 33, &c.; Heb. iii. 17. For *works* sometimes signifieth *reward*, Ps. cix. 20; Job vii. 2; Lev. xix. 13.

VER. 11.—IF THEY SHALL ENTER,] That is, *they shall not enter*, Heb. iii. 11, 18, a part of the oath is not uttered; see Ps. lxxxix. 36. This oath was made at Kadesh, where the people through unbelief refused to enter the promised land, Num. xiv. 21, 22, 23, 30, 32; Heb. iii. 17, 19. MY REST,] The land of Canaan, Dent. xii. 9; 1 Chron. xxiii. 25, a figure of a better rest which we that have believed the word do enter into, Heb. iv. 3; for if that land (wherein now they were) had been their rest, David would not have spoken of another. 'There remaineth therefore a rest for the people of God;' let us study to enter into it,' Heb. iv. 8, 9, 11.

## P S A L M X C V I.

*An exhortation to praise God for his greatness. 5. The vanity of idols. 8. God only is to be served. 9. His reign and judgment is to be showed to the Gentiles.*

<sup>1</sup> SING ye to Jehovah a new song, sing ye to Jehovah all the earth. <sup>2</sup> Sing ye to Jehovah, bless ye his name, preach the good

VER. 1.—A NEW SONG, &c.] See Ps. xxxiii. 3. This Psalm is a part of that song where-

with God was celebrated when the ark of his covenant was brought with joy into David's

tidings of his salvation from day to day. <sup>3</sup> Tell among the nations his glory, among all people his marvellous *works*. <sup>4</sup> For great is Jehovah, and praised vehemently, fearful he is above all gods. <sup>5</sup> For all the gods of the people are vain idols, but Jehovah made the heavens. <sup>6</sup> Glorious majesty and comely honour are before him, strength and beauteous glory in his sanctuary. <sup>7</sup> Give to Jehovah, ye kindreds of the people, give to Jehovah glory and strength. <sup>8</sup> Give to Jehovah the glory of his name; take up an oblation, and come into his courts. <sup>9</sup> Bow down yourselves to Jehovah in the comely honour of the sanctuary, tremble ye at his feet all the earth. <sup>10</sup> Say ye among the nations, Jehovah reigneth, the world also shall be established, it shall not be moved, he will judge the people with righteousnesses. <sup>11</sup> Let the heavens rejoice, and the earth be glad: roar let the sea, and the plenty thereof. <sup>12</sup> Let the fields show gladness, and all that therein is: then let all the trees of the wood shout joyfully. <sup>13</sup> Before Jehovah, for he cometh, or he cometh to judge the earth: he will judge the world with justice, and the people with his faithfulness.

city from Obed-edom's house, 1 Chron. xvi. 23, &c. And it containeth a prophecy of Christ's kingdom, and of the calling of the Gentiles from idols to serve and praise the living God.

VER. 2.—PREACH THE GOOD TIDINGS,] Or, *evangelize*; see Ps. xl. 10.

VER. 4.—PRAISED,] And *praiseworthy*; see Ps. xviii. 4.

VER. 5.—VAIN IDOLS,] Or, *things of nought*, as the apostle openeth this word, saying, 'we know that an idol is nothing in the world,' 1 Cor. viii. 4. *Elim* and *Elohim*, in Heb. are *Gods*. OF STRENGTH,] *Elilim*, *idols*; as being *Al-Elim* not gods, without strength. So elsewhere they are plainly called *Lo-Elohim*, no gods, 2 Chron. xiii. 9, *unable* to do good or evil, and *unprofitable*, Jer. x. 5; Is. xlv. 9, 10. And as the name of God is joined with things to show *their excellency*, Ps. xxxvi. 7; so is this contrariwise, to show *their vanity*; as of 'physicians,' Job xiii. 4; of 'shepherds,' Zach. xi. 17; of 'false doctrine,' Jer. xiv. 14. The

Gr. here turneth it *daimonia*, *devils*, by which name *idols* are called, 1 Cor. x. 19, 20; Rev. ix. 20; 2 Chron. xi. 15.

VER. 6.—BEAUTEOUS GLORY,] For this in 1 Chro. xvi. 27 is written *joyfulness*.

VER. 7.—GIVE, &c.,] Compare Ps. xxix. 1, 2. The Chald. expoundeth it. "Bring a new song to God."

VER. 8.—TO HIS COURTS,] *To his face*, or *presence*, as 1 Chron. xvi. 29.

VER. 9.—OF THE SANCTUARY,] Or, *of sanctity*; see Ps. xxix. 2. TREMBLE,] Or, *be pained*, as in travail of child-birth.

VER. 10.—WITH RIGHTEOUSNESSES,] That is, *most righteously*.

VER. 11.—LET REJOICE,] Or, *shall rejoice*; and so the rest. So Ps. xcvi. 7, 8, 9. The Chald. paraphraseth, "Let the hosts of heaven rejoice, and the just of the earth be glad."

VER. 13.—WITH JUSTICE,] Or, *in justice*, that is, *justly*: so Rev. xix. 11; Acts xvii. 31; Ps. xcix.

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PSALM XCVII.

The majesty of God's kingdom. 7. The Church rejoiceth at God's judgments upon idolaters. 10. An exhortation to godliness and gladness.

¹ JEHOVAH reigneth, let the earth be glad, let the many isles rejoice. ² Cloud and gloomy darkness *are* round about him, justice and judgment *are* the stable-place of his throne. ³ Fire goeth before him, and flameth round about his distressers. ⁴ His lightnings illuminate the world, the earth seeth and trembleth. ⁵ The mountains like wax melt at the presence of Jehovah, at the presence of the Lord of all the earth. ⁶ The heavens declare his justice, and all people see his glory. ⁷ Abashed be all they that serve a graven *thing*, that gloriously boast themselves in vain idols; bow down yourselves to him all ye gods. ⁸ Zion heareth and rejoiceth, and glad are the daughters of Judah, because of thy judgments, Jehovah. ⁹ For thou Jehovah *art* high above all the earth, vehemently art thou exalted above all gods. ¹⁰ Ye lovers of Jehovah, hate evil; he keepeth the souls of his gracious saints, he will deliver them from the hand of the wicked. ¹¹ Light is

VER. 1.—JEHOVAH,] That is, *Christ*, called 'Jehovah our justice,' Jer. xxiii. 5, 6. Of him and his reign is this Psalm, as verse 7 manifesteth. THE MANY ISLES,] That is, *nations* or *Gentiles* dwelling in the isles; as, 'the isles shall wait for his law,' Is. xlii. 4, which is expounded thus, 'the Gentiles shall trust in his name,' Mat. xii. 21: so Is. lx. 9.

VER. 2.—GLOOMY DARKNESS,] See Ps. xviii. 10. This noteth the terror of his doctrine and administration, Mal. iii. 2; Mat. iii. 12; as at the law giving, Deut. iv. 11. The Chald. saith, "A cloud of glory and gloomy darkness." STABLE-PLACE,] *Establishment*, or *base*; see Ps. lxxxix. 15.

VER. 3.—FIRE,] Severe judgments for Christ's enemies, as Is. xlii. 25; lxvi. 15, 16; Ps. i. 3.

VER. 4.—ILLUMINATE,] Or, *have illumined*; as at the giving of the law there were 'thunders, lightnings, voices, earthquakes,' &c., Ex. xix., so the like proceed from the throne of Christ, Rev. iv. 5. TREMBLETH,] Or, *is pained*; see Ps. lxxvii. 17.

VER. 5.—AT THE PRESENCE,] Or, *from the face*.

VER. 6.—THE HEAVENS,] *Heavenly creatures*, as thunder, lightning, tempest, &c., or "the angels," as the Chald. interpreteth. See Ps. i. 6.

VER. 7.—VAIN IDOLS,] See Ps. xcvi. 5. ALL YE GODS,] That is, as the Gr. saith, "all ye his angels;" see Ps. viii. 6. Unto this the apostle seemeth to have reference, saying, 'When he bringeth in his first begotten into the world, he saith, And let all the angels of God worship him,' Heb. i. 6. Although the very words of the apostle are found in the version of Deut. xxxii. 43, but the Heb. there hath none such. See the fulfilling of this, Luke ii. 13, 14; Mark i. 13; Rev. v. 11, 12.

VER. 8.—DAUGHTERS,] That is *cities of Judah*, the Christian churches; see Ps. xlviii. 12.

VER. 11.—LIGHT IS SOWN,] That is, comfort and joy is reserved after trouble, as Esth viii. 16, but hidden for the present, as seed in the ground; for 'we are dead, and our lives are hid with Christ in God,' Col. iii.

sown for the just, and joy for the right of heart. ¹² Rejoice, ye just, in Jehovah, and confess to the remembrance of his holiness.

3, 4, and 'it doth not yet appear what we shall be,' 1 John iii. 2.

VER. 12.—CONFESS TO,] That is, *celebrate it*. See Ps. xxx. 5.

PSALM XCVIII.

The psalmist exhorteth the Jews, 4 The Gentiles, 7 and all creatures to praise God for his salvation by Christ.

A Psalm.

¹ SING ye to Jehovah a new song, for he hath done marvellous things : his right *hand* hath saved him, and the arm of his holiness. ² Jehovah hath made known his salvation, to the cities of the nations he hath revealed his justice. ³ He hath remembered his mercy, and his faithfulness to the house of Israel ; all the ends of the earth have seen the salvation of our God. ⁴ Shout triumphantly to Jehovah, all the earth shout cheerfully, and shout joyfully, and sing psalms. ⁵ Sing psalms to Jehovah with harp, with harp and voice of a psalm. ⁶ With trumpets, and voice of the cornet, shout triumphantly before the King Jehovah. ⁷ Let the sea roar, and the plenty thereof, the world, and they that sit therein. ⁸ Let the rivers clap the hands together, let the mountains shout joyfully, ⁹ Before Jehovah, for he is come to judge the earth ; he will judge the world in justice, and the people in righteousness.

VER. 1.—A NEW SONG,] See Ps. xxxiii. 3. SAVED HIM,] Or, *got him salvation*, and victory over all his enemies : see Is. lix. 16; lxiii. 5.

VER. 2.—HIS SALVATION,] *The redemption by Christ*, as Luke ii. 30, 31, 32, so 'his justice is that which is by faith in Christ,' Rom. x. 3, 4, 6, 10.

VER. 3.—REMEMBERED,] And consequently *performed his mercy*, &c.; so Luke i. 51, 55, 72—74. ALL THE ENDS,] That is, *the dwellers in the ends of the earth*; so Is. lii. 10.

VER. 6.—VOICE OF THE CORNET,] Or, *sound of the trumpet* : for here are two several words for trumpets, some of which were made of metal, as silver, &c., Num. x. 2; some of horns, Jos. vi. 4 : and these were used both in wars and in the worship of God; see Ps. lxxxii.

VER. 8.—CLAP THE HANDS,] Or, *clap palms*, a sign of joy ; as Is. lv. 12 ; Ps. xlvii. 2.

VER. 9.—IN JUSTICE,] That is, *justly*; so Ps. xcvi. 13. IN RIGHTEOUSNESS,] That is, *most righteously*; so Ps. ix. 9.

PSALM XCIX.

The prophet setting forth the kingdom of God in Zion, 5 Exhorteth all by the example of forefathers, to worship God at his holy mountain.

¹ JEHOVAH reigneth, the people are stirred: he sitteth on the chernim, the earth is moved. ² Jehovah is great in Zion, and high he is above all the people. ³ Let them confess thy name, great and fearful, holy it is. ⁴ And the strength of the King loveth judgment: thou hast established righteousness, thou hast done in Jacob judgment and justice. ⁵ Exalt ye Jehovah our God, and bow down yourselves at the footstool of his feet, holy he is. ⁶ Moses and Aaron, with his priests, and Samuel, with them that call on his name: they called upon Jehovah, and he answered them. ⁷ In the pillar of a cloud he spake unto them; they kept his testimonies and the decree he gave them. ⁸ Jehovah our God, thou answeredst them, a God forgiving thou wast unto them, and taking vengeance on their practices. ⁹ Exalt ye Jehovah our God, and bow down yourselves at the mountain of his holiness, for Jehovah our God is holy.

VER. 1.—ARE STIRRED,] Or, *though they be stirred*, to wit, *with anger*, as the Gr. translath, ‘be angry.’ See Ps. iv. 5. This is opened in Rev. xi. 17, 18, ‘Thou (Lord) reignest, and the nations are angry.’ Thus the wicked are affected, but the godly do rejoice, Ps. xvii. i. HE SITTETH,] Or, *even he that sitteth on the cherubim, reigneth*; see Ps. lxxx. 2. IS MOVED,] With indignation, *stirred up to resist*, as Acts xvii. 13.

VER. 4.—THE STRENGTH,] This is joined with God’s wrath, Ezr. viii. 22, and here seemeth to have like meaning, that God is strong to punish in judgment the rebellious, and defend his people.

VER. 5.—AT THE FOOTSTOOL,] Or, *toward it*, meaning the sanctuary and ark there, Is. lxvi. 13; 1 Chron. xxviii. 2; Lam. ii. 1; Ps. cxxxii. 7; Ez. xliii. 7. HE IS,] As is expressed, ver. 8, or *it* (the temple) *is holy*.

VER. 6.—WITH HIS PRIESTS,] Or, *among his principal officers*; see the like phrase in Ps. liv. 6. The Heb. *Cohen*, which we call a *priest* or *sacrificer*, is the name of the king’s chief officer, as in 2 Sam. viii. 18. David’s sons were *Cohens*, (chief rulers, *avlarchai*, as the Gr. termeth them), which is expounded in 1 Chron. xviii. 17, to be ‘the first (or chief) at the king’s hand.’ It hath the name of ‘ministration,’ Is. lxi. 6, 10, and was a title specially given to Aaron

and his sons, that ministered unto God in the sanctuary, Ex. xxviii. 3, 4, 41. CALLED,] Or, *were calling*, that is, prayed for the people, as Ex. xxxii. 11, &c.; Num. xii. 17, 19; xvi. 22, 46; 1 Sam. vii. 9; xii. 19, 23. Hereupon Moses and Samuel were noted for chief intercessors with God, Jer. xv. 1. So the Chald. here expounds it, ‘His priests which gave their lives for the Lord’s people; and Samuel prayed to the Lord for them, as the fathers of old, which prayed in his name.’

VER. 7.—OF A CLOUD,] As Ex. xxxiii. 9; Num. xvi. 42, and this noteth God’s favour, but with some obscurity; and so is inferior to the mediation of Christ, who hath without clouds or shadows obtained eternal redemption for us, that we may go boldly to the throne of grace, for to receive mercy and find grace to help in time of need, Heb. iv. 14, 16; vii. 25; ix. 11, 12.

VER. 8.—A GOD FORGIVING,] *A mighty God that pardonest or tookest away*, to wit, the punishment of their sin; see Ps. xxv. 18. AND TAKING,] Or, *though thou tookest vengeance*. ON THEIR PRACTICES,] *Theirs*, that is, the people’s, for whom Moses prayed, as Num. xiv. 20, 21, 23; Ex. xxxii. 14, 34, 35; or *theirs*, that is, *Moses and Aaron’s sins*, which God punished, and would not be intreated, as Num. xx. 12; Deut. iii. 23 —26.

PSALM C.

An exhortation to praise God cheerfully for his grace, goodness, and fidelity.

¹ A Psalm for confession.

SHOUT ye triumphantly to Jehovah, all the earth. ² Serve ye Jehovah with gladness, come before him with singing joy. ³ Know ye that Jehovah he *is* God, he made us, and not we, his people, and sheep of his pasture. ⁴ Enter ye his gates with confession, his courts with praise; confess ye to him, bless ye his name. ⁵ For Jehovah *is* good, his mercy *is* for ever, and his faith unto generation and generation.

VER. 1.—FOR CONFESSION,] For the public praise of God, with thanks for his mercies. ALL THE EARTH,] That is, as the Chald. translateth “all inhabitants of the earth.”

VER. 2.—SINGING,] Or, *shrilling, shouting mirth.*

VER. 3.—MADE US,] This word is used both for our first creation in nature, Gen. i. 26, and for the making of us high and excellent with graces and blessings, as 1 Sam. xii. 6; Deut. xxxii. 6; Is. xlii. 7; xxix. 23; Eph.

ii. 10. AND NOT WE,] Or, *and his we are*, as the Heb. in the margin readeth it. Both senses are good, and the Chald. keepeth this latter, *his we are*. SHEEP,] Or, *Flock*, which he feedeth. See Ezek. xxxiv. 30, 31; Ps. xcv. 7.

VER. 4.—CONFESSION,] *The sacrifice of thanks* was thus named; 2 Chron. xxix. 31; Jer. xvii. 26.

VER. 5.—FAITH,] Or, *Faithfulness; truth* in performing his promises.

PSALM CI.

David maketh a profession of godliness touching his own person, his house, and the city of God, in cherishing the good, and suppressing the wicked.

A Psalm of David.

¹ MERCY and judgment I will sing to thee, Jehovah, will I sing psalms. ² I will do wisely in the perfect way, when wilt thou come unto me? I will walk in the perfection of mine heart, in the midst

VER. 1.—MERCY AND JUDGMENT,] This may be understood to refer to David's own administration; howbeit the Chald. understandeth it of God's, saying, “If thou dealest mercifully with me, if thou dost judgment with me, for all, I will sing praise.”

VER. 2.—DO WISELY,] *Behave myself prudently*, as David is said to do, 1 Sam. xviii. 14. WHEN WILT THOU COME,] Namely, when wilt thou come to assist me in the performance hereof; or, *when thou shalt come*, namely, to call me unto an account of my life, &c.

of mine house. ³ I will not set before mine eyes *any* word of Belial: I hate the doing of them that turn aside, it shall not cleave unto me. ⁴ A froward heart shall depart from me, I will know none evil. ⁵ He that in secret hurteth with tongue his fellow friend, him will I suppress: the haughty of eyes, and large of heart, him I cannot *suffer*. ⁶ Mine eyes shall be on the faithful of the land, for to sit with me; he that walketh in the perfect way, he shall minister to me. ⁷ He shall not sit within my house that doth deceit, he that speaketh lies shall not be established before mine eyes. ⁸ In the mornings I will suppress all the wicked of the land, for to cut off from the city of Jehovah all the workers of iniquity.

VER. 3.—OF BELIAL,] That is, *mischievous* (or wicked) *word or thing*. See Ps. xli. 9.

VER. 4.—KNOW,] Or, *acknowledge*, that is, regard or approve. So Ps. i. 6.

VER. 5.—HURTETH WITH TONGUE,] *That traduceth*, or (as the Heb. phrase is) *be-tongueth*. Hereupon a man of tongue, is for a prattler or calumniator, Ps. cxl. 12. The Chald. paraphraseth, “He that speaketh with a third (or threefold) tongue against his neighbour;” meaning a backbiter or calumniator, which is said of the Heb. doctors to have a threefold tongue, because he hurteth three herewith; both himself by his sin, and his neighbour whom he backbiteth, and the

receiver of his tale whom he corrupteth. Hereupon is that saying of Ben Syrach, ‘A third tongue hath disquieted many,’ Eccles. xxviii. 15, and ‘a third tongue hath cast out virtuous women,’ Eccl. xxviii. 15, meaning the backbiter or tale-bearer. See the Annot. on Lev. xix. 16. LARGE,] Or, *wide*, broad of heart, meaning proud, as Prov. xxi. 4. So large of soul, Prov. xxviii. 25, is proud in mind. I CANNOT,] Here the word *bear* or *suffer*, is to be understood, as is expressed, Prov. xxx. 21; so John xxxi. 23; and in Gr. 1 Cor. iii. 2.

VER. 8.—IN THE MORNING,] That is, every morning, or early in the morning. See Ps. lxxiii. 14.

P S A L M C II.

The prophet in his prayer complaineth of his miseries. 13. He taketh comfort in the eternity and mercy of God. 19. The record hereof is for posterity. 24. He sustaineth his weakness by the unchangeableness of Christ.

¹ A prayer for the poor afflicted, when he shall be overwhelmed, and shall pour forth his meditation before Jehovah.

² JEHOVAH, hear my prayer, and let my cry come unto thee.

³ Hide not thy face from me in the day of distress upon me, incline thine ear unto me; in the day I call, make haste, answer me.

⁴ For my days are consumed as smoke, and my bones are burnt as

VER. 1.—FOR THE POOR,] Agreeing in his estate; or, *of the poor*. OVERWHELMED,] With fears, cares, sorrows, &c. See Ps. lxi. 3.

VER. 4.—AS SMOKE,] Or, *with the smoke*, vanishing in the air; so Ps. xxxvii. 20. The Heb. *beth*, *with*, and *caph*, *as*, are one like another, and sometimes put one for another,

an hearth. ⁵ Mine heart is smitten as grass and withered, that I forget to eat my bread. ⁶ For the voice of my groaning, my bone cleaveth to my flesh. ⁷ I am like a pelican of the wilderness; I am as an owl of the deserts. ⁸ I watch and am as a sparrow, solitary upon the house roof. ⁹ All the days mine enemies do reproach me; they that rage *against* me, have sworn against me. ¹⁰ For I eat ashes as bread, and mingle my drink with weeping. ¹¹ Because of thine angry threat, and thy fervent wrath, for thou hast heaved me up, and cast me down. ¹² My days *are* as a shadow declined, and I am withered as grass. ¹³ And thou Jehovah sittest for ever, and thy memorial to generation and generation. ¹⁴ Thou wilt arise, wilt have tender mercy upon Sion, for the time to be gracious unto it, for the appointed time is come. ¹⁵ For thy servants delight in the stones thereof, and do pity the dust thereof. ¹⁶ And the heathens shall fear the name of Jehovah, and all the kings of the earth thy glory. ¹⁷ When Jehovah shall build up Sion, shall appear in his glory. ¹⁸ Shall turn unto the prayer of the lowly, and not despise their prayer. ¹⁹ This shall be written for the generation after, and the people created shall praise Jah. ²⁰ For he hath

as 2 Sam. v. 24, with 1 Chron. xiv. 15. AN HEARTH,] The place whereon fire burneth. Compare Job xxx. 30.

VER. 5.—AS GRASS,] Or, *as the herbs*, smitten with blasting, Amos iv. 9. TO EAT MY BREAD,] The Chald. applieth this to the bread of the soul, “the law of God.”

VER. 6.—TO MY FLESH,] That is, *my skin*, as Job xix. 20, so elsewhere *skin* is put for *flesh*, Job xviii. 13; see also Lam. iv. 8.

VER. 7.—A PELICAN,] A bird living in wild and desolate places, Zeph. ii. 14; Is. xxxiv. 11. It seemeth to have the name in Heb. of “*vomiting*,” and to be that fowl which we call the *shovelard*, which swalloweth shell-fishes, and after vomiteth them to get the fish. It was a bird unclean by the law, Lev. xi. 13. Some think it to be the *bittern*, which maketh a loud and doleful noise. Compare Job xxx. 29.

VER. 9.—RAGE AGAINST ME,] Or, *vaunt against*; or, “would make a fool of me.” The Gr. saith, “that praise me,” meaning feignedly. The word signifieth, ‘to lift up with praise and glory;’ and also ingloriously to vaunt, rage, or be mad. See Ps. v. 6; lxxv. 5. The word ‘against’ is here to be understood, as in Prov. viii. 35, ‘he that sinneth against me.’ An example of such raging madness, see against Christ, Luke vi. 11.

VER. 12.—DECLINED,] Or, *stretched out*, as the shadow of the sun, when it is near down, which, though it seems longer, yet soon passeth away. So Ps. cix. 23; cxliv. 4.

VER. 13.—SITTEST,] That is, *continuest*, as the Gr. explaineth it, for *sitting* and *standing* (as after in ver. 27) are often used for ‘sure and settled abiding.’ The Chald. addeth, “sittest for ever in heaven.” THY MEMORIAL,] Or, *remembrance of thee*; so Ps. cxxxv. 13; Ex. iii. 15.

VER. 14.—THE APPOINTED TIME,] Promised for restoration of the Church, as Dan. ix. 2, 24, 25, &c.; Jer. xxix. 10.

VER. 15.—DELIGHT,] Or, *do favour the stones*, though ruinous, as Neh. ii. 13, &c.; iv. 2; Zach. i. 12.

VER. 18.—THE LOWLY,] So the Gr. here turneth it, which elsewhere we call ‘heath,’ that groweth in the wilderness, Jer. xvii. 6; xlviii. 6. By the name in Heb. it seemeth to be some “naked shrub,” and so a fit resemblance of God’s afflicted people, made low, naked, and desolate by their enemies. Or we may turn it, ‘the broken down,’ or ‘ruined,’ from Jer. li. 58.

VER. 19.—THIS SHALL BE,] Or, *Let this be written*, to wit, for remembrance to ages after, as Ex. xvii. 14; Deut. xxxi. 19, 21. This sheweth these to be prophecies for our times. CREATED,] That is, restored and made anew, as Ps. civ. 30; Is. lxxv. 18; ‘created in Christ Jesus unto good works,’ Eph. ii. 10. So, ‘a people born,’ Ps. xxii. 32.

VER. 20.—THE HEIGHT OF HIS HOLINESS,] That is, *his holy high place*, or *his high sanctuary*, meaning ‘heaven.’ This is taken from Deut. xxvi. 15.

looked down from the height of his holiness, Jehovah from the heavens did behold the earth. ²¹ To hear the groaning of the prisoner, to loose the sons of death. ²² To tell in Sion the name of Jehovah, and his praise in Jerusalem. ²³ When the people shall be gathered together, and the kingdoms to serve Jehovah. ²⁴ He hath afflicted my strength in the way, he hath shortened my days. ²⁵ I said, O my God, take me not away in the midst of my days, thy years *are* through generation of generations. ²⁶ Afore-time thou hast founded the earth, and the heavens *are* the work of thine hands. ²⁷ They shall perish, but thou shalt stand; and they all shall wax old as a garment, as a vesture shalt thou change them, and they shall be changed. ²⁸ But thou *art* the same, and thy years shall not be ended. ²⁹ The sons of thy servants shall dwell, and their seed shall be established before thee.

VER. 21.—GROANING,] Or, *mournfully cry*; so Ps. lxxix. 11. SONS OF DEATH,] *Appointed to die*, as Ps. lxxix. 11.

VER. 24.—IN THE WAY,] *In the course of my life*. See Ps. ii. 12. ‘He respecteth the affliction of Israel,’ in the way that God led them through the wilderness, Deut. viii. 2, 3.

VER. 25.—TAKE ME NOT AWAY,] Or, *make me not ascend*. See John xii. 32. The Chald. addeth, “Take me not away out of this world, bring me unto the world that is to come.”

VER. 26.—AFORE TIME,] That is, *at the beginning*, Heb. i. 10, where these things spoken to God are applied to Christ, to prove his Godhead.

VER. 27.—SHALT STAND,] That is, *endure*, or *continue*, as the Gr. expresseth it, Heb. i. 11. CHANGE THEM,] *By folding them up*, as the Gr. explaineth, Heb. i. 12, for the heavens, when they are changed, ‘shall be folded like a book,’ Is. xxxiv. 4.

VER. 28.—ART THE SAME,] Or, *art he*, that is, *unchangeable*, Mal. iii. 6; James i. 17.

VER. 29.—SHALL DWELL,] To wit, *in Zion*, ver. 14, 22, as is also expressed, Ps. lxxix. 36, 37. BEFORE THEE,] That is, so long as thou dost *dure*, meaning “for ever,” as the Gr. well explaineth it. So, ‘before the moon and sun,’ Ps. lxxii. 5, 17, is so long as the moon and sun endure.

PSALM CIII.

David stirreth up his soul to bless God for his mercies. 6. He remembereth God's former actions to his people. 8. His pity, 9 patience, 10 clemency, 15 man's frailty, 17 God's constancy in his graces, for which all are to bless him.

¹ A Psalm of David.

MY soul, bless thou Jehovah, and all my inward parts the name of his holiness. ² My soul, bless thou Jehovah, and forget not all his rewards. ³ That mercifully pardoneth all thine iniquities, that

VER. 2.—ALL HIS REWARDS,] That is, *any of his benefits*. *All* is often used for *any*, Ps. cxlvii. 20; 1 Kings x. 20; and ‘rewards for benefits.’ See Ps. xliii. 6.

VER. 3.—SICKNESSES,] All diseases, griefs,

and punishments in soul or body, (and spiritually *sins*) are meant by the word ‘sicknesses,’ Ex. xv. 26; Deut. xxviii. 59, 61; Is. xxxiii. 24. See also Psalm xli. 5; cxlvii. 3.

healeth all thy sicknesses. ⁴ That redeemeth thy life from the pit of corruption, that crowneth thee with mercies and tender pities. ⁵ That satiateth thy mouth with good *things*, thy youth is renewed as an eagle's. ⁶ Jehovah doth justices and judgment to all oppressed. ⁷ He made known his ways to Moses, his actions to the sons of Israel. ⁸ Jehovah is pitiful and gracious, long suffering, and full of mercy. ⁹ He will not contend to continually, neither keep (*his anger*) for ever. ¹⁰ He hath not done to us according to our sins, nor rewarded us according to our iniquities. ¹¹ But as *is* the height of the heavens above the earth, so strong is his mercy over them that fear him. ¹² As far remote as the east is from the west, so far hath he removed our trespasses from us. ¹³ As a father hath pity on *his* sons, Jehovah hath pity on them that fear him. ¹⁴ For he knoweth our forming, remembering that we *are* dust. ¹⁵ Sorry-man, his days *are* as grass, as a flower of the field so flourisheth he. ¹⁶ For a wind passeth over it, and it *is* not, and the place thereof shall not know it any more. ¹⁷ But the mercy of Jehovah *endureth* from eternity, and unto eternity, upon them that fear him, and his justice to the children's children. ¹⁸ To them that keep his covenant, and that remember his precepts for to do them. ¹⁹ Jehovah

VER. 4.—PIT OF CORRUPTION,] Death and the grave. The Chald. saith, 'from gehenna (or hell),' whither men hasten by their sins, till God by chastisement bringeth them to repentance, and then spareth them. See this at large handled, Job xxxiii. 19, 23, 24, 27, 28, 30.

VER. 5.—GOOD THINGS,] Heb. *the good things*. See the Notes on Ps. lxxv. 5. IS RENEWED,] Or, *thou renewest thyself as an eagle*, as 'thy youth;' thy flesh being 'fresher than in childhood;' thou returning 'to the days of thy youth,' as is said, Job xxxiii. 25. This change is 'by the renewing of the mind,' Rom. xii. 2, wrought by the Holy Spirit, Titus iii. 5. The Chald. applieth it to "renewing in the world to come." AS AN EAGLE'S,] Which casteth her feathers yearly, and new grow up, whereby she seemeth fresh and young, fleeth high, and liveth long. Compare Is. xl. 31.

VER. 6.—JUSTICES,] That is, *all manner of justice*, and that which is chiefest. Things are often spoken of plurally for their excellency. So 'wisdoms,' Prov. ix. 1.

VER. 7.—HIS WAYS,] Wherein men ought to walk, as Ex. xviii. 20; Ps. xxv. 4, 5; or, wherein himself walketh, his administration, his works, as Ps. lxxvii. 20; Job xl. 14. This latter seemeth most meant here by comparing it with Ex. xxxiii. 13; xxxiv. 6, 7.

VER. 8.—LONG-SUFFERING,] Or, *slow to anger*. See Ps. lxxxvi. 15.

VER. 9.—CONTEND,] Or, *chide*. Compare Is. lvii. 16. KEEP,] *Understand his anger*, as both Gr. and Chald. do explain it; sometimes the Heb. itself manifesteth the defect, as 'he set,' 1 Chron. xviii. 6; that is, 'he set garrisons,' 2 Sam. viii. 6. This phrase is taken from the law, Lev. xix. 18. So Jer. iii. 5; Nah. i. 2; see also Ps. cix. 21.

VER. 13.—JEHOVAH HATH PITY,] The Chald. expounds it, "The word of the Lord hath pity." So in ver. 19, for 'Jehovah is the word of the Lord.'

VER. 14.—OUR FORMING,] That is, our formed nature and condition, our matter and form, the original word properly is 'a formed vessel' of earth, applied to our frail estate, Rom. ix. 20, 21. Sometimes this is spoken of our 'fictions and sinful imaginations,' Gen. vi. 5; Deut. xxxi. 21; and so the Chald. interpreteth it here, "Our evil concupiscence which carrieth us into error."

VER. 15.—AS THE GRASS, &c.] That is, few and transitory, though making a fair show. Compare Ps. xc. 5, 6; Job xiv. 1, 2; James i. 10, 11; 1 Pet. i. 24.

VER. 16.—NOT KNOW IT,] Or, *know him*, that is, he shall have no more place here; so Job vii. 10.

VER. 18.—TO DO THEM,] This noteth the outward practice and operation of the law, whereas 'keeping' or 'observing' is with the heart and spirit of man, Prov. iii. 1, 3; iv. 4, 21; Ps. lxxviii. 8.

VER. 19.—PREPARED HIS THRONE,] Or,

hath firmly prepared his throne in the heavens, and his kingdom ruleth over all. ²⁰ Bless Jehovah, ye his angels; mighty of strength doing his word, hearkening to the voice of his word. ²¹ Bless Jehovah, all ye his hosts, his ministers, doing his pleasure. ²² Bless Jehovah, all ye his works, in all places of his domination, my soul, bless thou Jehovah.

established it, a sign of dominion and government to be administered in heaven, whereby 'the Church' is figured, Rev. iv. 1, 2. See also Ps. ix. 5, 8, 9; xi. 4.

VER. 20.—*HEARKENING.*] Or, *to hearken, to obey*, and this noteth a willing and ready mind in the angels; and our Lord teacheth us to pray for the like, Matt. vi. 10. The Heb. phrase 'to obey,' may be Englished 'obeying,' as the like in Ps. civ. 15, 21; cv. 11. See also Ps. xlix. 15; lxxv. 11.

VER. 21.—*HIS HOSTS,*] Or, *armies, the thrones, principalities, powers, &c. that are in the heavenly places*, Eph. iii. 10; Col. i. 16; for they are 'his hosts,' 1 Kings xxii. 19; Gen. xxxii. 2; and generally all creatures are 'his hosts.' See Ps. xxiv. 10. *MINISTERS,*] The angels which minister unto him, Ps. civ. 4; Dan. vii. 10. The same title is given also to men, as will be seen in Is. lxi. 6.

PSALM CIV.

A meditation upon God's powerful works, and wonderful providence, in creating and governing the world and creatures therein. 31. *God's glory is eternal.* 33. *The prophet voweth perpetually to praise him.*

¹ MY soul, bless thou Jehovah; Jehovah, my God, thou art vehemently great: thou arrayest *thyself with majesty and comely honour*. ² Decking *himself with light* as with a garment, stretching out the heavens as a curtain. ³ Plancherer his lofts in the waters, making the clouds his chariot, walking upon the wings of the wind. ⁴ Making his angels spirits, his ministers a flaming fire. He hath

VER. 1.—*AND COMELY HONOUR,*] That is, shonest thyself by all thy works to be God over all, to whom glory and honour is due. Therefore God challengeth Job, (and so all men) to do thus if they can, and they shall be celebrated of him, Job xl. 4, 5—9. Of these words, see Ps. viii. 2—6.

VER. 2.—*DECKING.*] Or, *clothing, or he clotheth*, to wit, 'himself with light, dwelling in the light that none can attain unto,' 1 Tim. vi. 16, and at first commanding 'the light to shine out of darkness,' wherewith he decked the world, Gen. i. 3; 2 Cor. iv. 6. *AS A CURTAIN,*] That is, *as a canopy, or tent*, Song i. 5; Jer. xlix. 29; when he spread out the firmament by himself alone, Gen. i. 6; Is. xlv. 24; li. 13; Job xxxvii. 18.

VER. 3.—*PLANCHERING.*] *He plucketh or planchereth his lots*, (or upper chambers)

that is, the clouds aloft or upper regions of the air, as after in ver. 13. *IN THE WATERS,*] *Among them*, or with waters, which are above in the firmament, Gen. i. 7, where 'God bindeth the waters in the clouds, and the cloud is not broken under them,' Job xxvi. 8. *MAKING,*] Or, *putting*, that is, disposing them his chariot to sit and ride on, as Is. xix. 1 Rev. xiv. 14. Compare Ps. xviii. 11.

VER. 4.—*SPIRITS,*] That is, spiritual substances, so differing from Christ, who is no made or created spirit, but the maker of all things, Ps. cii. 26, and from men made of flesh and blood, Luke xxiv. 39. The original word also signifieth *winds*, and *angels* by interpretation are *messengers*: whereupon some translate, "he maketh the winds his messengers;" but the Holy Spirit in Heb. i. 7, sheweth this to be spoken of angels pre-

founded the earth upon her bases, it shall not be moved *for* ever and aye. ⁶ Thou coveredst it with the deep as with a raiment, the waters stood above the mountains. ⁷ At thy rebuke they fled, at the voice of thy thunder they hasted away. ⁸ The mountains they went up, the valleys they went down to the place which thou foundest for them. ⁹ Thou didst set a bound, they shall not pass, they shall not return to cover the earth. ¹⁰ That sendeth well-springs in the valleys, they walk between the mountains. ¹¹ They give drink to all the wild beasts of the field, the wild asses break their thirst. ¹² By them the fowl of the heaven dwelleth, from between the branches they give the voice. ¹³ That watereth the mountains from his lofts, the earth is filled with the fruit of thy works. ¹⁴ That maketh grass to grow for the cattle, and the herb for the use of man, bringing forth bread out of the earth. ¹⁵ And wine *that* rejoiceth the heart of sorry man, making the face cheerful with oil; and bread *that* upholdeth the heart of sorry man. ¹⁶ Filled are the trees of Jehovah, the cedars of Lebanon which he planted. ¹⁷ That there the birds may make their nest; the stork, the fir-trees *are* her house. ¹⁸ The high mountains for the wild

perly, who are named also 'ministering spirits,' Heb. i. 14. FLAMING FIRE,] Effectual in their administration, the angels therefore have appeared 'like horses and chariots of fire,' 2 Kings vi. 17; ii. 11.

VER. 5.—BASES,] Firm and established. See Ps. xxiv. 2; lxxviii. 69; Job xxxviii. 46.

VER. 6.—THE DEEP,] Or, *depth of waters*, which hid all the earth till God separated them, Gen. i. 2, 9.

VER. 8.—THEY WENT UP,] That is, the mounts showed themselves on high, when the waters of the deep were gathered into the channels of the sea, Gen. i. 9; viii. 5, &c. Or, they (that is, the waters) went up the mount and down the dales, when they were parted from the dry land, as if that thing were affected by thunder, wind, and tempest, called here God's 'rebuke driving the waters,' ver. 7. See Ps. xviii. 16.

VER. 9.—A BOUND,] Or, *limit*, shutting up the sea with doors and bars, saying, 'Hitherto shalt thou come, but no further, and here shall it stay thy proud waves,' as Job xxxviii. 8, 10, 11; so Ps. cxlviii. 6.

VER. 10.—THAT SENDETH,] Or, *He sendeth*, so after. WELL SPRINGS,] Or, *fountains*, meaning rivers flowing from such, as the next words show. THEY WALK,] That is, *run*. So Ps. cv. 41.

VER. 11.—BREAK,] That is, *Slake*, or quench their thirst. So we may say, "to break one's fast."

VER. 18.—GIVE THE VOICE,] The Chald. VOL. II.

addeth, "The voice of singing," that is, sing loud and cheerfully. See Ps. lxxviii. 34.

VER. 13.—HIS LOFTS,] Or, *his high chambers*, the skies that give rain. THE FRUIT,] That is, the rain which God only giveth, Jer. xiv. 22; x. 13; and consequently the corn and herbs that grow after rain. Compare Job xxxviii. 26—28; Deut. xi. 14, 15.

VER. 14.—THE USE,] Or, *service*. BRINGING,] Or, *to bring*, but this is referred still to God; so after, to make, that is, making faces, &c. See Ps. ciii. 20. BREAD,] That is, *bread corn*. See Is. xxviii. 28; xxx. 23; Job xxviii. 5; Eccl. xi. 1.

VER. 15.—CHEERFUL,] Or, *merry*; so the Gr. turneth it, so also the Heb. signifieth, as Est. viii. 15, or, to shine. WITH OIL,] Wherewith they used to anoint them, Ps. xxiii. 5, or, more than oil, that is, wine makes the face seem more cheerful than if it were anointed. UPHOLDETH,] That is, *comforteth*. So Gen. xviii. 5.

VER. 16.—TREES OF JEHOVAH,] That is after expounded, *which he planted*. So the Chald. expoundeth, "Trees which the Lord created."

VER. 17.—THE STORK,] A bird somewhat like a crane, named in Heb. *chasidah*, of mercy or kindness, which is said to be in this fowl, that the young will nourish their dams when they are old.

VER. 18.—WILD GOATS,] Or, *roes*, named of climbing rocks, for they haunt high hills and rocks, where they are safe from dogs that

goats, the rocks a shelter for the conies. ¹⁹ He made the moon for appointed times, the sun knoweth his going down. ²⁰ Thou puttest darkness and it is night, in it do creep forth all wild beasts of the wood. ²¹ The lurking lions roaring for the prey, and seeking their meat of God. ²² The sun riseth, they gather *them* away, and couch down in their dens. ²³ Out goeth man unto his work, and to his labour till evening. ²⁴ How many are thy works, Jehovah! all of them hast thou done in wisdom, the earth is full of thy riches. ²⁵ This sea great and wide of spaces, there *are* creeping things even innumerable, small wild beasts with great. ²⁶ There go the ships, leviathan whom thou hast formed to play therein. ²⁷ They all look attentively unto thee, to give *them* their food in his time. ²⁸ Thou givest *it* to them, they gather *it*, thou openest thine hand, they are filled with good. ²⁹ Thou hidest thy face, they are suddenly troubled; thou gatherest their spirit, they breathe out *the ghost*, and return unto their dust. ³⁰ Thou sendest forth thy Spirit, they are created, and thou renewest the face of the earth. ³¹ The glory of Jehovah be for ever, rejoice let Jehovah in his deeds. ³² He looketh upon the earth and it trembleth, he toucheth the mountains and they smoke. ³³ I will sing to Jehovah in myself; I will sing psalms to my God while I *am*. ³⁴ Sweet shall my meditation be of him; I will rejoice in Jehovah. ³⁵ Consumed be sin-

hunt them, 1 Sam. xxiv. 3. Job xxxix. 4. CONIES,] Commended for wisdom, 'that being a people not mighty, they make their houses in the rock,' Prov. xxx. 24, 26.

VER. 19.—APPOINTED TIMES,] *Seasons of the year*, as the Chald. paraphraseth, "For times to be counted by it," or, "certain times," for that the moon is not always seen. KNOWETH,] To wit, by God's commandment the time and place to sit and rise. See Job xxxviii. 12.

VER. 21.—FOR THE PREY,] Or, *at it*. See Is. xxxi. 4; Job iv. 11; xxxix. 1, 2.

VER. 23.—LABOUR,] Or, *his tillth service, husbandry*, as Gen. ii. 5.

VER. 24.—RICHES,] Or, *possessions*.

VER. 25.—WIDE OF SPACES,] Or, *of hands*, that is, broad and spacious, reaching out his arms on every side, Job xi. 9. A like phrase is of other spacious things, Gen. xxxiv. 21; Neh. vii. 4; Is. xxxiii. 21.

VER. 26.—LEVIATHAN,] Or, *the whale*, or the sea dragon. See Ps. lxxiv. 14; Job xl. 20, &c. TO PLAY,] Or, *playing in it*, as 'Behemoth and the beasts are said to play on the mountains,' Job xl. 15, which word is also used for conflict or fight, 2 Sam. ii. 14.

VER. 27.—LOOK ATTENTIVELY,] Or, *wait with hope*, so Ps. cxlv. 15. IN HIS TIME,] That is, *in due season*. See Ps. l. 3.

VER. 28.—OPENEST, &c.] That it, *givest freely*, as Deut. xv. 11.

VER. 29.—GATHEREST,] That is, *takest away*. See Ps. xxx. 9. TO THEIR DUST,] Their earth whereof they were made, Gen. 1. 24; iii. 19; Ps. cxlvi. 4. This is taken from Job xxxiv. 14, 15.

VER. 30.—RENEWEST,] By causing new creatures to come in place of the old, Eccl. i. 4, and restoring the estate of things decayed, Ezek. xxxvii.

VER. 31.—BE,] Or, *shall be for ever*. REJOICE,] In beholding the holy order and obedience of his creatures, and not repent or be sorry for the work of his hands, and destroy them, Is. lxxv. 19; Gen. vi. 5, 6.

VER. 32.—THEY SMOKE,] A sign of fear, Ex. xix. 18. So Ps. cxliv. 5.

VER. 33.—IN MY LIFE,] So long as I live. So Ps. lxxiii. 5; cxlvi. 2.

VER. 34.—SWEET SHALL BE,] That is, *delightful to me*, or, be it sweet, that is, acceptable to God.

VER. 35.—CONSUMED BE SINNERS,] Or, *they shall be consumed*; by sinners meaning men given to sin. See Ps. i. 1. HALLELUJAH,] That is, *praise ye Jah*, an Heb. phrase kept in the Gr., Rev. xix. 3, 6, and in other languages set sometimes in the beginning, sometimes in the end of psalms, but first used in this place; where consuming of

ners out of the earth, and wicked men *be* they no more ; my soul, bless thou Jehovah, Hallelujah.

sinner is mentioned, as in the New Testament, it is first used in Rev. xix., where the

destruction of Antichrist, the man of sin, is foretold.

PSALM CV.

An exhortation to praise God, and to seek out his works. 7. The story of God's providence over Abraham ; 16. Over Joseph ; 23. Over Jacob in Egypt ; 26. Over Moses delivering the Israelites ; 37. Over the Israelites brought out of Egypt, fed in the wilderness, and planted in Canaan.

¹ CONFESS ye to Jehovah, call on his name, make known his actions among the people. ² Sing ye to him, sing psalms to him, discourse of all his marvellous works. ³ Glory ye in the name of his holiness, let the heart of them that seek Jehovah rejoice. ⁴ Seek Jehovah and his strength, seek ye his face continually. ⁵ Remember ye his marvellous works that he hath done, his wonders, and the judgments of his mouth. ⁶ Seed of Abraham his servant, sons of Jacob his chosen ones. ⁷ He is Jehovah our God, his judgments are in all the earth. ⁸ He remembereth his covenant for ever, the word that he commanded to the thousandth generation. ⁹ Which he struck with Abraham, and his oath unto Isaac. ¹⁰ And stablished it to Jacob for a decree, to Israel for a covenant of eternity. ¹¹ Saying, To thee will I give the land of Canaan, the line of your

VER. 1.—CALL ON HIS NAME,] Or, *proclaim*, that is, preach his name. The first part of this Ps. is part of that which David appointed to laud the Lord with, when his ark was seated in Jerusalem, 1 Chron. xvi. 7, 8—22.

VER. 2.—DISCOURSE,] Or, *talk, meditate*.

VER. 3.—GLORY,] Or, *praise yourselves*; see Ps. xxxiv. 3.

VER. 4.—HIS STRENGTH,] That is, *his ark*, from whence God gave his oracles, Num. vii. 89; see Ps. lxxviii. 61. The Chald. paraphraseth thus, “Seek ye the doctrine of the Lord and his law.” HIS FACE,] His counsel and oracle. See the notes on Ps. xxvii. 8.

VER. 6.—OF ABRAHAM,] In 1 Chron. xvi. 13, it is ‘of Israel.’ HIS SERVANT,] This is meant of the seed as well as of Abraham, as the next words show; therefore the Gr. turneth it, “servants.”

VER. 8.—HE REMEMBERETH,] Therefore also *remember ye*, as it is written, 1 Chron. xvi. 15. THE WORD,] Or, *the matter*, the conditions of the covenant, and so the pro-

misses which for the more certainty are said to be ‘commanded,’ as in Ps. cxxxiii. 3.

VER. 11.—LAND OF CANAAN,] The son of Cham, the son of Noah, who was cursed by his grandfather, and made a servant to his brethren, Gen. ix. 18, 22, 25. This Canaan had eleven sons, heads of their families, Gen. x. 15, 20, they seated in the lesser Asia in a goodly country, having the great sea westward, the river Jordan, Syria, and Arabia, eastward, the wilderness on the south, and the mounts of Lebanon on the north. It was the pleasantest of all lands, and flowed with milk and honey, Ezek. xx. 6. It had store of rivers and fountains, of corn, and wine, and oil, and mines; of mountains and valleys, watered with the rain of heaven, and cared for of God continually, Deut. viii. 7, 8, 9; xi. 10—12. This land God promised Abraham to give unto his seed, Gen. xii. 6, 7; xiii. 15, 17. See also the Notes on Ps. xxv. 13. THE LINE,] That is, the portion of your patrimony measured as by line. See Ps. xvi. 6.

inheritance. ¹² When they were men (*few*) of number, very few, and strangers in it. ¹³ And walked about from nation to nation, from *one* kingdom to another people. ¹⁴ He suffered not *any* man to do them wrong, but reprov'd kings for them. ¹⁵ Touch not mine anointed, and to my prophets do no evil. ¹⁶ And he called a famine upon the land, he brake all the staff of bread. ¹⁷ He sent before them a man, Joseph was sold for a servant. ¹⁸ They afflicted his feet with fetters, his soul entered the iron. ¹⁹ Until the time his word came; the saying of Jehovah tried him. ²⁰ The king sent and loosed him, the ruler of the people, and released him. ²¹ He put him lord of his house, and ruler of all his possession. ²² To bind his princes to his soul, and make wise his elders. ²³ And Israel came into Egypt, and Jacob sojourn'd in the land of Cham. ²⁴ And he increased his people greatly, and made them stronger than their distressers. ²⁵ He turned their heart to hate his people,

VER. 12.—WHEN THEY WERE,] In 1 Chron. xvi. 19 it is, *when ye were*. MEN OF NUMBER,] That is, *a few men*, soon numbered; so Gen. xxxiv. 30; Deut. iv. 27. The contrary is, without number, or innumerable, Ps. cxlvii. 5.

VER. 13.—FROM NATION TO NATION,] Up and down in the land of Canaan, where were seven mighty nations, Deut. vii. 1. How there the patriarchs walked as strangers, see Gen. xii. 8—10; xiii. 18; xx. 1; xxiii. 4; xxvi. 1, 23; xxxiii. 19; xxxv. 1, &c. Heb. xi. 9, 13.

VER. 14.—WRONG,] Or, *to oppress them*. REPROVED KINGS,] Plagu'ing Pharaoh, Gen. xii. 17, threatening Abimelech, Gen. xx. 3.

VER. 15.—ANointed,] Men consecrated to me by the oil of the Spirit. See 1 John ii. 20, 27. PROPHETS,] So Abraham is called, Gen. xx. 7. See Ps. lxxiv. 9.

VER. 16.—CALLED FAMINE,] That is, effectually brought it; so 2 Kings viii. 1. The contrary hereof is, 'to call for corn,' Ezek. xxxvi. 29. THE LAND,] Of Canaan, Egypt, and other countries, Gen. xli. 54, &c. STAFF,] Or, *stay, stabiliment*, so bread is called, Lev. xxvi. 26; Ezek. iv. 16; for 'it upholdeth man's heart,' Ps. civ. 15.

VER. 17.—A MAN,] Heb. *Ish, a nobleman*. See Ps. xlix. 3. The Chald. saith, "a wise man." FOR A SERVANT,] *For a slave*, by his brethren to the Ishmaelites, and by them to the Egyptians, Gen. xxxvii. 28, 36.

VER. 18.—HIS SOUL ENTERED,] Or, as the Gr. saith, *passed through the iron*, that is, he (his body) was laid in irons when he was cast into prison most unjustly, Gen. xxxix. 20, and there he was in peril of his life. OF SOUL,] See Ps. xvi. 10.

VER. 19.—HIS WORD CAME,] That is, the

word spoken of him was fulfilled, which God had showed Joseph in a dream touching his advancement, Gen. xxxvi. 5—10; xlii. 9. So *coming* is for *fulfilling*, Jer. xvii. 15; 1 Sam. ix. 6; Job vi. 8. TRIED,] Or, *fin'd him*, by trying as in fire his faith and patience in afflictions, as 1 Pet. i. 7. See Ps. xii. 7.

VER. 20.—THE KING,] *Pharaoh* (for that Joseph interpreted his dreams) set him out of prison, a ruler over the land. See Gen. xli. 14, &c.; xlv. 8.

VER. 22.—TO BIND,] That is, inform and govern as subjects. See Ps. ii. 3. TO HIS SOUL,] *To his will or pleasure*, see Ps. xxvii. 12, so as without him 'no man shall lift up his hand or his foot (that is, attempt to do any thing) in all the land of Egypt,' Gen. xli. 40, 44. Or, "with his soul," that is, "with himself," as the Gr. expoundeth it, "to nurture his princes as himself," which may mean to inform them in virtue, wisdom, &c., wherein himself excelled, Gen. xli. 38, 39. *With* is sometimes used for *as*, Ps. cii. 4, and *the soul* for *one's self*. See Ps. xvi. 10. The words following seem to favour this exposition. HIS ELDERS,] Or, *senators*, the king's nobles and counsellors, Gen. i. 7.

VER. 23.—CAME INTO EGYPT,] Being sent for by Pharaoh, and encouraged thereto by God himself, Gen. xlv. 17—20; xlv. 3, 4. OF CHAM,] The father of Mizraim or Egypt. See Ps. lxxviii. 51.

VER. 24.—INCREASED,] *Made them fruitful*, that the land was soon full of them, Ex. i. 7, 9.

VER. 25.—TO DEAL CRAFTILY,] Or, *conspire guilefully* for their destruction, as Gen. xxxvii. 18. Pharaoh and his people fretting at Israel's prosperity, thought to work wisely

to deal craftily with his servants. ²⁶ He sent Moses his servant, Aaron whom he had chosen. ²⁷ They put among them the words of his signs and wonders in the land of Cham. ²⁸ He sent darkness and made it dark, and they turned not rebellious *against* his word. ²⁹ He turned their waters to blood, and slew their fish. ³⁰ Their land abundantly brought forth frogs, in the privy chambers of their kings. ³¹ He said, and there came a mixed swarm, lice in all their border. ³² He gave their showers *to be* hail, fire of flames in their land. ³³ And smote their vine and their fig-tree, and brake the trees of their border. ³⁴ He said, and the grasshopper came, and the caterpillar, even without number. ³⁵ And did eat up all the herbs in their land, and did eat up the fruit of their ground. ³⁶ And he smote all the first-born in their land, the beginning of all their strength. ³⁷ And he brought forth them with silver and gold, and none among their tribes *was* feeble. ³⁸ Egypt rejoiced when they went out, for the dread of them had-fallen upon them. ³⁹ He spread a cloud for a covering, and a fire to enlighten the night. ⁴⁰ They asked, and he brought the quail, and with the bread of heaven he satisfied them. ⁴¹ He opened the rock, and the waters flowed out, they went in dry places *like* a river. ⁴² For he remembered the word of his holiness to Abraham his servant. ⁴³ And brought forth his people with joy, his chosen with shouting

with them when they plotted their ruin, Ex. i. 9—12, &c.

VER. 26.—HAD CHOSEN,] To be Moses' mouth to the people, and prophet to Pharaoh, Ex. iv. 12, 14, 16; vii. 1, 2, &c.

VER. 27.—WORDS OF HIS SIGNS,] The signs which he spake and commanded, together with the doctrine and use of them for letting of Israel go. See Ex. vii. 1—3, &c. Or, words of signs, as words of song, Ps. cxxxvii. 3, are signs and songs; so Ps. cxlv. 5.

VER. 28.—DARKNESS,] The ninth plague of Egypt, where was black darkness in all the land for 'three days, that no man saw another, nor rose from the place where he was, Ex. x. 22, 23. TURNED NOT REBELLIOUS,] Or, *they disobeyed not*, (see Ps. v. 11) that is, his words (or word) were not disobeyed or changed, but effected as God had spoken. See a like phrase noted on Ps. xlix. 15. Or, they may be referred to Moses and Aaron, who performed the things commanded them, though with danger to them.

VER. 29.—TO BLOOD,] The first of the ten plagues, Ex. vii. See Ps. lxxviii. 44.

VER. 30.—FROGS,] The second plague, Ex. viii. 3, 6; Ps. lxxviii. 45. KINGS,] Pharaoh and his princes; so Is. xix. 2.

VER. 31.—SWARM,] *Of flies or beasts*. See Ps. lxxviii. 45. This was the fourth plague, Ex. viii. 21. LICE,] The third

plague. 'All the dust of the land was lice, and went upon man and beast,' Ex. viii. 17.

VER. 32.—SHOWERS,] Of rain, instead whereof they had hail, the seventh plague, Ex. ix. See Ps. lxxviii. 47. OF FLAMES,] That is, sorely flaming and blasting; never was the like there seen, Ex. ix. 24.

VER. 33.—TREE,] For *trees*, so after ver. 34, 40, and often. See Ps. xxxiv. 8.

VER. 34.—GRASSHOPPER,] Or, *locust*, the eighth plague, Ex. x. See Ps. lxxviii. 46.

VER. 36.—THE FIRST BORN,] The tenth plague, whereof see Ps. lxxviii. 51.

VER. 37.—FEEBLE,] *Ready to fall through weakness*, there being an army of six hundred thousand men, Ex. xii. 37; xiii. 18. A like promise is made to the Church, Is. xxxiii. 24.

VER. 38.—DREAD OF THEM,] That is, of death for their sakes, so that they forced them out, and gave them treasures, Ex. xii. 33, 35. See the like speech, Esth. viii. 17; ix. 2.

VER. 39.—A FIRE,] That they might travel night and day towards the promised land, Ex. xiii. 21; Ps. lxxviii. 14.

VER. 40.—QUAIL,] That is, quails which for their lust he gave them, Num. xi. Compare Ps. lxxviii. 27, 28. BREAD,] *Manna*, whereof see Ps. lxxviii. 24, 25; Ex. xvi.

VER. 41.—THE ROCK,] At Rephidim,

joy. ⁴⁴ And gave to them the lands of the heathen, and they possessed the labour of the people. ⁴⁵ That they might observe his statutes and keep his laws, Hallelu-jah.

Ex. xvii., and at Kadesh, Num. xx. A RIVER,] So that 'the people and their beasts drank,' Num. xx. 11; and for this the wild beasts, dragons, ostriches, honoured God, Is. xliii. 20. This mercy is applied to other times, Is. xlviii. 21.

VER. 44.—HEATHEN,] The seven nations, whereof see Ps. lxxviii. 55.

VER. 45.—KEEP HIS LAWS,] The end of all God's mercies was, that he might be glorified in his people's obedience. See Ex. xix. 4—6; Deut. xli. 40; vi. 21—25.

P S A L M C V I.

The psalmist exhorteth to praise God. 4. He prayeth for pardon of sin, as God did with the fathers. 7. The story of the people's rebellion, and God's mercies. 47. He concludeth with prayer and praise.

¹ HALLELU-JAH; confess ye to Jehovah, for *he is good*, for his mercy *endureth* for ever. ² Who can express the powers of Jehovah, can cause to hear all his praise? ³ O blessed *are* they that keep judgment, *is* he that doth justice in all time. ⁴ Remember me, Jehovah, with the favourable acceptance of thy people; visit me with thy salvation. ⁵ To see the good of thy chosen, to rejoice with the joy of thy nation, to glory with thy inheritance. ⁶ We have sinned with our fathers, we have done crookedly, we have done wickedly.

⁷ Our fathers in Egypt did not prudently mind thy marvellous *works*; they remembered not the multitude of thy mercies, but turned rebellious at the sea, at the Red sea. ⁸ Yet he saved them for his name's sake, to make known his power. ⁹ And he rebuked the Red sea, and it was dried up; and he led them in the deeps

VER. 2.—THE POWERS,] That is, *the powerful works*, such as after follow, ver. 8, &c. Thus also were Christ's miracles named, Matt xi. 20, 21. So after, *praise for praiseworthy acts*. CAUSE TO HEAR,] That is, *sound forth, or display*, so as it may be heard, so Ps. xxvi. 7.

VER. 4.—VISIT ME,] That is, come and bestow thy salvation, (help or deliverance) upon me. See Ps. viii. 5, and compare herewith Luke i. 68, 69.

VER. 5.—TO SEE,] *That I may see or enjoy*. See the Notes on Ps. xxvii. 4. TO GLORY,] Or, *boast joyfully*. See Ps. xxxiv. 3. THY INHERITANCE,] That is, the people whom thou inheritest. See Ps. xxviii. 9.

VER. 6.—SINNED WITH OUR FATHERS,] This confession agreeth with the law, Lev.

xxvi. 40, and with the practices of other godly, Jer. iii. 25; Dan. ix. 5.

VER. 7.—TURNED REBELLIOUS,] The Gr. saith, *provoked to bitterness*. See Ps. v. 11. By the Red sea the Israelites distrusted God, and murmured against Moses, Ex. xiv. 11, 12, yet there he saved them, ver. 15, 16, &c. THE RED SEA,] So the New Testament calleth it in Gr., Heb. xi. 29; but the Hebrew is the "sea sulph," that is, "the sea of sedge," or "sea weeds," which grew therein.

VER. 9.—HE REBUKED,] That is, powerfully repressed the waves, &c. See the like, Nah. i. 4; Is. l. 2; Matt. viii. 26; Ps. xviii. 16. IN THE DEEPS,] Israel went in the bottom of the Red sea on dry ground, the deep waters being as walls on each hand of

as *in* the wilderness. ¹⁰ And he saved them from the hand of the hater, and redeemed them from the hand of the enemy. ¹¹ And the waters covered their distressers, one of them was not left. ¹² And they believed in his words, they sang his praise.

¹³ They made haste, they forgot his works, they waited not for his counsel. ¹⁴ But lusted *with* lust in the wilderness, and tempted God in the desert. ¹⁵ And he gave to them their request, and sent leanness into their soul.

¹⁶ And they envied at Moses in the camp, at Aaron the holy one of Jehovah. ¹⁷ The earth opened and swallowed up Dathan, and covered over the congregation of Abiram. ¹⁸ And a fire burned in their congregation, a flame burnt up the wicked.

¹⁹ They made a calf in Horeb, and bowed themselves to a molten *idol*. ²⁰ And turned their glory into the form of an ox that eateth grass. ²¹ They forgot God their Saviour, that did great *things* in Egypt. ²² Marvellous *works* in the land of Cham, fearful *things* by the Red sea. ²³ And he said to abolish them; had not Moses, his chosen, stood in the breach before him, to turn his wrathful heat from destroying *them*.

²⁴ And they contemptuously refused the land of desire, they believed not his word. ²⁵ But murmured in their tents, they heard not the voice of Jehovah. ²⁶ And he lifted up his hand to them,

them, Ex. xiv. 21, 22, 29. See also Is. lxiii. 11—13.

VER. 10.—THE HATER,] Pharaoh and his host that pursued them, Ex. xiv. 23, 24, 30.

VER. 12.—THEY SANG,] As is expressed, Ex. xv.

VER. 14.—WITH LUST,] That is, greedily, even weeping for desire of flesh to eat, and loathing manna, Num. xi. 4, 6.

VER. 15.—LEANNESS,] A sudden plague, whereby the souls or lives of the fattest of them were taken away. See Ps. lxxviii. 30, 31; also Is. x. 16.

VER. 16.—THE HOLY ONE,] Sanctified of the Lord to the work of the priesthood, Ex. xxix. 44; Lev. viii. 12, &c., which Korah with other Levites envied, opposing their own holiness, Num. xvi. 1, 3, 5.

VER. 17.—DATHAN,] And Abiram, princes, with their families and all their goods went down alive into hell, Num. xvi. 32, 33.

VER. 18.—THE WICKED,] Two hundred and fifty men that would burn incense to the Lord, were burnt with fire from the Lord, Num. xvi. 35. Korah was the chief of them.

VER. 19.—IN HOREB,] A mount in the wilderness called 'the mountain of God,' Ex. iii. 1; 1 Kings xix. 8; for there God gave his law, and made a covenant with them, Deut. iv. 10; v. 2; but while Moses was with God in the mount, they made them-

selves 'a god of gold,' Deut. ix. 8, 9—12; Ex. xxxii. 1, 4, 31. It was called also 'Sinai,' Ps. lxxviii. 9, of bushes that there grew, and Horeb of the dryness, for it was a waterless desert, Deut. viii. 15.

VER. 20.—THEIR GLORY,] That is, their God. So Jer. ii. 11. Thus did they like the heathens, Rom. i. 23. FORM,] *Pattern*, *structure*, or *type*, as the apostle calleth it in Gr., Heb. viii. 5, from Ex. xxv. 40.

VER. 23.—TO ABOLISH,] Or, *that he would destroy them*, and put out their name from under heaven, as is expressed, Deut. ix. 13, 14. IN THE BREACH,] *In the gap* which their sin had opened for God as an enemy to enter and destroy them. A similitude taken from war, when by a breach in the wall, the enemy entereth the city. So Ezek. xiii. 5; xxii. 30. But Moses' earnest prayer stopped this breach, Ex. xxxii. 11—14. DESTROYING,] Heb. *corrupting*, that is, consuming them. See Ps. lvii. 1.

VER. 24.—LAND OF DESIRE,] *The pleasant land of Canaan*, which was to be desired for the pleasures and profits of it above all other countries, Ezek. xx. 6; Deut. xi. 11, 22. This land they through unbelief refused to take possession of, Num. xiv. 1, 2, 3, &c.; Heb. iii. 19. So 'meat of desire' is 'dainty meat,' Job xxxiii. 20.

VER. 26.—HIS HAND,] That is, *sware*, (as the Chald. explaineth) for so 'lifting up the

to fell them in the wilderness. ²⁷ And to fell their seed among the heathen, and to fan them in the land.

²⁸ And they were joined to Bal-pehor, and did eat the sacrifices of the dead. ²⁹ And moved indignation by their actions, and the plague brake in upon them. ³⁰ And Phineas stood and executed judgment, and the plague was restrained. ³¹ And it was counted to him for justice to generation and generation for ever.

³² And they caused fervent wrath at the waters of Meribah, and evil was to Moses for their sake. ³³ For they bitterly provoked his Spirit, and he pronounced *it* with his lips. ³⁴ They abolished not the people which Jehovah had said unto them. ³⁵ But mixed themselves among the heathen, and learned their works. ³⁶ And served their idols, and they were to them for a snare. ³⁷ And they sacrificed their sons and their daughters to devils. ³⁸ And shed innocent blood, the blood of their sons and of their daughters, whom they sacrificed to the idols of Canaan; and the land was

hand' often signifieth, as Gen. xiv. 22; Rev. x. 5, 6; Deut. xxxii. 40; Neh. ix. 15. How God sware against this people, see Num. xiv. 21, 23; Ps. xcv. 11.

VER. 27.—TO FAN,] That is, *scatter*. See Ps. xlv. 12; Ezek. xx. 23.

VER. 28.—WERE JOINED,] Or, *coupled*, yoked unequally with infidels, which the apostle forbiddeth, 2 Cor. vi. 14. BAAL-PEHOR,] The God of Moab and Midian, to whom by Balaam's counsel Israel joined, Num. xxv. 3; xxxi. 16; Rev. ii. 14. Baal signifieth a lord, master, husband, or patron. Pehor was the name of a mountain where this god was worshipped, and had a temple named Beth-pehor, Num. xxiii. 28; Deut. iii. 29. Baal was a common name whereby the heathens called their gods, 2 Kings i. 2; Judges viii. 33; and so Israel also called the true God, Hos. ii. 16; but for the shameful abuse of God's worship, the scriptures turn *Baal*, a lord, into *bosheth*, a shame, as Jerub-bosheth, 2 Sam. xi. 21, for Jerub-baal, (or Gedeon) Judges viii. 35; ix. 1. ISH-BOSHETH,] 2 Sam. ii. 10, or *Esh-baal*, 1 Chron. viii. 33. MEPHI-BOSHETH,] 2 Sam. ix. 10, or *Merib-baal*, 1 Chron. viii. 34. So the Gr. in 1 Kings xviii. 25, for Baal hath *aîschunes*, that is, shame. Hereupon the prophet saith, 'they went to Baal-pehor, and separated themselves unto that shame (bosheth),' Hos. ix. 10; and so Jeremiah calleth the idols 'shame,' or 'confusion,' Jer. iii. 24; xi. 13. THE DEAD,] Idols that have no life or breath, and so are opposed to the living God, Jer. x. 5, 10; 1 Thess. i. 9.

VER. 29.—BRAKE IN,] With violence killing 24,000 men, Num. xxv. 9.

VER. 30.—PHINEAS,] Nephew of Aaron

the priest, he being zealous for the Lord, thrust through with a spear Zimri and Cozbi, that wrought abomination, Num. xxv. 7, 8, &c.

VER. 31.—FOR JUSTICE,] For a just action, though done without ordinary authority, and God rewarded him for it, Num. xxv. 11, 12, 13.

VER. 32.—MERIBAH,] That is, *contention*, where 'they strove with the Lord,' Num. xx. 13. See Ps. xc. 8. EVIL WAS,] God's displeasure towards Moses, who uttering his anger, was for it deprived of coming into the land of Canaan, Num. xx. 12; Deut. iii. 25, 26.

VER. 34.—THE PEOPLES,] The heathen in Canaan, as is noted, Judges i. 21, 27, 29, —31, 33, though God commanded them, Ex. xxiii. 32, 33.

VER. 36.—IDOLS,] Or, *images*, named in Heb. of the curious labour spent in framing and serving them, Jer. x. 9; Is. xlv. 9, 12, 13, 15, or of sorrows that they bring to such as worship them, Ps. xvi. 4. Sometimes they are called gods, 2 Sam. v. 21, compared with 1 Chron. xiv. 12. A SNARE,] *A scandal*, (as the Gr. saith) whereby they fell into miseries, Judges ii. 12—15; Ex. xxiii. 33.

VER. 37.—DEVILS,] The idols fore-mentioned, whereby devils are worshipped and not God, as 1 Cor. x. 19, 20; Rev. ix. 20; 2 Chron. xi. 15; Deut. xxxii. 17; Lev. xvii. 7. *Devils* here are called *shedim*, wasters, in opposition to *Shaddai*, God Almighty, Ps. lxxviii. 15.

VER. 38.—WITH BLOODS,] That is, *with bloodshed* as the Chald. expounds it, "with sin of murder."

impiously distained with blood. ³⁹ And they defiled *themselves* by their works, and whored by their practices. ⁴⁰ And the anger of Jehovah was kindled against his people, and he abhorred his inheritance. ⁴¹ And he gave them into the hand of the heathens, and their haters ruled over them. ⁴² And their enemies oppressed them, and they were humbled under their hand. ⁴³ Many times did he deliver them, and they bitterly provoked by their counsel; and were brought down by their iniquity. ⁴⁴ Yet he saw when distress *was* on them, when he heard their cry. ⁴⁵ And he remembered toward them his covenant, and repented according to the multitude of his mercies. ⁴⁶ And gave them tender mercies, before all that led them captives.

⁴⁷ Save thou us, Jehovah our God, and gather us from the heathen, for to confess unto the name of thine holiness, to glory in thy praise. ⁴⁸ Blessed *be* Jehovah, God of Israel, from eternity and unto eternity; and let all the people say, Amen, Hallelu-jah.

VER. 39.—WHORED,] Committed spiritual whoredom, that is, idolatry. See Ps. lxxiii. 27; Judges ii. 17; Ezek. xxiii. 7, 37.

VER. 42.—THEIR HATERS,] The heathen round about, as was prophesied, Lev. xxvi. 17, and fulfilled, Judges iii. 8, 14; iv. 2; vi. 1; x. 7—9; xiii. 1.

VER. 43.—MANY TIMES,] By Ehud, Barak, Gideon, Jephthah, Samson, &c, Judges iii.; iv.; vii.; xi.; xv.; Neh. ix. 28, 30. By

THEIR COUNSEL.] That is, purposely and advisedly, as 1 Chron. xii. 19.

VER. 46.—GAVE THEM,] That is, procured mercy (or favour) towards them.

VER. 47.—FROM THE HEAVENS,] Among whom diverse Israelites were scattered by reason of their often troubles at home. So 1 Chron. xvi. 35, 36. TO GLORY,] *That we may glory or commend ourselves.*

THE FIFTH BOOK.

PSALM CVII.

The psalmist exhorteth the redeemed, in praising God, to observe his manifold providence, 4 over travellers, 10 over captives, 17 over sick men, 23 over seamen, 33 and in divers varieties of life.

¹ CONFESS ye to Jehovah, for *he is* good; for his mercy *endureth* for ever. ² Let the redeemed of Jehovah say *it*, whom he hath redeemed from the hand of the distresser. ³ And gathered them out of the lands, from east and from west, from north and from the

THE FIFTH BOOK,] See Ps. xlii. 1.

VER. 2.—WHOM HE HATH,] Or, *that he hath redeemed them.* OF THE DISTRESSER,] Or, *of distress.*

VER. 3.—THE SEA,] That is, *the south.*
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where the Red sea was situated from Judea, (as the Chald. explaineth it, "the southern sea,") for the main sea was westward, Jos. xxiii. 4, and so is often used for the west.

sea. ⁴ They wandered in the wilderness, in the desert without way; they found not a dwelling city. ⁵ Hungry and also thirsty, their soul was overwhelmed in them. ⁶ And they cried unto Jehovah in their distress; he rid them free out of their anguish. ⁷ And he led them in a right way, for to come unto a dwelling city. ⁸ Let them confess to Jehovah his mercy, and his marvellous *works* to the sons of Adam. ⁹ For he hath satisfied the thirsty soul, and filled the hungry soul with good.

¹⁰ They that sit in darkness and the shadow of death, bound in affliction and iron. ¹¹ Because they turned rebellious against the words of God, and despised the counsel of the Most High. ¹² And he humbled their heart with molestation; they stumbled down, and *there was* no helper. ¹³ And they cried unto Jehovah in their distress; he saved them out of their anguish. ¹⁴ He brought them forth from darkness, and shadow of death, and brake their bands. ¹⁵ Let them confess to Jehovah his mercy, and his marvellous *works* to the sons of Adam. ¹⁶ For he hath broken the doors of brass, and hewed asunder the bars of iron.

¹⁷ Fools, for the way of their trespass, and for their iniquities are afflicted. ¹⁸ Their soul abhorreth all meat, and they approach to the gates of death. ¹⁹ And they cry unto Jehovah in their distress; he saveth them out of their anguish. ²⁰ He sendeth his word and healeth them, and delivereth from their corruptions. ²¹ Let them confess to Jehovah his mercy, and his marvellous *works* to the sons of Adam. ²² And let them sacrifice the sacrifices of confession, and tell his works with shouting.

²³ They that go down to the sea in ships, that do *their* labour in

VER. 4.—DESERT WAY,] Heb. *desert of way*, meaning, *where no way was*, as ver. 40. See also Isa. xliii. 19. This estate figureth out men's dispersion among the people of the world, Ezek. xx. 35, 36, when men are without the law, Rom. ii. 14. DWELLING CITY,] Heb. *city of habitation* or *seating*, so ver. 7, 36, that is, no harbour or place of refreshing, for wild and venomous beasts only haunted there, Jer. ii. 6; Deut. viii. 15. Compare also Eccl. x. 15; Gen. xxi. 14—16.

VER. 5.—OVERWHELMED,] *Fainted*. See Ps. lxi. 3.

VER. 7.—CITY,] This the Chald. expoundeth of "Jerusalem."

VER. 9.—WITH GOOD,] Or, *good things*, as the Gr. explaineth it. See Ps. lxxv. 5; Luke i. 53.

VER. 10.—SHADOW OF DEATH,] That is, terrible darkness, meaning hereby sore afflictions in body and soul. See Ps. xxiii. 4; Is. xlix. 9; ix. 2; Matt. iv. 15; Luke i. 79. AFFLICTION,] As with cords and fetters. See Job xxxvi. 8, 9, &c.

VER. 16.—BARS,] That is, all the most strong hindrances. So Is. xlv. 2.

VER. 17.—FOOLS,] Evil disposed persons, so named of their unadvised rashness. See Ps. xxxviii. 6. ARE AFFLICTED,] Or, *bring affliction on themselves*.

VER. 18.—SOUL,] That is, *appetite*. See the like in Job xxxiii. 20, and the contrary in Ps. lxxviii. 18. GATES,] That is, imminent peril of death. See Ps. ix. 14; Job xxxiii. 22.

VER. 20.—HEALETH THEM,] Example in Hezekiah, 2 Kings xx. i. 4, 5, 7, and the contrary in Asa, 2 Chron. xvi. 12, 13, for God 'woundeth and healeth,' Deut. xxii. 39; Hos. vi. 1; Job xxxiii. 19, 24. CORRUPTIONS,] That is, *corrupting diseases*, or *corrupting graves*, whereinto they are ready to come. See Ps. vii. 16; Job xxxiii. 28, 30.

VER. 22.—OF CONFESSION,] That is, *thank-offerings*. See Ps. l. 14.

VER. 23.—DO LABOUR,] That is, occupy or get their living. So Rev. xviii. 17.

the many waters; ²¹ They do see the works of Jehovah, and his marvellous acts *in* the deep. ²⁵ For he saith, and raiseth up the stormy wind; and it lifteth up the waves thereof. ²⁶ They mount up to the heavens, they go down to the deeps; their soul in evil melteth away. ²⁷ They reel and stagger like a drunken *man*, and all their wisdom is swallowed up. ²⁸ And they cry unto Jehovah in their distress, and he bringeth them out from their anguish. ²⁹ He setteth the storm to a silent calm, and the waves thereof are quiet. ³⁰ And they rejoice because they are stilled, and he leads them into the haven of their desire. ³¹ Let them confess to Jehovah his mercy, and his marvellous *works* to the sons of Adam. ³² And let them exalt him in the church of the people, and praise him in the sitting of the elders. ³³ He putteth rivers to a wilderness, and issues of waters to a thirstiness. ³⁴ A land of fruit to saltiness, for the evil of them that dwell therein. ³⁵ He putteth the wilderness to a pool of waters, and the land of drought to issues of waters. ³⁶ And seateth there the hungry, and they firmly prepare a dwelling city. ³⁷ And sow the fields, and plant vineyards; and they yield fruitful revenue. ³⁸ And he blesseth them, and they are multiplied greatly; and their cattle he diminisheth not. ³⁹ And they are diminished and bowed down, by restraint, evil, and sorrow. ⁴⁰ He poureth contempt on bounteous princes, and maketh them err in deformed wilderness without way. ⁴¹ And raiseth up

VER. 25.—RAISETH UP,] Or, *maketh stund*, which noteth also the continuance of the storm. See an example, Jon. i. 4.

VER. 29.—HE SETTETH,] Or, *restoreth firm*. See Matt. viii. 26; John i. 15.

VER. 30.—BECAUSE THEY,] Or, *when they*, that is, *the waves*.

VER. 32.—THE SITTETH,] Or, *the assize*, (*session*) of the elders or senators, the governors of the people, whom the Chald. calleth 'wise men.' And from this psalm, and this verse of it, the Heb. have this canon, "Four must confess," (unto God); "the sick when he is healed, the prisoner when he is released out of bonds; they that go down to sea, when they are come up (to land); and wayfaring men, when they are come to the inhabited land. And they must make confession before ten men, and two of them wise men, (Ps. cvii. 32.) And the manner of confessing and blessing is thus: He standeth among them, and blesseth the Lord, the King eternal, that bounteously rewardeth good things unto sinners," &c. Maimony in Misneh, Treat. of Blessings, chap. x. sect. 8.

VER. 33.—HE PUTTETH RIVERS,] That is, he turneth watery fruitful places to a dry barren desert. Rivers here (as waters in Is. xxxii. 20; Eccl. xi. 1) are put for most fertile grounds, as *wilderness* for a dry barren

ground, Deut. viii. 15. ISSUES,] That is, places where water-springs are. THIRSTINESS,] That is, a thirsty dry land.

VER. 34.—SALTNESS,] That is, a salt barren land. So Jer. xvii. 6; Job xxxix. 6; for salt causeth barrenness, Deut. xxix. 23; Judges ix. 45. The Chald. paraphraseth, "The fruitful land of Israel he layeth waste like Sodom, which was overthrown for the evil of them that dwelt therein."

VER. 35.—LAND OF DROUGHT,] That is, a dry barren land. Compare Is. xli. 18.

VER. 37.—YIELD FRUITFUL REVENUE,] Heb. *make fruit of revenue*, or *increase*. See Ps. i. 3.

VER. 39.—AND THEY ARE,] That is, and again, when he curseth them, they are minished, &c. The contrary to the former, *blesseth*, is to be understood, as in the law, Deut. xxviii. 4, 18. Or, as the Chald. expoundeth it, "And when they sin, they are diminished." RESTRAINT,] Either of liberty by imprisonment, as Is. liii. 8, or of any blessing.

VER. 40.—CONTEMPT,] A base contemptible estate, So Job xii. 21. DEFORMED WILDERNESS,] Or, *wild ground*, *unordered*. So Job xii. 24.

VER. 41.—RAISETH UP,] Or, *setteth in a high place safely*. So 1 Sam. ii. 8; Ps. cxlii. 7, 8.

the needy from afflicting poverty, and putteth *his* families as a flock.
⁴² The righteous shall see and rejoice, and all injurious evil stop her mouth. ⁴³ Who *is* wise and will observe these *things*; and they shall understand the mercies of Jehovah.

VER. 42.—ALL INJURIOUS EVIL,] That is, all evil persons that deny God's providence, or blame his administration, shall have their mouths stopped. So Job v. 16; and so *pride* is for *proud persons*, Ps. xxxvi. 12.

VER. 43.—WHO IS WISE ?] A complaint

how few there be that mark these things, and an intimation that every wise man will observe them. So Hos. xiv. 10; Jer. ix. 12. AND THEY SHALL,] Or, as before, who will understand.

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### P S A L M C V I I I.

*David encourageth himself to praise God. 6. He prayeth for God's assistance according to his promise. 11. His confidence in God's help.*

<sup>1</sup> A song, a psalm of David.

<sup>2</sup> O GOD, mine heart *is* firmly prepared; I will sing and sing psalms, yea, *with* my glory. <sup>3</sup> Raise up psaltery and harp; I will raise up *at* the day dawning. <sup>4</sup> I will confess thee among the people, O Jehovah, and will sing psalms to thee among the nations. <sup>5</sup> That thy mercy *is* great above the heavens, and thy truth unto the skies. <sup>6</sup> Be thou exalted over the heavens, O God, and over all the earth thy glory. <sup>7</sup> That thy beloved may be delivered; save thou *with* thy right hand, and answer me. <sup>8</sup> God spake by his holiness, I will be glad; I shall divide Shechem, and measure the valley of Succoth. <sup>9</sup> Gilead *shall be* mine, Manasseh mine, and Ephraim the strength of mine head; Judah *shall be* my law-giver. <sup>10</sup> Moab my washing-pot, over Edom I shall cast my shoe, over Palestina I will shout. <sup>11</sup> Who will lead me along to the city of strong defence? who will conduct me into Edom? <sup>12</sup> *Wilt not thou*, O God, *which* hadst cast us away; and wouldst not go forth, O God, in our hosts? <sup>13</sup> O give thou us help from distress, for false vanity *is* the salvation of man. <sup>14</sup> Through God we shall do valiantness; and he will tread down our distressers.

VER. 2.—YEA, WITH MY GLORY,] That is, *with my soul and tongue*, (as Ps. xvi. 9) or, *yea, my glory* to wit, *shall sing*. This psalm is composed of the fifty-seventh psalm, from the eighth verse to the end, and of the sixtieth psalm, from the seventh verse to the end. See the Annot. there.

VER. 7.—ANSWER ME,] Or, *us*. See Ps. lx. 7, &c.

VER. 14.—VALIANTNESS,] That is, *valiantly*, and so prevail, as Balaam prophesied, Num. xxiv. 18.

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PSALM CIX.

David, complaining of his slanderous enemies, under the person of Judas, devoteth them. 16. He sheweth their sin. 21. Complaining of his own misery, he prayeth for help. 29. He promiseth thankfulness.

¹ To the master of the music, a Psalm of David.

O GOD of my praise, cease not as deaf. ² For the mouth of the wicked one, and the mouth of deceit are opened against me; they have spoken with me *with* a tongue of falsehood. ³ And *with* words of hatred have they compassed me about, and warred against me without cause. ⁴ For my love they are adversaries to me, and I (*give myself to*) prayer. ⁵ And they put upon me evil for good, and hatred for my love. ⁶ Set in office over him the wicked one, and let the adversary stand at his right hand. ⁷ When he shall be judged, let him go forth wicked, and his prayer be to sin. ⁸ Let his days be few, his office let another take. ⁹ Let his sons be fatherless, and his wife a widow. ¹⁰ And let his sons wandering wander and beg, and seek out of their desolate places. ¹¹ Let the creditor insuare all that he hath, and let strangers make spoil of his labour. ¹² Let there be none extending mercy to him, and let there be none shewing favour to his fatherless children. ¹³ Let his posterity be (*appointed*) to cutting off: in the generation next after let his name be wiped out. ¹⁴ Let the iniquity of his fathers be remembered of Jehovah, and the sin of his mother be not wiped out. ¹⁵ Let them be before Jehovah continually, and he cut

VER. 1.—OF MY PRAISE,] That is, *which are praised of me*, as Ps. xxii. 4, or, which praisest and justifiest me against the calumnies of mine enemies, 2 Cor. x. 18; Rom. ii. 29; Num. xii. 7, 8. CEASE NOT.] Or, *be not silent*. See Ps. xxviii. 1. OF DECEIT,] That is, *the deceitful men*, as the Gr. explaineth it. So *pride for proud person*, Ps. xxxvi. 12. ARE,] Or, *have opened*, to wit, themselves.

VER. 4.—AND I PRAYER,] To wit, *I made or gave myself to prayer*, (as the Gr. and Chald. saith) “I prayed,” or, “I am a man of prayer.” So ‘I peace,’ Ps. cxx. 7.

VER. 6.—SET IN OFFICE,] Or, *make visiter*, or overseer. See ver. 8. THE WICKED ONE] *The devil*, as 1 John ii. 13, 14; iii. 12; v. 18; or, generally, wicked rulers. THE ADVERSARY.] In Heb. *Satan*; in Gr. *the Devil*, who is an adversary to mankind, 1 Pet. v. 8; Rev. xii. 9. AT HIS RIGHT HAND,] *To resist and overcome him*, Zach. iii. 1, and this is spoken of all his foes as of one man, or of some one special, as *Doeg enemy to David*, 1 Sam. xxii. 9, &c. *Judas to Christ*, John xiii. 2. But God is at the right hand of the poor, ver. 31; Ps. xvi. 8

VER. 7.—WICKED.] That is, (as the Gr. saith) *condemned*. See the Notes on Ps. i. 1. TO SIN,] That is, *turned to sin*, and so abominable, Prov. xxviii. 9; xv. 8.

VER. 8.—HIS OFFICE.] Or, *charge, visitation, bishopric*, (Episcopée); and this is applied to Judas, whose office was given to Matthias, Acts i. 16, 20, 26. A bishop and bishop's charge (so called of visitation) is a common name to all over-seers and offices, Num. iv. 16; xxxi. 14; Ezek. xlv. 11; 2 Kings xi. 15; 2 Chron. xxxiv. 12, 17; Neh. xi. 9.

VER. 9.—FATHERLESS,] Or, *orphans*, and this is a curse of the law, Ex. xxii. 24; Jer. xviii. 21.

VER. 10.—WANDER,] Rogue about as vagabonds, Gen. iv. 12.

VER. 11.—THE CREDITOR,] He to whom he is indebted, or, the extortioner, let him seize on all his goods. HIS LABOUR,] Goods gotten by his labour.

VER. 13.—POSTERITY,] Or, *his last end*. See Ps. xxxvii. 37. TO CUTTING OFF,] Or, appointed to be cut off, to perdition or to destruction, as the Gr. explaineth. The verb

off the memory of them from the earth. ¹⁶ Because that he remembered not to do mercy, but persecuted the poor afflicted and needy man, and the smitten in heart, to slay *him*. ¹⁷ And he loved cursing, and let it come unto him; and he delighted not in blessing, and let it be far from him. ¹⁸ And he clothed himself with cursing as his raiment, and let it enter as waters into his inward part, and as oil into his bones. ¹⁹ Let it be to him as a garment *wherewith* he may cover *himself*, and for a girdle *wherewith* he may gird *himself* continually. ²⁰ This *be* the work of mine adversaries from Jehovah, and of them that speak evil against my soul. ²¹ And thou, Jehovah, Lord, do with me for thy name sake, for good *is* thy mercy, deliver thou me. ²² For I *am* poor afflicted and needy, and mine heart is wounded within me. ²³ As a shadow when it declineth I am gone away, I am tossed as the grasshopper. ²⁴ My knees are feeble through fasting, and my flesh is lean for fatness. ²⁵ And I was a reproach to them; they saw me, they shook their head. ²⁶ Help thou me Jehovah, my God; save me according to thy mercy. ²⁷ And let them know that this *is* thine hand, thou Jehovah hast done it. ²⁸ Let them curse, and do thou bless; rise they up and be abashed, and let thy servant rejoice. ²⁹ Let mine adversaries be clothed with ignominy, and let them cover *themselves* with their shame as with a cloak. ³⁰ I will confess Jehovah vehemently with my mouth, and in the midst of many will I praise him. ³¹ For he will stand at the right hand of the needy, to save *him* from them that judge his soul.

active is of passive signification, as Ps. xxxii. 9; xxxvi. 3.

VER. 15.—MEMORY,] Or, *memorial*, Ps. xxxiv. 17; Job xviii. 17.

VER. 16.—SMITTEN,] With grief, that is, sorrowful, or as the Gr. saith, “pricked in heart.” So ver. 22; see Ps. cii. 5; xxxiv. 19.

VER. 17.—LET IT COME,] Or, *it shall come*, and so after.

VER. 18.—HIS RAIMENT,] Or, *a mantle*. LET IT ENTER,] Or, *it entered*. It may be understood of his delight in cursing, which pleased him as water and oil, or of the efficacy of the curse that should pierce his own bowels and bones, as Num. v. 22.

VER. 20.—THE WORK,] That is, *the wage or reward due for his works*. So Lev. xix. 13; Is. xlix. 4; Job vii. 2; Ezek. xxix. 20.

VER. 21.—JEHOVAH,] The name of God. See Ps. lxxviii. 21. DO,] To wit, *mercy*, as the next words show, and is expressed, Ps. lxxviii. 51. See also Ps. ciii. 9, where the word *anger* is omitted.

VER. 23.—I AM GONE,] Or, *am made to go*, (or *depart*), namely, towards my grave, as Ps. lxxiii. 9. See also Ps. cii. 12; 1 Chron. xvii. 11. TOSSED AS THE GRASSHOPPER,]

Or, *shaken off as the locust*, which hath no nest or biding place, but is driven to and fro, being a fearful creature, Nah. iii. 17; Job xxxix. 23; or which is carried away with the wind, Ex. x. 19.

VER. 24.—FEEBLE,] Or, *loosened*, so that I am ready to stumble and fall. So Paul calleth them ‘loose,’ or ‘feeble knees,’ Heb. xii. 12, from Is. xxxv. 4. FOR FATNESS,] Or, *for oil*, that is, for want of fat or oil; as ‘for the fruits,’ is ‘for want of the fruits,’ Lam. iv. 9. ‘For five,’ is ‘for want of five,’ Gen. xviii. 28. ‘For fornication,’ 1 Cor. vii. 2, is, ‘for to avoid fornication.’ Or, we may turn it, ‘without fat,’ for the Heb. *min*, sometimes signifieth *without*, Job xxi. 9.

VER. 25.—SHAKED,] Or, *wagged*, a sign of scorn, Ps. xxii. 8.

VER. 27.—THINE HAND,] That is, thy handy work.

VER. 28.—RISE THEY UP,] To wit, *against me*, (as the Gr. explaineth it), and be they abashed, as disappointed of their purpose.

VER. 30.—OF MANY,] Or, *of the mighties*, of great men, as the Chald. saith, “of wise men;” but the Gr. translateth it, “of many.”

VER. 31.—AT THE RIGHT HAND,] To assist,

PSALM CX.

David prophesieth of Christ's kingdom, 4 his eternal priesthood, 5 his conquest, 7 and his passion.

¹ A Psalm of David.

JEHOVAH assuredly said unto my Lord, Sit thou at my right hand until I put thine enemies the footstool of thy feet. ² Jehovah will send out of Zion the rod of thy strength; rule thou in the midst of thine enemies. ³ Thy people *shall be* voluntaries in the day of

contrary to Satan, ver. 6. THAT JUDGE,] That is, condemn and persecute him to death.

VER. 1.—JEHOVAH,] That is, *God the Father*. ASSUREDLY SAID,] See Ps. xxxvi. 2. TO MY LORD,] That is, *to Christ*, whom David here calleth his Lord, though he was also his son according to the flesh, Matt. xxii. 42, 45; Rom. i. 3; Acts ii. 34. So the Chald., “The Lord said unto his Word,” meaning *Christ*, John i. 1. SIT AT MY RIGHT HAND,] Sitting noteth reigning with continuance, 1 Cor. xv. 25; Heb. x. 12, 13. So sitting on his throne, 1 Kings iii. 6, is expounded, ‘reigning in his stead,’ 2 Chron. i. 8. God’s right hand meaneth his power and majesty in the heavens, Luke xxii. 69; Mark xvi. 19; Heb. i. 3; viii. 1; and this above all angels, Heb. i. 13. THINE ENEMIES,] Even all of them, the last whereof is death, 1 Cor. xv. 25, 26. Of this place the apostle giveth this exposition, ‘Every priest standeth daily ministering, and oftentimes offering the same sacrifices, which can never take away sins: but this man having offered one sacrifice for sin, sitteth for ever at God’s right hand, henceforth expecting till his enemies be put the footstool of his feet,’ Heb. x. 11—13.

VER. 2.—THE ROD,] Or, *staff*, (*sceptre*) of thy strength; thy strong staff, (O Christ), that is, the powerful word of thy kingdom, Is. xi. 4; Matt. xiii. 19; which was to come out of Zion and Jerusalem, Is. ii. 3; Luke xxiv. 49; Acts i. 4; ii. 1, 2, &c. For in Zion Christ reigneth, Ps. ii. 6; Rev. xiv. 1. RULE THOU,] That is, thou shalt surely rule or have dominion. See the Notes on Ps. xxxvii. 3.

VER. 3.—VOLUNTARIES,] A people of voluntarinesses, or of liberalities, (as Ps. lxxviii. 10) that is, shall most freely, willingly, and liberally present themselves and their oblations to thee, as Judges v. 9; Acts ii. 41; Ex. xxv. 2; Rom. xii. 1; Ps. xlvii. 10; cxix. 108; Song vi. 11. OF THY POWER,] Or, *army*, (as Ps. xxxiii. 16) that is, when thou

sendest forth thy powerful gospel and preachers of the same to conquer the world, Rom. i. 16; 2 Cor. x. 4, 5; Rev. vi. 2; Ps. xlv. 4—6. IN THE BEAUTIES OF HOLINESS,] Or, *in the comely honours of the sanctuary*: meaning either the comely (or honourable) places of holiness (or of the sanctuary), as Ps. xxix. 2, that is, the church; or rather, in the beautiful ornaments of holiness, that is, holy graces and virtues, wherewith Christ and his people are adorned, as the priests and Levites of old, with Urim, Thummim, and holy garments, Ex. xxviii. 2, 40; Is. lii. 1. So, the warriors in heaven are clothed with fine linen, white and pure, the righteousness of the saints, Rev. xix. 8, 14. OF THE WOMB, &c.] This place is difficult, and may diversely be understood either of Christ himself, or of his people; and again, if of Christ, either in respect of his Godhead or of his manhood. Of his Godhead, that the Father saith unto him, of the womb, (that is, of mine own essence) before the early morning, (that is, before the world was), to thee was (or thou hadst) the dew of thy youth, (or birth); so noting the eternal generation of Christ before all worlds, as is showed, Prov. viii. 22—25. And this sense the seventy Greek interpreters seem to follow, translating, “Of the womb before the morning star begat I thee.” If it be meant of Christ’s manhood, we may take it thus, ‘Of the womb of the dark morning (or of the obscure womb of the virgin) thou hadst the dew of thy birth.’ If of Christ’s people before mentioned, it may thus be read, ‘Of the womb of the morning to thee shall be (or shall come) the dew of thy youth,’ that is, thy youth (thy young or new born people) shall be to thee as the morning dew, which falleth secretly from heaven, and abundantly covereth the earth; for so the dew is sometimes used, 2 Sam. xvii. 12, and unto rain, dew, ice, &c., the scripture applieth the names of womb and begetting, Job xxxviii. 28, 29, and the increase of the Church is by this figure described as, ‘The

thy power ; in the beauty of holiness, of the womb of the early morning ; to thee the dew of thy youth. ⁴ Jehovah sware, and will not repent, thou *art* a priest for ever, according to the order of Melchisedek. ⁵ The Lord at thy right hand, he hath wounded kings in the day of his wrath. ⁶ He shall judge among the heathen ; he hath filled with corpses, he hath wounded the head over a great land. ⁷ Of the brook in the way shall he drink, therefore he shall lift up the head.

remnant of Jacob shall be among many people,' as 'a dew from the Lord, as flowers upon the grass, that waiteth not for man,' &c. Micah v. 7. This last sense accordeth best with the beginning of the verse. OF THE WOMB,] Or, *from the womb of the morning*. OF THE EARLY MORNING,] Or, *before the dawning* ; the morning, or day dawning, in Heb. Mishchar, is named of the blackness or darkness, which also the scripture sheweth, John xx. 1 ; and the letter M is either a preposition signifying *from* or *before*, as Is. xliii. 13, or but a part of the word, here meaning *of*. TO THEE,] Understand *was*, or *shall be*, that is, thou hast, or shalt have. DEW OF THY YOUTH,] Or, *of thy birth*, that is, thy youth, which like the dew. Youth or nativity may either be taken properly for young age, as Eccl. xi. 9, or figuratively, for young persons, meaning the regenerate, which are 'as new born babes,' John i. 13 ; iii. 3 ; 1 Pet. ii. 2.

VER. 4.—SWARE,] Forasmuch (saith the apostle) as it is not without an oath, &c., by so much is Jesus made surety of a better testament, Heb. vii. 20, 22. A PRIEST,] Or, *sacrificer*. See Ps. xcix. 6. FOR EVER,] Among the Levites, 'many were made priests, because they were not suffered to endure by reason of death : but this man, because he endureth ever, hath an everlasting priesthood. Wherefore he is able also perfectly to save them that come unto God by him, seeing he ever liveth to make intercession for them,' Heb. vii. 23—25. TO THE ORDER,] Or, *according to my speech*. Both these interpretations are good, the one from the apostle's authority, Heb. vii. 17, the other from the Heb. propriety *dibrathi*, as Job v. 8, meaning the manner and order of Melchisedek, as God speaketh of him in the history, where he is brought in 'without father, mother, kindred, beginning of days, or end of life, continuing a priest for ever,' as the apostle gathereth, Heb. vii. 1, 3, from the narration, Gen. xiv. 18, &c. OF MELCHISEDEK,] 'The King of

Salem, and priest of the most high God,' whose name and office is opened, Heb. vii. 1, 2, &c., from which he inferreth, 'If perfection had been by the priesthood of the Levites, &c., what needed it that another priest should rise after the order of Melchisedek, and not to be called after the order of Aaron ?' Heb. vii. 11.

VER. 5.—THE LORD,] *Christ*, as in ver. 1, which the Chald. calleth Sheehinah, (the divine presence) of the Lord. AT THY RIGHT HAND,] This may be spoken to God the Father, at whose right hand Christ sitteth, as ver. 1, or to the people of God, at whose right hand he standeth, as Ps. cix. 31. HATH WOUNDED,] Or, *shall wound*, or imbrue in blood, as Ps. lxxviii. 22, 24, a prophecy spoken as of a thing done. So usually in the prophets, Is. ix. 6 ; liii. 4, 5, &c. See this fulfilled, Rev. xix. 18.

VER. 6.—HATH FILLED,] Or, *shall fill*, to wit, all places with dead bodies, slain and unburied, as Jer. xvi. 4. So the Chald. paraphraseth, "He hath filled the land with carcases of the wicked which are slain." THE HEAD,] Antichrist, the man of sin, whom the Lord shall consume with the spirit of his mouth, 2 Thess. ii. 3, 8, or *head* for *heads*, and *land* for *lands*, that is, all wicked governors wheresoever.

VER. 7.—OF THE BROOK,] Or, *stream*, to wit, of afflictions, as waters usually signify, Ps. xviii. 5. Christ was to drink, that is, to suffer, and so to enter into his glory, Matt. xxvi. 39, 42 ; Luke xxiv. 26 ; 1 Pet. i. 11 ; Phil. ii. 8, 9. Or, drinking of the brook in the way, may mean a short refreshing of himself, and then a hot pursuit of his enemies without delay, till he hath got a full conquest of them. Compare herewith the history of Gideon's soldiers, Judges vii. 4—6, &c. As waters sometimes signify doctrine, so the Chald. here expoundeth it, "From the mouth of the prophet he shall receive doctrine in the way."

PSALM CXI.

The praises of God for his glorious and gracious works.

¹ Hallelu-jah.

I WILL confess Jehovah, with all the heart : in the secret of the righteous, and assembly.

² Great *are* the actions of Jehovah, sought out of all that delight in them.

³ Glorious majesty, and comely honour *is* his work, and his justice standeth to perpetual aye.

⁴ He hath made a memorial of his marvellous *works* ; gracious and pitiful *is* Jehovah.

⁵ He hath given a prey to them that fear him : he will remember his covenant for ever.

⁶ He hath showed to his people the able power of his actions, in giving to them the inheritance of the heathen.

⁷ The actions of his hands *are* truth and judgment ; faithful *are* all his precepts.

⁸ Stablished *they are* for aye for ever, done in truth and righteousness.

⁹ He sent redemption to his people, he hath commanded his covenant for ever ; holy and fearful *is* his name.

¹⁰ The beginning of wisdom *is* the fear of Jehovah ; good prudence have all they that do them ; his praise standeth to perpetual aye.

VER. 1.—HALLELU-JAH,] *Praise ye Jah.* This psalm setteth forth the praises of God, and is composed after the order of the Heb. alphabet, every sentence beginning with a several letter. So also the psalm following. See Ps. xxv. 1. THE SECRET,] Or, *counsel.* See Ps. lxi. 3 ; lxxxix. 8.

VER. 2.—SOUGHT OUT,] That is, regarded and cared for. So Is. lxii. 12. ‘A city sought out,’ that is, cared for, as Deut. xi. 12. Or, sought out, that is, found or manifested unto, as Is. lxi. 1, compared with Rom. x. 20. Or, sought, that is, worthy to be sought, as praised, Ps. xviii. 4, for praise-worthy. OF ALL THAT DELIGHT,] Or, *for all their delights*, that is, the delights and pleasures of God’s works are such, as they are worthy to be sought into. The original may bear either sense.

VER. 3.—MAJESTY,] That is, most majestic and honourable. STANDETH,] That is, *continueth*, or abideth firm, as 1 Sam. xvi. 22 ; Ps. cii. 27 ; xxxiii. 11 ; 2 Cor. ix. 9 ; from Ps. cxii. 9.

VER. 5.—A PREY,] That is, a *portion* of
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meat, or food, as the Gr. and Chald. explain it. So Prov. xxxi. 15 ; Mal. iii. 10.

VER. 6.—IN GIVING,] Or, *to give unto them.*

VER. 7.—FAITHFUL,] Or, *sure, constant.* See Ps. xix. 8.

VER. 9.—REDEMPTION,] Or, *deliverance*, which meaneth both a riddance from the evils wherein they have been, Deut. vii. 8 ; xv. 15 ; Ps. xxv. 22 ; cxxx. 8 ; and a preservation from the evils whereinto the wicked fall, Ex. viii. 23 ; Ps. xlix. 7, 16 ; cxix. 134.

VER. 10.—BEGINNING,] The first, chief, and principal either in time or dignity. So, the first, Mark xii. 28, for the great commandment, Matt. xxii. 36. PRUDENCY,] *Understanding*, or success and felicity, which commonly followeth prudence, Prov. iii. 4. HAVE ALL,] Or, shall be to all. DO THEM,] The precepts mentioned, ver. 7 ; or, these things generally. The Gr. saith, “do it, meaning the covenant, ver. 9. His,] That is, God’s praise, of whom this psalm is composed, ver. 1, &c. STANDETH,] That is, abideth or continueth, as ver. 3.

PSALM CXII.

The praises of the godly man, who hath the promises of this life, and of that which is to come. His prosperity shall be an eye-sore to the wicked.

Hallelu-jah.

¹ O BLESSED is the man that feareth Jehovah; that delighteth greatly in his commandments.

² His seed shall be mighty in the earth: the generation of the righteous shall be blessed.

³ Wealthy store and riches *shall be* in his house: and his justice standeth to perpetual eye.

⁴ Unto the righteous light ariseth in darkness; gracious, and pitiful, and just.

⁵ A good man doth graciously and lendeth: he will moderate his words in judgment.

⁶ Surely he shall not be moved for ever; the just *man* shall be to everlasting memory.

⁷ He will not fear for evil hearsay: his heart *is* fixed, trusting in Jehovah.

His heart *is* stablished, he will not fear; until he see, upon his distresses.

VER. 1.—HALLELU-JAH,] Or, *Praise ye the Lord.* This psalm setteth forth the praises of the godly man, and is composed after the order of the Heb. alphabet, even as the former, Ps. cxi., with which in many things it is to be compared.

VER. 2.—HIS SEED,] His children, as Ps. xxi. 11; Lev. xxi. 17. So the Chald. saith, “His sons shall be mighty in the law.” THE GENERATION,] Their progeny, as Deut. xxix. 22; Job xlii. 16; or, ‘the nation (the multitude) of righteous men.’ See Psalm xii. 8; xiv. 5.

VER. 3.—WEALTH,] Or, store of riches, sufficiency of wealth gathered with labour and industry. The Heb. *hon* signifieth also *sufficiency*, Prov. xxx. 15. STANDETH,] That is, continueth, abideth, as Ps. cxi. 3, where the very same is spoken of God. So after, ver. 9.

VER. 4.—LIGHT ARISETH,] Or, *springeth up*, properly as the sun riseth, Mal. iv. 2. Light signifieth comfort, peace, joy, &c., as darkness, affliction, Job xxx. 26; Esth. viii. 16; Ps. cvii. 10; Lam. iii. 2. And so in religion, Acts xxvi. 18, 23; Rom. ii. 19; 2 Cor. iv. 6. Compare this sentence with Is. lviii. 10; Ex. x. 23; and the contrary, Job xxxviii. 15. GRACIOUS,] This may be

understood of God, thus, ‘from him that is gracious,’ &c., as Ps. cxi. 4; or of the godly man, ‘that he is gracious,’ &c., as the next verse sheweth; or of the light, that ‘it is gracious,’ &c., meaning it of God, who is our light, as Ps. xxvii. 7.

VER. 5.—WILL MODERATE,] Or, *measure out*, or carry and dispense them, as the Gr. explaineth it, by the similitude of a steward. HIS WORDS,] Or, *affairs, matters.* IN JUDGMENT,] Or, *with discretion*, as is fit and right, or requisite, Ps. xxv. 9; Ezek. xxxiv. 16.

VER. 6.—SURELY,] Or, *for.* Compare Ps. xv. 5.

VER. 7.—HEARSAY,] Or, *hearing*, that is, tidings, fame, rumour, or report, which he heareth, as the word signifieth, Rom. x. 16, 17. So that which one evangelist calleth *akoé, hearing*, Mark i. 28, another calleth *echos, a sound*, or echo, Luke iv. 37, both meaning fame or rumour. See the contrary to this in the wicked, Jer. xlix. 23. FIXED,] Or, *firmly prepared*, not to be moved with ill tidings.

VER. 8.—HE SEE,] To wit, God’s work or reward. See Ps. liv. 9. The Chald. otherwise, thus, “till he see redemption in distress.”

⁹ He hath scattered abroad, he hath given to the poor; his justice standeth to perpetual aye: his horn shall be exalted with honour.

¹⁰ The wicked shall see, and be angry; he shall gnash with his teeth, and melt away: the desire of the wicked shall perish.

VER. 9.—SCATTERED,] To wit, his riches, (as the Chald. explaineth it), that is, given and lent it freely, without looking for any thing thereof, as Luke vi. 35; though thereby he is more increased, Prov. xi. 24; see 2 Cor. ix. 9. JUSTICE,] This generally is all righteousness, sometimes aims. See Ps.

xxiv. 5. HIS HORN,] That is, power and glory. So the Chald. saith, “his strength.” See Ps. lxxv. 5, 11; xcii. 11; lxxxix. 18, 25; 1 Sam. ii. 1.

VER. 10.—THE DESIRE,] That is, the thing that he desireth shall not be granted him. Compare Prov. x. 24, 28; xiii. 12.

PSALM CXIII.

An exhortation to praise God for his excellency, 6 for his mercy.

¹ Hallelu-jah.

PRAISE ye servants of Jehovah: praise ye the name of Jehovah.

² Blessed be the name of Jehovah, from this time, and for ever.

³ From the rising of the sun, unto the going in of the same: praised be the name of Jehovah. ⁴ Jehovah is high, above all nations: his glory is above the heavens. ⁵ Who is like Jehovah our God, that lifteth *himself* high, to sit? ⁶ That debaseth *himself* low to see, in the heavens, and in the earth. ⁷ He raiseth the poor from the dust: he lifteth up the needy from the dunghill. ⁸ To set *him* with bounteous princes, with the bounteous princes of his people. ⁹ He maketh the barren of house to dwell, a joyful mother of children; Hallelu-jah.

VER. 2.—FROM THIS TIME,] Or, *from now, henceforth*. So Ps. cxv. 18; cxxi. 8; cxxxi. 3.

VER. 3.—RISING,] That is, the east part of the world, as Ps. ciii. 12. GOING IN,] Or, going down, that is, the west, where the sun is said to go in, as when it riseth to come out, Gen. xix. 23; meaning by east and west, all the world over. So Mal. i. 11.

VER. 5.—LIFTETH HIGH TO SIT,] Or, *to dwell*, that is, (as the Gr. explaineth it), “dwelleth on high.” And so after, “seeth the things below.”

VER. 7.—FROM THE DUST,] That is, from

base estate, as 1 Kings xvi. 2. So after, ‘from dunghill,’ as Lam. iv. 5. This speech is taken from 1 Sam. ii. 8.

VER. 9.—THE BARREN OF HOUSE,] That is, the woman which never had children; as, on the contrary, fruitful women are said to build their husband’s houses, Ruth iv. 11. So house is used for children or posterity, Ps. cxv. 10, 12; Ex. i. 21; see also Ps. lxxviii. 7. The scriptures apply this to the Church of the Gentiles; as, ‘Rejoice, O barren, that didst not bear, break forth into singing, and cry aloud,’ &c., Isaiah liv. 1; Gal. iv. 26, 27.

PSALM CXIV.

The deliverance of Israel out of Egypt affected the dumb creatures : all the earth are thereupon exhorted to fear God.

¹ WHEN Israel went out from Egypt, the house of Jacob from the people of a barbarous speech ; ² Judah was for his sanctuary, Israel his dominions. ³ The sea saw, and fled : the Jordan turned about backward. ⁴ The mountains leaped like rams : the hills like younglings of the flock. ⁵ What *ailed* thee, O sea, that thou fleddest ; O Jordan, *that* thou turnedst about backward ? ⁶ O mountains, *that* ye leaped like rams : ye hills like younglings of the flock ? ⁷ *At* the presence of the Lord tremble thou earth ; at the presence of the God of Jacob. ⁸ That turneth the rock *to* a lake of waters, the flint to a fountain of waters.

VER. 1.—BARBAROUS SPEECH,] Or, *speaking barbarously*, of a strange, rude, uncouth language. This word is here only used, and meaneth all speech that was not understood of God's people, which he that speaketh, is called of the apostle 'a barbarian,' that is, a stranger, 1 Cor. xiv. 11, even as here also the Chald. turneth it. Spiritually it meaneth such as speak against the faith, 'the language of Canaan,' Is. xix. 18.

VER. 2.—JUDAH,] That is, the congregation of that tribe, which was principal, Num. ii. 3 ; vii. 12 ; x. 14. WAS,] Or, *became* : and it is of the feminine gender, to signify 'the congregation,' usually named 'a daughter,' as Ps. ix. 15. HIS SANCTUARY,] Sanctity or sanctification, which God had sanctified to dwell among them, Lev. xix. 2 ; xx. 7, 26 ; xxvi. 11, 12 ; 2 Cor. vi. 16. The Chald. explaineth it thus, "The church of the house of Judah was united to his holiness ; Israel to his dominions. DOMINIONS,] Or, dominations, (seignories), ruling over the tribes by his laws and spirit.

VER. 3.—THE SEA,] *The Red sea*, through which Israel passed, Ex. xiv. 21 ; Ps. lxxvii. 17 ; lxxviii. 13 ; lxvi. 6 ; cxxxvi. 13. THE JORDAN,] The great and celebrated river

in the land of Canaan, Jos. iii. ; Psalm lxvi. 6.

VER. 4.—THE MOUNTAINS,] Sinai, Horeb, and other hills in the wilderness quaked, Ex. xix. 18 ; Hab. iii. 6, 10 ; Ps. lxxviii. 9. So leaping is used also in Ps. xxix. 6. The Chald. paraphraseth, "When he gave his law to his people, the mountains leaped," &c. YOUNGLINGS,] Heb. *sons*, meaning lambs. So ver. 6.

VER. 5.—WHAT AILED THEE,] Or, *what was to thee* ?

VER. 7.—AT THE PRESENCE,] Or, *at the face*, or before the Lord. For these phrases are used indifferently ; as, *Milliphnei*, *at the presence*, 1 Chron. xvi. 33, is *Liphnei*, *before*, Ps. xvi. 13. So *Milliphnei*, *before*, or *from the face*, 1 Chron. xix. 18, for which in 2 Sam. x. 18, is *Miphnei*, *before*. TREMBLE THOU,] With pain, as a woman in travail. See Ps. xxix. 8. It is an answer to the former question, and therefore may also be turned, 'The earth trembled,' (as the like is observed in Ps. xxii. 9), and so the Gr. here translateth, "The earth was shaken."

VER. 8.—THE FLINT,] That is, hard flinty rock, as is explained, Deut. viii. 15. Compare Is. xli. 18.

PSALM CXV.

Because God is truly glorious, and idols are vanity, 9 he exhorteth to confidence in God, who is to be blessed for his blessings.

¹ NOT unto us, Jehovah, not unto us, but unto thy name give the glory, for thy mercy, for thy truth. ² Wherefore should the heathens say, Where *is* now their God? ³ And our God *is* in the heavens: whatsoever pleaseth him, he doth. ⁴ Their idols *are* silver and gold, the work of men's hands. ⁵ A mouth they have, and speak not; eyes they have, and see not. ⁶ Ears they have, and hear not; a nose they have, and smell not. ⁷ Hands they have, and feel not: feet they have, and walk not: they make no sound with their throat. ⁸ Like them be they that make them: every one that trusteth in them. ⁹ O Israel, trust thou in Jehovah: he *is* their help and their shield. ¹⁰ O house of Aaron, trust ye in Jehovah: he *is* their help and their shield. ¹¹ Ye that fear Jehovah, trust in Jehovah: he *is* their help and their shield. ¹² Jehovah hath remembered us, he will bless *us*: he will bless the house of Israel, he will bless the house of Aaron. ¹³ He will bless them that fear Jehovah; the small with the great. ¹⁴ Jehovah will add unto you: unto you, and unto your sons. ¹⁵ Blessed *shall* you *be* of Jehovah, which made the heavens and earth. ¹⁶ The heavens *are* Jehovah's; and the earth he hath given to the sons of Adam. ¹⁷ Not the dead shall praise Jah;

VER. 1.—NOT TO US,] Or, *for us*. The Chald addeth, “not for our desert.” This psalm the Gr. joineth with the former, and maketh it a part of Ps. cxiv. See the Notes on Ps. x. 1.

VER. 2.—NOW,] Or, *I pray*. A word of entreating, but used here in mockery. See Ps. lxxix. 10.

VER. 3.—AND,] Or, *but our God*. It is a sign of indignation, as Ps. ii. 6.

VER. 5.—THEY HAVE,] Heb. *is to them*. SPEAK NOT,] Or, *cannot speak*, as Ps. lxxvii. 5, and so the rest. Compare herewith Jer. x. 3—5, 9, &c. Dent. iv. 28.

VER. 7.—SOUND,] Or, *mutter, meditate*. See Ps. i. 2.

VER. 9.—ISRAEL,] The Church is here distinguished into three parts:—1. Israel, or the body of the commonwealth. 2. Aaron's house, the ministers. And, 3. The fearers of Jehovah, that is, strangers, converts of all nations, Acts ii. 5; x. 35. So after in verses 12, 13; Ps. cxviii. 2—4. TRUST THOU,] The Gr. saith, *hath trusted*, and so the rest. See the Notes on Ps. xxii. 9; cxiv. 7. THEIR

HELP,] To wit, *which trust in him*. Or, it may be, for your help. One person put for another, as often is. See Ps. lix. 7, 10, 65; lxxx. 7.

VER. 10.—HOUSE,] That is, children or posterity. See Ps. cxiii. 9.

VER. 12.—HATH REMEMBERED,] The Chald. explaineth it, “The word of the Lord hath remembered us for good.” WILL BLESS,] To wit, *us*; as the Gr. turneth it, “being mindful of us, hath blessed us.” See the like want, in Ps. lix. 14; lxix. 2; xlv. 4.

VER. 13.—SMALL,] Or, *little*, in age or degree. So Rev. xi. 18.

VER. 14.—WILL ADD UNTO,] Or, *add upon you*, that is, increase you, as Deut. i. 11; Is. xxvi. 15; or, add his blessings.

VER. 15.—SHALL YOU BE OF,] Or, are you to Jehovah, that is, by him. See the like phrase, Gen. xiv. 19; 2 Sam. ii. 5.

VER. 16.—HE HATH GIVEN,] Or understand, which he hath given; for the earth also is his, Ps. xxiv. 1, though heaven properly is his dwelling-place, yet not able to contain him, 1 Kings viii. 27, 30.

neither any that go down to silence. ¹⁸ But we will bless Jah, from this time, and for ever; Hallelu-jah.

VER. 17.—TO SILENCE.] The grave, the place of silence and quietness, as Job iii. 17, 18; see Ps. xciv. 17. So the Chald. expoundeth it, “The place of burial in the earth.”

PSALM CXVI.

The psalmist professeth his love and duty to God for his deliverance.
12. *He studieth to be thankful.*

¹ I LOVE, because Jehovah heareth my voice, my supplications.
² Because he bowed his ear unto me, and in my days I will call.
³ The pangs of death compassed me, and the binding afflictions of hell found me: I found distress and sorrow. ⁴ And I called on the name of Jehovah: O Jehovah, deliver my soul. ⁵ Gracious is Jehovah, and just: and our God is merciful. ⁶ Jehovah keepeth the simple; I was brought low, and he saved me. ⁷ Return, O my soul, unto thy rest, for Jehovah hath bounteously rewarded unto thee. ⁸ Because thou hast released my soul from death, mine eye from tears, my foot from sliding. ⁹ I will walk on before Jehovah, in the lands of the living. ¹⁰ I believed, therefore did I speak; I was afflicted vehemently. ¹¹ I did say in my hastening away, every

VER. 1.—I LOVE,] To wit, *the Lord*, or, I am lovingly affected, and well pleased. The Gr. here beginneth Ps. cxiv. See the Note on Ps. x. 1, and after ver. 10. HEARETH] Or, *will hear*, to wit, continually.

VER. 2.—AND,] That is, *therefore will I call*, or, when I did call. MY DAYS,] That is, *whiles I live*, or days of affliction, as Job xxx. 16. See also Psalm cxix. 84; xxxvii. 12.

VER. 3. PANGS,] Or, *pains*. Compare Ps. xviii. 5, &c. HELL,] *The state of death*, or grave. See Ps. xvi. 10. FOUND,] That is, *came upon me*. So 1 Chron. x. 3; Neh. ix. 32; Esth. viii. 6; Ps. cxix. 143.

VER. 5.—ON,] Or, *I beseech thee*, *O now!* The Heb. *Anna* and *Na*, are words of entreating; as the Gr. *Nai*, Phil. i. 20; Rev. i. 7.

VER. 6.—BROUGHT LOW,] *Drawn dry*, *weakened*, and *afflicted*. See Ps. xli. 2; lxxix. 8.

VER. 7.—THY REST,] Thy quiet comfortable estate in God, without trouble of conscience. This Christ giveth, Matt. xi. 29; but sin taketh away, Deut. xxxviii. 65. RE-

WARDED,] Or, as the Gr. saith, “been beneficial.” The Chald. explaineth it, “The word of the Lord hath rewarded good unto thee.” See Ps. xliii. 6.

VER. 8.—SLIDING,] Or, *thrust, fall*. See Ps. lvi. 14; 1 Sam. ii. 9.

VER. 9.—WALK ON,] To wit, *pleasingly*, as the Gr. explaineth, or, *pleasingly administer*. So 1 Sam. ii. 30, 35; Ps. lxxxvii. 14. THE LIVING,] *In this world*. See Ps. xxvii. 13.

VER. 10.—THEREFORE,] The Gr. *Ki*, *for*, is here used for *therefore*, as the Gr. translateth, and the apostle alloweth. 2 Cor. iv. 13. So may it also be taken, 1 Sam. ii. 21; so the Gr. *hoti*; as Luke vii. 47. For she loved, that is, therefore she loved much. Here the Gr. version beginneth Ps. cxv.

VER. 11.—MY HASTENING,] *Through fear*. In Gr. “my ecstasy,” (or *trance*.) See Ps. xxxi. 23. Hereto is opposed his quietness, Ps. xxx. 7. EVERY MAN,] Even the prophets, which have promised me the kingdom, &c., and thus it might be David’s infirmity; or, indeed, every man, in respect of God, is a liar, and unable to help in time

man *is* a liar. ¹² What shall I render to Jehovah, *for* all his *bountiful* rewards unto me? ¹³ I will take up the cup of salvation, and will call on the name of Jehovah. ¹⁴ My vows to Jehovah I will pay, in the presence now of all his people. ¹⁵ Precious in the eyes of Jehovah *is* the death of his gracious saints. ¹⁶ O Jehovah, surely I *am* thy servant, I *am* thy servant, the son of thine handmaid; thou hast unloosed my bands. ¹⁷ To thee will I sacrifice a sacrifice of confession, and will call on the name of Jehovah. ¹⁸ My vows to Jehovah will I pay, in the presence now of all his people. ¹⁹ In the courts of the house of Jehovah; in the midst of thee, O Jerusalem; Hallelu-jah.

of need; Num. xxiii. 19; Rom. iii. 4; Ps. xxxiii. 17.

VER. 12.—FOR ALL,] So the Gr. supplieth the word *for*; and by *rewards*, he meaneth *benefits*, as ver. 7. Compare 1 Thess. iii. 9; 2 Chron. xxxii. 25.

VER. 13.—THE CUP OF SALVATION,] Or, *of health*, that is, of thanksgiving for God's saving health and deliverance for me. For mercies received, the Israelites used to offer peace or thank-offerings; whereof they did eat, and rejoice before the Lord; and at their banquets took up the cup of wine in their hands, and blessed God: called thereupon 'the cup of blessing,' 1 Cor. x. 16. So our Lord at the feast of the passover, 'took the

cup, and gave thanks,' Luke xxii. 17. CALL ON,] That is, pray and praise God, or, call in, that is, proclaim and preach God's mercies. So ver. 17.

VER. 15.—PRECIOUS, &c.] That is, God will not easily suffer his saints to be slain. See Ps. lxxii. 14. So the soul is said to be precious, when the life is spared, 1 Sam. xxvi. 31; 2 Kings i. 13.

VER. 16.—HANDMAID,] Born thy servant in thy house. See Ps. lxxxvi. 16. BANDS,] That is, hast set me at liberty, as Job xxxix. 8, from afflictions, Is. xxviii. 22; a similitude taken from *captives*, Is. lii. 2.

VER. 17.—CONFESSION,] That is, a *thank-offering*. See Ps. l. 14.

PSALM CXVII.

The Gentiles are exhorted to praise God for his mercy and truth.

¹ PRAISE Jehovah, all ye Gentiles; laud him, all ye people. ² For his mercy is mighty towards us; and the faithfulness of Jehovah *endureth* for ever; Hallelu-jah.

VER. 1.—GENTILES,] Or, *nations*; all which are exhorted to glorify God, for obtaining mercy by Christ, who 'hath received

us into the glory of God;' as the apostle sheweth from this scripture, Rom. xv. 7 — 11.

PSALM CXVIII.

An exhortation to praise God for his mercy. 5. The psalmist, by his experience, sheweth how good it is to trust in God. 19. Under the type of the psalmist, the coming of Christ in his kingdom is expressed.

¹ CONFESS ye to Jehovah, for *he is good*, for his mercy *endureth* for ever. ² Let Israel now say, that his mercy *endureth* for ever. ³ Let the house of Aaron now say, that his mercy *endureth* for ever. ⁴ Let them that fear Jehovah now say, that his mercy *endureth* for ever. ⁵ Out of strait affliction I called on Jah; Jah answered me with a large room. ⁶ Jehovah *is* for me, I will not fear what man can do unto me. ⁷ Jehovah *is* for me with them that help me, and I shall see on them that hate me. ⁸ *It is* better to hope for safety in Jehovah, than to trust in man. ⁹ *It is* better to hope for safety in Jehovah, than to trust in bounteous princes. ¹⁰ All nations compassed me, but in the name of Jehovah I cut them off. ¹¹ They compassed me, yea, they compassed me, but in the name of Jehovah I cut them off. ¹² They compassed me as bees, they were quenched as a fire of thorns; but in the name of Jehovah I cut them off. ¹³ Thrusting thou thrustest me to fall, and Jehovah help me. ¹⁴ Jah *is* my strength and song, and he hath been to me for a salvation. ¹⁵ A voice of shouting and of salvation *is* in the tents of the just; the right hand of Jehovah doth valiantness. ¹⁶ The right hand of Jehovah *is* exalted;

VER. 1.—FOR HE,] Or, *that he is good*. So verse 29.

VER. 4.—THAT FEAR,] Strangers of all nations, as before he mentioned the church and ministers. See Ps. cxv. 9.

VER. 5.—WITH A LARGE ROOM,] That is, by bringing me into it, as is expressed, Ps. xviii. 20; iv. 2.

VER. 6.—FOR ME,] To wit, *an helper*, as the Gr. explaineth; which the apostle followeth, Heb. xiii. 6. So the Chald. saith, "The word of the Lord is for mine help." So in ver. 7. See also Ps. lvi. 5, 12.

VER. 7.—WITH THEM THAT HELP ME,] *Instead of all helpers*. See a like phrase, Ps. liv. 6. The Gr. saith, "mine helper." SEE ON THEM,] To wit, *their reward, or vengeance*, as the Chald. explaineth. See Ps. liv. 9; xci. 8.

VER. 10.—BUT IN, &c.] Or, *in the name of Jehovah*, (I trust) *that I shall cut them off*. The Gr. agreeth with the former; the Chald. with this latter; and so in the verses following.

VER. 12.—WERE QUENCHED,] Or, (on the contrary) *were kindled*, as both the Gr. and

Chald. do translate it. Sundry words signify contraries, as *barac* to *bless*, and to *curse*, 1 Kings xxi. 13. The fire of thorns is both soon kindled and soon quenched. So Christ's enemies. FOR,] Or, *but in the name*, &c.

VER. 13.—THRUSTING, &c.] That is, *thou didst sorely thrust*, speaking to the enemy. The Chald. explaineth it, "My sins thrust me to fall." *Thrusting thrust* is an Hebraism often used; as after, ver. 18. So 'cutting shall be cut off,' Num. xv. 30; that is, 'shall die without mercy,' Heb. x. 28.

VER. 14.—SONG,] Or, *melody*, that is, whom I sing laud unto. This is taken from Ex. xv. 2; so Is. xii. 2. FOR A SALVATION,] Or, *a salvation*, that is, hath saved or rescued me against mine enemies, as 2 Sam. x. 11, where the like phrase is used; so after, ver. 21, the word *for* may be omitted, as sometimes in the Heb. itself, 2 Chron. xviii. 21, compared with 1 Kings xxii. 22.

VER. 15.—SALVATION,] That is, *victory*, as Ps. xeviii. 1; or, *thanks for salvation*, as Ps. cxvi. 13. See Rev. xix. 1. TENTS,] That is, dwelling-places; but spoken of as in wars, or for short continuance, as Heb. xi. 9.

the right hand of Jehovah doth valiantness. ¹⁷ I shall not die but live, and shall tell the works of Jah. ¹⁸ Jah chastising chastised me, and gave me not to the death. ¹⁹ Open ye unto me the gates of justice, *that* I may enter into them, may confess Jah. ²⁰ This gate of Jehovah, into which the just shall enter. ²¹ I will confess thee because thou hast answered me, and hast been to me for a salvation. ²² The stone *which* the builders refused, is become for head of the corner. ²³ This was of Jehovah; it is marvellous in our eyes. ²⁴ This *is* the day Jehovah made, let us be glad and rejoice in it. ²⁵ O Jehovah, save now; O Jehovah, prosper now. ²⁶ Blessed *be* he that cometh in the name of Jehovah; we bless you out of the house of Jehovah. ²⁷ God *is* Jehovah, and hath given light unto us; bind ye the feast-offerings with cords, unto the horns of the altar. ²⁸ Thou *art* my God, and I will confess thee; my God, I will exalt thee. ²⁹ Confess ye to Jehovah, for *he is* good, for his mercy *endureth* for ever.

So 'tents of the saints,' Rev. xx. 9. See also 2 Chron. xxxi. 2.

VER. 18.—GAVE,] Or, *delivered*. So Ezek. xxxi. 14.

VER. 19.—GATES OF JUSTICE,] That is, of God's sanctuary, the gates whereof were to be opened by the priests and Levites, for men to come and serve the Lord, 1 Sam. iii. 15; called *gates of justice*, because only the just and clean might enter into them, as ver. 20; Is. xxvi. 2; 2 Chron. xxiii. 19; Rev. xxi. 27.

VER. 20.—GATE OF JEHOVAH,] This the Chald. expoundeth, "The gate of the sanctuary of the Lord."

VER. 22.—THE STONE, &c.] By this stone is meant David himself, and his son Christ; by the *builders* are meant the *chief men of Israel*, that refused David and Christ to reign over them, Mat. xxi. 42; Acts iv. 11. Of David, the Chald. expoundeth it, "The builders despised the young man, which among the sons of Jesse was worthy to be made king and ruler." FOR HEAD,] That is, *the chief corner stone*, which couplcth and fasteneth the building. See also Is. xxviii. 16; 1 Pet. ii. 6—8; Eph. ii. 20, 21.

VER. 24.—MADE,] That is, *preferred in honour above others*; so *making* sometimes significth, as 1 Sam. xii. 6: and the *making of a day*, is the *sanctifying and observing* of it, Deut. v. 15; Ex. xxxiv. 21. Also *day* is the whole time of grace in Christ, 2 Cor. vi. 2.

VER. 25.—SAVE NOW,] Or, *I beseech thee save*. In Heb. *Hoshiah-na*, or *Hosanna*,

as it is sounded in Gr., Mat. xxi. 9, 15; where the people and children welcome Christ into Jerusalem, singing, 'Hosanna the son of David,' that is, praying God most high to save the king (Christ), who then 'came in the name of the Lord.'

VER. 26.—HE THAT COMETH,] That is, the king (Christ) that cometh in the name (power and authority) of the Lord, Luke xix. 38. WE BLESS YOU,] These seem to be the priests' words, whose office was to bless God's people in his house, Num. vi. 23; Deut. x. 8; 1 Chron. xxiii. 13.

VER. 27.—THE FEAST-OFFERINGS,] Or, *festivity*. This word is often used for a *festival day*, as Ps. lxxxix. 4; is sometimes figuratively used for the sacrifices offered at those feasts, as Ex. xxiii. 18; Is. xxix. 1; and so the Chald. explaineth it here. Thus *Christ* is called *our passover*, 1 Cor. v. 7; that is, our paschal lamb. WITH CORDS,] This word is sometimes used for *thick twisted cords*, Judges xv. 13; sometimes for thick branches of trees used at some feasts, Ezek. xix. 11; Lev. xxiii. 40. Hereupon this sentence may two ways be read: 'bind the feast with thick branches,' or 'bind the sacrifices with cords;' both mean one thing, that men should keep the festivity with joy and thanks to God, as Israel used at their solemnities. UNTO THE HORNS,] That is, all the court over, until you come even to the horns of the altar; intending hereby many sacrifices or boughs. The Chald. interpreteth it, "Till he have offered him, and poured the blood at the horns of the altar."

PSALM CXIX.

This psalm containeth manifold praises of the law of God, and effects of the same; with sundry prayers, and professions of obedience.

¹ O BLESSED are they that are perfect in way, they that walk in the law of Jehovah. ² O blessed are they that keep his testimonies, they that seek him with all the heart. ³ Also, they that work not iniquity, but walk in his ways. ⁴ Thou hast commanded thy precepts to be observed vehemently. ⁵ Oh that my ways were directed to observe thy statutes. ⁶ Then shall I not be ashamed, when I have respect unto all thy commandments. ⁷ I will confess thee with righteousness of heart, when I shall learn the judgments of thy justice. ⁸ I will observe thy statutes, forsake thou me not very much.

⁹ Wherewith shall a young man cleanse his way? by taking heed, according to thy word. ¹⁰ With all my heart have I sought thee, let me not wander from thy commandments. ¹¹ In mine heart have I hid thy sayings, that I might not sin against thee. ¹² Blessed art thou, Jehovah, learn me thy statutes. ¹³ With my lips have I told all the judgments of thy mouth. ¹⁴ In the way of thy testimonies have I joyed, as above all store of riches. ¹⁵ In thy precepts will I meditate, and will have respect unto thy ways. ¹⁶ In thy statutes will I delight myself, I will not forget thy words.

¹⁷ Bounteously reward unto thy servant, that I may live and observe thy word. ¹⁸ Uncover mine eyes, that I may see the marvellous things of thy law. ¹⁹ A stranger I am in the earth, hide not thou from me thy commandments. ²⁰ My soul is broken small with desire unto thy judgments in all time. ²¹ Thou hast rebuked the proud accursed, that wander from thy commandments. ²² Turn

VER. 1.—PERFECT IN WAY,] *Entire*, (or unblemished) in their state or conversation. See Ezek. xxviii. 15; Ps. i. 1.

VER. 2.—SEEK HIM,] With hope and trust, as the word also importeth, Is. xi. 10; with Rom. xv. 12. See also Deut. iv. 29; Jer. xxix. 13; 2 Chron. xv. 15. The Chald. translateth, “seek his doctrine.”

VER. 3.—ALSO THEY, &c.] The Gr. turneth it thus, “For, not they that work iniquity, do walk in his ways.”

VER. 4.—TO BE OBSERVED,] Or, for men to observe. See the Notes on Psalm xxxvi. 3.

VER. 5.—O THAT,] Or, *my wishes are that*, &c. The Chald. expounds it, “It is good for me that I have directed my ways.”

VER. 8.—VERY MUCH,] Or, *unto vehemency, vehemently*, that is, utterly. A like

prayer is against God's anger, Is. lxiv. 9. Or it may here have reference to the former, “I will keep thy statutes with vehemency, if thou forsake me not.”

VER. 10.—LET ME NOT WANDER,] Or, *make me not to err*. In Gr., “repel me not.”

VER. 14.—AS ABOVE,] As that which is superior to all riches; or, as for all abundant wealth.

VER. 16.—DELIGHT,] Or, *solace, recreate myself*.

VER. 18.—UNCOVER,] Or, *unveil*. THAT I MAY,] Or, *and I shall*. So after in this and other psalms often. See Ps. xliii. 4.

VER. 19.—IN THE EARTH,] Or, *in the land*. See Ps. xxxix. 13.

VER. 20. FOR DESIRE,] Or, *with desiring*, or, to desire; as the Gr. saith, “My

thou from me reproach and contempt, for I have kept thy testimonies. ²³ Princes also did sit, they spake against me, thy servant meditateth in thy statutes. ²⁴ Also thy testimonies *are* my delights; the men of my counsel.

²⁵ My soul cleaveth to the dust, quicken thou me according to thy word. ²⁶ I told my ways, and thou answeredst me; teach me thy statutes. ²⁷ Make me to understand the way of thy precepts, and I will meditate on thy marvellous *works*. ²⁸ My soul droppeth for heaviness; raise thou me up, according to thy word, ²⁹ Take away from me the way of falsehood, and graciously give me thy law. ³⁰ The way of faithfulness I have chosen, thy judgments I have proposed. ³¹ I have cleaved to thy testimonies; Jehovah, let me not be abashed. ³² I will run the way of thy commandments, when thou shalt enlarge mine heart.

³³ Teach me, O Jehovah, the way of thy statutes, that I may keep it *unto* the end. ³⁴ Make me to understand, that I may keep thy law, and observe it with all the heart. ³⁵ Make me to tread in the path of thy commandments, for in it I take pleasure. ³⁶ Incline mine heart unto thy testimonies, and not unto covetousness. ³⁷ Turn away mine eyes from seeing false vanity; quicken me in thy ways. ³⁸ Confirm to thy servant thy saying, which *is* given to the fear of thee. ³⁹ Turn away my reproach, which I am afraid of, for thy judgments *are* good. ⁴⁰ Lo, I have a desire to thy precepts; in thy justice quicken thou me.

⁴¹ And let thy mercies come to me, O Jehovah; thy salvation, according to thy saying. ⁴² And I shall answer him that reproach-

soul coveteth to desire." A like form of the Heb. word is in Jer xxxi. 12.

VER. 23.—SPEAKE.] Or, *talked of me*; spake largely and freely. See the word in this form, Ezek. xxxiii. 30.

VER. 24.—MEN OF MY COUNSEL,] That is, *my counsellors*, they with whom I consult. So in Is. xl. 13, *man of his counsel*, is turned in Gr. *sumboulos*, Rom. xi. 34; that is, counsellor.

VER. 25.—QUICKEN ME,] Or, *spare my life*, as Jos. ix. 15.

VER. 26.—ANSWEREDST ME,] Which the Chald. expoundeth, "acceptedst my prayer."

VER. 27.—AND I WILL,¹ Or, *that I may*; as verses 18 and 33.

VER. 28.—DROPPETH,] To wit, *tears*, that is, weepeth, as Job xvi. 20. RAISE UP,] Or, *confirm, stablish*, as verses 38 and 106.

VER. 30.—OF FAITHFULNESS,] Or, *faith*, that is, a sure and faithful way. PROPOSED,] To wit, *before me*, as Ps. xvi. 8.

VER. 32.—ENLARGE,] That is, amplify and increase with wisdom, as 1 Kings iv. 29, (as to want an heart, is to be foolish, Prov.

ix. 4), or with comfort, as Is. lx. 5; or love, as 2 Cor. vi. 11.

VER. 33.—TO THE END,] Gr. *continually*; some turn it, for rewards, as after the Gr. doth, ver. 112. The Heb. properly is the heel or foot-sole, figuratively the end, and sometimes reward. See Ps. xix. 12. THAT I MAY,] Or, *and I shall keep*, &c. So ver. 34.

VER. 37.—TURN AWAY,] Or, *make pass, transfer*. So ver. 39. FROM SEEING,] Or, *that they see not*, Ps. lxi. 24; lxvi. 18.

VER. 38.—CONFIRM,] Or, *raise up*, that is, perform and do it, as 2 Sam. vii. 25, and that continually, as Deut. xxvii. 26, with Gal. iii. 10. So, 'to confirm words,' 2 Kings xxiii. 3, is 'to do them,' 2 Chron. xxxiv. 31. WHICH,] That is, which servant is given (or addicted) to thy fear, or which word is given for the fear of thee, that thou mayest be feared.

VER. 41.—COME,] That is, *be performed*, as Judg. xiii. 12.

VER. 42.—ANSWER,] Heb. *answer him word*, that is, return him answer, as this

eth me, because I have trusted in thy word. ⁴³ And pull not thou out of my mouth the word of truth very much, because I have hopefully waited for thy judgments. ⁴⁴ And I will observe thy law continually, for ever and perpetual aye. ⁴⁵ And I shall walk in a large room, because I have sought thy precepts. ⁴⁶ And I will speak of thy testimonies *in* the presence of kings, and not be ashamed. ⁴⁷ And I will delight myself in thy commandments, which I have loved. ⁴⁸ And I will lift up my hands to thy commandments which I have loved, and will meditate on thy statutes.

⁴⁹ Remember the word of thy servant, for which thou hast made me hopefully to wait. ⁵⁰ This *is* my comfort in mine affliction, that thy saying quickeneth me. ⁵¹ The proud have scorned me very greatly; from thy law I have not declined. ⁵² I remembered thy judgments of old, O Jehovah, and comforted myself. ⁵³ A burning horror hath taken hold on me for the wicked, the forsakers of thy law. ⁵⁴ Thy statutes have been songs to me in the house of my pilgrimage. ⁵⁵ I remembered in the night thy name, O Jehovah, and observed thy law. ⁵⁶ This was to me, because I kept thy precepts.

⁵⁷ My portion, Jehovah, I have said, to observe thy words. ⁵⁸ I have earnestly besought thy face with all the heart; be gracious to me according to thy saying. ⁵⁹ I thought upon my ways, and turned my feet unto thy testimonies. ⁶⁰ I made haste, and delayed not, to observe thy commandments. ⁶¹ Bands of the wicked have robbed me; thy law I have not forgotten. ⁶² At midnight will I rise to confess unto thee, for the judgments of thy justice. ⁶³ *I am* a companion to all that fear thee, and that observe thy precepts. ⁶⁴ The earth is full of thy mercy, Jehovah; learn me thy statutes.

phrase importeth, 2 Sam. xxiv. 13; 1 Kings xx. 9; xii. 16. So Prov. xxvii. 11. Or, answer him the matter.

VER. 43.—VERY MUCH,] Or, *unto vehemency, vehemently*, as ver. 8; and it may be referred to the word, *vehemently true*; or, to the former, *pull not utterly*.

VER. 45.—IN A LARGE ROOM,] Or, *in wideness*, that is, at liberty, cheerfully, free from fear, distresses, &c., Ps. iv. 2; xviii. 22; cxviii. 5.

VER. 48.—LIFT MY HANDS,] That is, put my hands to the practice of thy law with earnestness.

VER. 53.—A BURNING HORROR,] A storm of terror and dismay, as the Gr. saith, “swooning,” or “fainting.” See Ps. xi. 6. FOR,] Or, *from the wicked*; a storm of trouble raised by them.

VER. 54.—SONGS,] *Themes*, or *arguments of singing*. THE HOUSE,] *The earthly house of this tabernacle*, where man sojourneth in

his body; as 2 Cor. v. 1, &c.; in Gr. “the place,” that is, wheresoever I sojourn.

VER. 56.—THIS WAS,] Thus ordered I the course of my life; or, this variety of estate, persecution, consolation, &c., befel me.

VER. 57.—MY PORTION,] That is, as the Gr. explaineth, “O Lord, thou art my portion,” as Ps. cxlii. 6; xvi. 5; Jer. x. 16; or, “My portion, O Lord, shall be to keep thy words.”

VER. 58.—BESOUGHT,] Or, *intreated*. See Ps. xlv. 13.

VER. 59.—THOUGHT UPON,] Considered upon and counted; the Chald. saith, “I thought to make good my ways.”

VER. 60.—DELAYED NOT,] Or, *distracted not myself*, to wit, with worldly cares, fears, pleasures, &c.

VER. 61.—BANDS,] Or, *cords*, as the Gr. also turneth it, or “companies,” as the Chald. explaineth it; so ‘a band of prophets,’ for a company of them, 1 Sam. x. 10.

⁶⁵ Thou hast done good with thy servant, Jehovah, according to thy word. ⁶⁶ Learn me goodness of reason and knowledge, for I have believed in thy commandments. ⁶⁷ Before I was afflicted, I *was* astray; but now I observe thy saying. ⁶⁸ Good *art* thou, and doest good; learn me thy statutes. ⁶⁹ The proud have forged against me falsehood; I, with all the heart, do keep thy precepts. ⁷⁰ Their heart is gross as fat; I *in* thy law have delighted myself. ⁷¹ *It is* good for me that I was afflicted, that I may learn thy statutes. ⁷² The law of thy mouth *is* better to me than thousands of gold and silver.

⁷³ Thine hands have made me, and fashioned me; make me to understand, that I may learn thy commandments. ⁷⁴ They that fear thee, shall see me and rejoice, because I have hopefully waited for thy word. ⁷⁵ I know, Jehovah, that thy judgments *are* justice, and *with* faithfulness thou hast afflicted me. ⁷⁶ O let thy mercy be to comfort me, according to thy saying unto thy servant. ⁷⁷ Let thy tender mercies come to me, that I may live, for thy law *is* my delights. ⁷⁸ Let the proud be abashed, for *with* falsehood they have depraved me: I do meditate in thy precepts. ⁷⁹ Let those turn to me that fear thee, and that know thy testimonies. ⁸⁰ Let my heart be perfect in thy statutes, that I be not abashed.

⁸¹ My soul fainteth for thy salvation, I hopefully wait for thy word. ⁸² Mine eyes fail for thy word, saying, When wilt thou comfort me? ⁸³ Though I am like a bottle in the smoke, I have not forgotten thy statutes. ⁸⁴ How many *are* the days of thy servant? When wilt thou do judgment on my persecutors? ⁸⁵ The proud have digged for me pits of corruption, which *are* not according to thy law. ⁸⁶ All thy commandments *are* faithfulness; *with* falsehood do they persecute me; help thou me. ⁸⁷ Almost they had consumed me in the earth, but I have not forsaken thy precepts.

VER. 66.—REASON,] Or, *behaviour*. Heb. “taste,” or “savour.” See Ps. xxxiv. 1.

VER. 67.—AFFLICTED,] Or, *answered*, *cried*, to wit, for my affliction.

VER. 69.—FORGED,] Or, *composed*, *adjoined*. So Job xiii. 4.

VER. 70.—GROSS,] *Congeaied*, and so made hard and senseless. In Gr. “curdled as milk.” Compare Acts xxviii. 27; Eph. iv. 18.

VER. 72.—THOUSANDS,] To wit, *of pieces*, as is expressed, Ps. lxxviii. 31. The Chald. expoundeth it, “of talents.”

VER. 73.—FASHIONED,] Or, *fitted*, *composed*. Compare Job x. 8.

VER. 75.—WITH FAITHFULNESS,] Or, *in faith*, or *truth*. God is faithful, which will not suffer us to be tempted above that we are able, but will give the issue with the temptation, &c., 1 Cor. x. 13.

VER. 78.—DEPRAVED,] *Perverted*, *wronged me*, *dealt perversely with me*; or, would pervert me from the right way.

VER. 79.—TURN TO ME,] In Chald. “turn to my doctrine.”

VER. 80.—PERFECT,] *Sincere*. In Gr., “without spot, unblemished,” as ver. 1.

VER. 81.—FAINTETH,] *Faileth*, or is consumed, to wit, with desire. So Ps. lxxxiv. 2. FAIL,] Or, *are consumed*, as before, and ver. 123. See Ps. lxxix. 4; 1 Sam. ii. 33.

VER. 83.—IN THE SMOKE,] That is, dry and wrinkled. Compare Ps. xxxii. 4; cii. 4.

VER. 84.—DAYS,] To wit, *of affliction*. See Ps. xxxvii. 12; cxvi. 2.

VER. 85.—DIGGER PITS,] To take away my life, Ps. xxxv. 7. The Gr. saith, “told me tales, to entrap me with errors.”

VER. 86.—FAITHFULNESS,] Or, *faith*, that is, faithful, true.

⁸⁸ According to thy mercy quicken thou me, and I will observe the testimony of thy mouth.

⁸⁹ For ever, O Jehovah, thy word is stedfast in the heavens.

⁹⁰ Thy faithfulness *is* to generation and generation; thou hast stablished the earth, and it shall stand. ⁹¹ To thy judgments they stand *this* day, for they all *are* thy servants. ⁹² Unless thy law *had been* my delights, then had I perished in mine affliction. ⁹³ For ever I will not forget thy precepts, for by them thou hast quickened me. ⁹⁴ I *am* thine, save thou me, for I have sought thy precepts. ⁹⁵ The wicked have waited for me to destroy me: I consider thy testimonies. ⁹⁶ Of all perfection I have seen an end; large *is* thy commandment vehemently.

⁹⁷ O how I love thy law! all the day it *is* my meditation. ⁹⁸ Thou makest me wiser than mine enemies, *by* thy commandments; for, for ever it *is* with me. ⁹⁹ I am more prudent than all my teachers, for thy testimonies *are* my meditation. ¹⁰⁰ I am of more understanding than the elders, because I have kept thy precepts. ¹⁰¹ I have restrained my feet from every evil way, that I may observe thy word. ¹⁰² I have not departed from thy judgments, for thou hast taught me. ¹⁰³ How sweet are thy sayings to my palate! more than honey to my mouth. ¹⁰⁴ By thy precepts have I gotten understanding, therefore I hate every path of falsehood.

¹⁰⁵ Thy word *is* a lamp to my foot, and a light to my path. ¹⁰⁶ I have sworn, and will ratify *it*, to observe the judgments of thy justice. ¹⁰⁷ I am afflicted very vehemently; Jehovah quicken thou me according to thy word. ¹⁰⁸ The free-offerings of my mouth, favourably accept thou, oh Jehovah; and learn me thy judgments. ¹⁰⁹ My soul *is* in my hand continually, and thy law I have not forgotten. ¹¹⁰ The wicked have laid a snare for me, and from thy precepts I have not strayed. ¹¹¹ I possess for heritage thy testimonies for ever, for they *are* the joy of mine heart. ¹¹² I have inclined mine heart to do thy statutes, for ever *to* the end.

VER. 89.—[IS STEDFAST,] Or, *standeth fast. abideth.* Compare Is. xl. 8.

VER. 90.—[STABLISHED,] Or, *fitly settled.* See Eccl i. 4.

VER. 91.—[TO THY,] That is, *according to thy ordinations*; or, for thy judgments; in the manner and to the ends that thou appointedst them, they stand and continue, as Ps. xxxiii. 9.

VER. 96.—[OF ALL PERFECTION,] Or, *consummation*, that is, of every most perfect thing. LARGE,] Or, broad, wide, meaning infinite.

VER. 98.—[THOU MAKEST,] Or, *it maketh.* IT IS WITH ME,] Or, *it is mine*, that is, thy law (or every one of thy commandments) are mine.

VER. 103.—[MY PALATE,] That *is*, my taste.

VER. 105.—[A LAMP,] Or, *a candle, lantern.* So Prov. vi. 23; compare Job xix. 8.

VER. 106.—[SWORN,] Making covenant to walk in thy law, Neh. x. 29. RATIFY,] Perform or stablish.

VER. 108.—[FREE-OFFERINGS,] Or, *voluntaries.* See Ps. liv. 8.

VER. 109.—[IN MY HAND,] Or, *palm*, that is, I go in danger of my life. See the like phrase, Judges xii. 3; 1 Sam. xix. 5; xxviii. 21. So the Chald. explaineth it, "My soul is in danger, as if it were upon my hand."

VER. 112.—[TO THE END,] As verse 33. Here the Gr. turneth it, "for reward," respecting the end and reward of faith and obe-

¹¹³ I hate *vain* thoughts, and I love thy law. ¹¹⁴ Thou *art* my secret place, and my shield, I hopefully wait for thy word. ¹¹⁵ Depart from me, ye evil doers, that I may keep the commandments of my God.

¹¹⁶ Uphold me according to thy saying, that I may live; and let me not be abashed for my hope. ¹¹⁷ Sustain me, and I shall be saved, and I will delight in thy statutes continually. ¹¹⁸ Thou hast trodden down all them that stray from thy statutes, for their deceit *is* falsehood. ¹¹⁹ *Like* dross thou makest cease all the wicked of the earth, therefore I love thy testimonies. ¹²⁰ My flesh feeleth horror for dread of thee, and I fear for thy judgments.

¹²¹ I have done judgment and justice, leave me not to mine oppressors. ¹²² Be surety *for* thy servant, for good; let not the proud oppress me. ¹²³ Mine eyes fail for thy salvation, and for the sayings of thy justice. ¹²⁴ Do with thy servant according to thy mercy, and learn me thy statutes. ¹²⁵ I *am* thy servant, give me understanding, that I may know thy testimonies.

¹²⁶ *It is* time for Jehovah to do, they have made frustrate thy law. ¹²⁷ Therefore I love thy commandments above gold, and above fine gold. ¹²⁸ Therefore, all thy precepts of every *thing* I hold righteous; I hate every way of falsehood.

¹²⁹ Marvellous *are* thy testimonies, therefore doth my soul keep them. ¹³⁰ The opening of thy words giveth light, giving understanding to the simple. ¹³¹ I opened wide my mouth and panted, for I longed for thy commandments. ¹³² Turn the face unto me, and be gracious to me, according to the judgment towards those that love thy name. ¹³³ Firmly direct my steps in thy saying, and let not any iniquity have dominion over me. ¹³⁴ Redeem me from the oppression of men, and I will observe thy precepts. ¹³⁵ Make thy face to shine upon thy servant, and learn me thy statutes.

dienee, as Ps. xix. 12; Heb. xi. 26; 1 Pet. i. 8, 9.

VER. 113.—VAIN THOUGHTS,] Or, *wavering cogitations*, or vain thinkers, as the Chald. explaineth it; the Gr. also turning it, “transgressors of law.” It hath the name of top branches of trees, figuratively applied to the thoughts or opinions of the mind, wavering and uncertain, as 1 Kings xviii. 21; or, persons distracted with their own cogitations.

VER. 117.—DELIGHT,] Or, *have respect*, or contemplate, meditate delightfully.

VER. 119.—LIKE DROSS,] Consumed with the fire of thy wrath. See Ezek. xxii. 18—22; Prov. xxv. 4, 5. MAKEST CEASE,] That is, *removest*, or *takest away*.

VER. 120.—FEELETH HORROR,] As when the hair stands up for fear, and by flesh may be meant the hair of his flesh, as is expressed, Job iv. 15.

VER. 121.—BE SURETY,] Answering for, and defending him. Or, give sweetness (or delight) unto him.

VER. 126.—TO DO,] Or, *work*, showing his power. The Chald. otherwise, “It is time to do the will of the Lord.” MADE FRUSTRATE,] *Of none effect*, or *dissipated*. See Ps. xxxiii. 10.

VER. 128.—HOLD RIGHTEOUS,] Or, *make righteous*, that is, do esteem and defend to be most right, and do rightly use them.

VER. 130.—THE OPENING,] Or, door, that is, the declaration (as the Gr. interpreteth it); or, the first entrance into them.

VER. 132.—ACCORDING TO THE JUDGMENT,] That is, as is right and meet, and behoveth; or, after the manner, wont, and custom that thou usest. So *judgment* is for *manner* or *custom*, Gen. xl. 13; Jos. vi. 15; 1 Sam. ii. 13; xxvii. 11.

¹³⁶ Rivers of waters run down mine eyes, because they observe not thy law.

¹³⁷ Just *art* thou, Jehovah, and righteous thy judgments. ¹³⁸ Thou hast commanded the justice of thy testimonies, and faithfulness vehemently. ¹³⁹ My zeal suppresseth me, because my distressers have forgotten thy words. ¹⁴⁰ Thy saying *is* fined vehemently, and thy servant loveth it.

¹⁴¹ I *am* small and despised, thy precepts I have not forgotten.

¹⁴² Thy justice *is* a justice for ever, and thy law *is* the truth.

¹⁴³ Distress and anguish have found me, thy commandments *are* my delights. ¹⁴⁴ The justice of thy testimonies *is* for ever; make me to understand, that I may live.

¹⁴⁵ I have called with the whole heart: answer me, Jehovah; I will keep thy statutes. ¹⁴⁶ I have called upon thee, save thou me, and I will observe thy testimonies. ¹⁴⁷ I have prevented in the twilight, and cried; I hopefully waited for thy word. ¹⁴⁸ Mine eyes have prevented the *night*-watches, to meditate in thy saying. ¹⁴⁹ Hear my voice, according to thy mercy, Jehovah; according to thy judgment quicken thou me. ¹⁵⁰ They draw near that follow after a mischievous purpose, they are far off from thy law.

¹⁵¹ Near *art* thou, Jehovah, and all thy commandments *are* truth.

¹⁵² Of old I have known of thy testimonies, that thou hast founded them for ever.

¹⁵³ See mine affliction, and release me, for I have not forgotten thy law. ¹⁵⁴ Plead my plea and redeem me, *according* to thy saying quicken thou me. ¹⁵⁵ Salvation *is* far from the wicked, because they seek not thy statutes. ¹⁵⁶ Thy tender mercies *are* many, O Jehovah; according to thy judgments quicken thou me. ¹⁵⁷ Many *are* my persecutors, and my distressers; from thy testimonies I have not declined. ¹⁵⁸ I saw unfaithful transgressors, and was grieved *for* that they observed not my saying. ¹⁵⁹ See, that I love thy precepts: Jehovah, according to thy mercy quicken thou me. ¹⁶⁰ The beginning of thy word *is* truth, and for ever *is* every judgment of thy justice.

VER. 136.—THEY.] Men in general, or the wicked; as after, ver. 153.

VER. 137.—RIGHTEOUS.] To wit, is every of thy judgments; or, upright art thou in thy judgments.

VER. 138.—JUSTICE OF THY TESTIMONIES.] That is, thy just and very faithful testimonies; or, justice, thy testimonies and faith.

VER. 139.—SUPPRESSETH.] Or, cutteth off, that is, consumeth. Compare Ps. lxi. 10.

VER. 140.—FINED.] *Purified as in fire*, Is. xii. 7.

VER. 142.—FOR EVER.] That is, *everlasting*. So ver. 144.

VER. 143.—FOUND.] That is, *come upon me*, as Ps. cxvi. 3.

VER. 144.—JUSTICE OF, &c.,] Or, thy testimonies are just, &c

VER. 147.—PREVENTED.] To wit, *thee*, with prayer, as Ps. lxxxviii. 14; xcv. 2. TWILIGHT,] The dawning of the morning, as the Chald. explaineth it, and the Heb. sometimes signifieth, Job vii. 4.

VER. 148.—WATCHES,] See Ps. lxi. 6; xc. 4. The Chald. saith, "The morning and evening watches."

VER. 149.—JUDGMENT,] Equity, or custom, as ver. 132.

VER. 160.—THE BEGINNING,] Or, *the*

¹⁶¹ Princes have persecuted me without cause, and for thy word mine heart doth stand in awe. ¹⁶² I *am* joyful for thy saying, as one that findeth much spoil. ¹⁶³ Falsehood I hate, and I abhor; thy law I do love. ¹⁶⁴ Seven *times* in a day do I praise thee, for the judgments of thy justice.

¹⁶⁵ Much peace is to them that love thy law, and to them *is* no stumbling-block. ¹⁶⁶ I have hoped for thy salvation, Jehovah, and have done thy commandments. ¹⁶⁷ My soul hath observed thy testimonies, and I love them vehemently. ¹⁶⁸ I have observed thy precepts and thy testimonies, for all my ways *are* before thee.

¹⁶⁹ Let my shouting cry come near before thee, Jehovah; according to thy word give thou me understanding: ¹⁷⁰ Let my supplication for grace come before thee; according to thy saying, deliver thou me.

¹⁷¹ My lips shall utter praise, when thou hast learned me thy statutes. ¹⁷² My tongue shall resound thy saying, for all thy commandments *are* justice. ¹⁷³ Let thine hand be to help me, for I have chosen thy precepts.

¹⁷⁴ I have longed for thy salvation, Jehovah, and thy law *is* my delights. ¹⁷⁵ Let my soul live, that it may praise thee; and let thy judgments help me. ¹⁷⁶ I have strayed like a lost sheep; seek thou thy servant, for I have not forgotten thy commandments.

head, but the Gr. and Chald. do explain it, "From the beginning thy word is truth;" and so for ever. Or, taking *head* for *excellency*, thy most excellent word is truth.

VER. 164.—SEVEN TIMES.] That is, *often*; for *seven* is used for *many*, as Lev. xxvi. 18; Prov. xxiv. 16; xxvi. 25; 1 Sam. ii. 5.

VER. 165.—IS NO STUNBLING BLOCK,] Or, they have no offence (or scandal). So in 1 John ii. 10, 'he that loveth his brother, there

is no scandal in him.' He walks without fear of falling.

VER. 172.—RESOUND,] Or, *sing*. Heb. 'answer.

VER. 175.—LET MY SOUL LIVE,] That is, *let me wholly live*; as, on the contrary, 'let my soul die,' Judg. xvi. 30.

VER. 176.—A LOST SHEEP,] A sheep of perdition, or perishing, that is, ready to perish. 'All we like sheep have gone astray,' Is. liii. 6.

PSALM CXX.

The prophet prayeth against, and reproveth the evil tongue; 5. and complaineth of his necessary conversation with the wicked.

¹ A song of degrees.

UNTO Jehovah, in my distressedness, I cried, and he answered me. ² Jehovah, deliver thou my soul from the lip of falsehood,

VER. 1.—OF DEGREES,] Or, *of ascensions, of heights*. Heb. *ham-mahaloth*, that is, a psalm to be sung with an high voice; as the Levites are said to praise God 'with a great

voice on high,' (Heb. *le mah-lah*), 2 Chron. xx. 19. Or, this title noteth the excellency of the song, for short, grave, and pithy sentences; as *Adam ham-malah*, is a *man of*

from the tongue of deceit. ³ What shall it give thee, and what shall it add to thee, tongue of deceit. ⁴ Sharp arrows of a mighty one, with coals of juniper. ⁵ Wo is me that I sojourn *with Meshec*, dwell with the tents of Kedar. ⁶ My soul it hath much dwelt with him that hateth peace. ⁷ I *am for peace*, and when I speak, they *are for war*.

eminence, or of high degree, 1 Chron. xvii. 17. Sundry other ways is this title understood as of the stairs that went up to the house of the Lord, whereon the fingers should stand; and this the Chald. favoureth. Also of the coming up from Babylon, (called *maha-lah*, *an ascension*, Ezr. vii. 9), &c. Fifteen psalms together have this title prefixed. DISTRESSEDNESS,] That is, *sore distress*. The Heb. addeth a letter to increase the signification; so, *helpfulness for full help*, Ps. xlv. 27. CRIED,] In Chald., “prayed, and he received my prayer.”

VER. 3.—WHAT SHALL IT GIVE,] Or, as the Gr. hath, *what shall be given*, that is, what good or profit shalt thou get? meaning, none at all. The verb active is often used passively. See Ps. xxxii. 9; xxxvi. 3. Or, what shall he (meaning God, or any one) give to thee, O deceitful tongue? IT ADD,] Or, *be added*, to wit, as good or advantage. So Ps. cxv. 14. TONGUE,] This may also be read, what shall the tongue of deceit give to thee, that is, profit thee, speaking to the calumniator.

VER. 4.—ARROWS, &c.,] This may note out the hurt of a guileful tongue, whose evil words are like arrows, Ps. lxiv. 4; Prov. xxv. 18; or, the reward which God will give the deceitful tongue, his plagues. ‘Like arrows,’ Ps. xlv. 6; Deut. xxxii. 23; Ezek. v. 16. COALS OF JUNIPER,] Which wood in burning smelleth sweet, but the coals thereof

burn extremely, and last long; so that under the ashes the glowing coals may be kept (as some write) a year long. So it fitly noteth the long lasting infamy of an evil tongue. Or, if we refer it to God’s judgments, they are severe and durable, as Deut. xxviii. 59; Ps. xviii. 9; cxi. 11.

VER. 5.—SOJOURN,] Or, *am a pilgrim, a stranger*. WITH MESHEC,] That is, with a profane and barbarous people, like the posterity of Meshec and Kedar, mentioned in Gen. x. 2; xxi. 13. Meshac signifieth length or protraction, and so may here be taken for no proper name, but I sojourn so long; and thus the Gr. turneth it, “My peregrination is prolonged.” TENTS OF KEDAR,] The son of Ishmael, Gen. xxv. 13, whose children dwelt in Arabia, Is. xxi. 13—17; therefore the Chald. here turneth it, “Arabians.” They dwell in tents or cottages in the wilderness, as shepherds. See also Is. xlii. 11; Jer. xlix. 28, 29; Ezek. xxvii. 21.

VER. 6.—IT HATH MUCH,] Or, *to itself*, (in its own seeming) *hath long dwelt*. So Ps. cxxiii. 4.

VER. 7.—FOR PEACE,] Or, to peace, as after *for* or to *war*, that is, addicted thereto; or understand, a man of peace, that is, peaceful, as the Gr. expoundeth it. So Job v. 24; xxi. 9; 2 Sam. xvii. 3. See the like phrase, Ps. cix. 4. Also in Ob. 7, *thy bread*, for *men of thy bread*.

PSALM CXXI.

The great safety of those that trust in God’s protection.

¹ A song of degrees.

I lift up mine eyes unto the mountains, from whence shall come mine help. ² Mine help *cometh* from Jehovah, which made heavens

[VER. 1.—OF DEGREES,] Or, *for degrees*, or, *ascensions*. See the first Note on the former psalm. THE MOUNTAINS,] Zion and Morijah, where was the sanctuary of God, who had his foundations in the holy mountains,

Ps. lxxxvii. 1, which was a figure of the heavens, Heb. ix. 24; and sometimes mountains and heavens are used for the same, as Ps. xviii. 8, with 2 Sam. xxii. 8. So the meaning is, that when he looked up to God

and earth. ³ Let him not give thy foot to be moved, let him not slumber that keepeth thee. ⁴ Lo, he will not slumber nor sleep, that keepeth Israel. ⁵ Jehovah is thy keeper, Jehovah thy shadow upon thy right hand. ⁶ The sun shall not smite thee by day, nor the moon by night. ⁷ Jehovah will keep thee from all evil: he will keep thy soul. ⁸ Jehovah will keep thy going out and thy coming in, from this time and for ever.

for help, he received it. Or, we may read it thus, 'Shall I lift up mine eyes to the mountains?' that is, to the place where idols are worshipped, Deut. xii. 2, as if he should say, Far be it from me. 'For in vain is help expected from the hills, or the multitude of the mountains; but in Jehovah our God is the salvation of Israel,' Jer. iii. 23. The lifting up of the eyes signifieth hope and expectation, Ezek. xviii. 6; so Ps. cxliii. 1.

VER. 3.—TO BE MOVED,] Or, *to slide*, or, to commotion, which meaneth a falling into evil. See Ps. xxxviii. 17. NOT SLUMBER,] That is, not neglect any care or diligence for thy good, Ps. cxxxii. 4; Prov. vi. 4; Is. v. 27.

VER. 5.—SHADOW,] That is, protection, comfort, and refreshing from heat, Is. xxv. 4; iv. 6; Num. xiv. 9; see also Ps. cix. 31.

VER. 6.—THE SUN,] Which annoyeth with heat, as the moon doth with cold vapours, John iv. 8; Gen. xxxi. 40. And the sun and moon being rulers of day and night, Ps. cxxxvi. 8, 9, imply all other things whatsoever. But this hath reference to God's protection of Israel in the wilderness, Ex. xiii. 21; Is. iv. 5.

VER. 8.—THY GOING OUT AND COMING IN,] That is, all thy administration, affairs, and actions. See the like phrase, Deut. xxviii. 6; 2 Chron. i. 10; 2 Sam. iii. 25; Acts i. 21; ix. 28.

PSALM CXXII.

David's joy for the church, and prayer for the peace thereof.

¹ A song of degrees, of David.

I REJOICED in them that said unto me, We will go *into* the house of Jehovah. ² Our feet have been standing in thy gates, O Jerusalem. ³ Jerusalem builded as a city that is joined to itself together. ⁴ Whither the tribes go up, the tribes of Jah, *to* the testimony of Israel, to confess unto the name of Jehovah. ⁵ For there are set thrones for judgment, thrones for the house of David. ⁶ Ask ye the peace of Jerusalem; safe quietness have they that

VER. 1.—IN THEM,] Or, *for them*. Gr., "For the things that were said." WE WILL,] Or, *let us go*, exhorting one another, as Deut. xxxiii. 19. HOUSE,] Which the Chald. compoundeth "House of the sanctuary of the Lord."

VER. 3.—JOINED ITSELF,] Compact, fitly framed and builded together for an habitation of God through the Spirit, Eph. ii. 21, 22. So the curtains of the tabernacle were conjoined, Ex. xxvi. 3.

VER. 4.—TO THE TESTIMONY,] That is, *the ark*, wherein were the tables of testimony, and from whence God testified his presence

by oracle, Ex. xxv. 21, 22. Or, by the testimony to Israel, that is, according to the charge given for their coming thither, Deut. xvi. 16, 17.

VER. 5.—ARE SET,] Or, *set thrones*, that is, they stand, or remain still, or are set, active for passive, as Ps. xxxvi. 3. OF THE HOUSE,] Or, *for the house*, that is, the posterity, as Ps. cxv. 10. The Chald. saith, "For the kings of the house of David."

VER. 6.—ASK,] That is, *desire*, or pray for the peace. In Gr., "The things that belong to the peace." See the like speech, Luke xix. 42; Jer. xv. 5. SAFE QUIET-

love thee. ⁷ Peace be in thy fort, safe quietness in thy palaces.
⁸ Because of my brethren and my neighbours, I will speak, O peace
 be in thee. ⁹ Because of the house of Jehovah our God, I will seek
 good for thee.

NESS HAVE,] Or, they shall have safe ease,
 or, tranquillity, prosperity. The word mean-
 eth both quietness from troubles, and abun-
 dance of welfare. So Ps. xxx. 7; lxxiii. 12.

VER. 7.—FORT,] Or, *rampart, frontiers*,
 whereof he speaketh in Lam. ii. 8.

VER. 9.—GOOD FOR THEE,] Or, *thy good*.
 See Neh. ii. 10.

PSALM CXXIII.

*A profession of patient confidence in God, and prayer to be deliv-
 ered from contempt.*

¹ A song of degrees.

UNTO thee lift I up mine eyes, O thou that sittest in the hea-
 vens. ² Lo, as the eyes of servants *are* unto the hand of their
 masters; as the eyes of a maiden unto the hand of her mistress;
 so our eyes unto Jehovah our God, until that he be gracious to us.
³ Be gracious to us Jehovah, be gracious to us; for we are very
 much filled with contempt. ⁴ Our soul it is very much filled *with*
 the scorning of those that are at ease, the contempt of the proud.

VER. 1.—SITTEST,] That is, *reignest*,
governest, judgest; for heaven is God's
 throne, Is. lxvi. 1.

VER. 2.—THAT HE BE GRACIOUS,] Or,
show mercy. This noteth continual prayer
 without fainting, as Luke xviii. 1—7.

VER. 4.—IT IS,] Or, *to itself*, as Ps. cxx.
 6. OF THE PROUD,] Or, *be to the proud*; as
 a prayer that the evil may turn upon them-
 selves.

PSALM CXXIV.

David teacheth Israel to bless God for their deliverance.

¹ A song of degrees, of David.

EXCEPT Jehovah, he had been for us, now let Israel say: ² Ex-
 cept Jehovah had been for us, when men rose up against us: ³ Then
 they had swallowed us up alive, when their anger was kindled
 against us. ⁴ Then the waters had overflowed us, the stream had
 passed over our soul. ⁵ Then the proud waters had passed over our

VER. 1.—EXCEPT JEHOVAH,] Or, *but for*
Jehovah who was. The Chald. saith, "Ex-
 cept the word of the Lord," &c.

VER. 2.—MEN,] In Chaldee, "sinful
 men."

VER. 4.—WATERS,] That is, *a sinful peo-
 ple*, as Is. lix. 19; Rev. xvii. 15.

VER. 5.—PROUD WATERS,] The Chald.
 expoundeth it, "The King whose camp is
 like the high waters of the sea."

soul. ⁶ Blessed be Jehovah, who hath not given us *for* a prey unto their teeth. ⁷ Our soul, as a bird, is escaped out of the snare of the fowlers; the snare is broken, and we are escaped. ⁸ Our help is in the name of Jehovah, the maker of heavens and earth.

PSALM CXXV.

The safety of such as trust in God. 4. A prayer for the godly, and against the wicked.

¹ A song of degrees.

THEY that trust in Jehovah, *shall be* as Mount Zion, *which* is not moved, *but* remaineth for ever. ² Jerusalem, the mountains *are* round about it, and Jehovah *is* round about his people, from this time and for ever. ³ For the rod of wickedness shall not rest upon the lot of the just; that the just put not forth their hands unto any injurious evil. ⁴ Do good, O Jehovah, unto the good, and to the righteous in their hearts. ⁵ But they that turn aside *to* their crookednesses, Jehovah will lead them away with the workers of painful iniquity: Peace *shall be* upon Israel.

VER. 1.—THEY THAT TRUST,] The Chald. explaineth it, “The just which trust in the word of the Lord.”

VER. 2.—AND JEHOVAH,] That is, *and so Jehovah*, which the Chald. expoundeth, “The divine presence (or majesty) of the Lord.”

VER. 3.—OF WICKEDNESS,] That is, *of the wicked*, as *pride*, for *proud men*, Ps. xxxvi. 12; and their *rod* meaneth their *dominion*

or *power*, as Ps. ii. 9. LOT,] That is, *inheritance*, as is expressed in Jos. xviii. 11; 1 Pet. v. 3.

VER. 5.—CROOKEDNESSES,] *Crooked ways* or *vices*. LEAD THEM AWAY,] Or, *make them go away*, that is, to die, as 1 Chron. xvii. 11, compared with 2 Sam. vii. 12. So the Chald. paraphraseth, “Will lead them to hell, and their part shall be with the workers of iniquity.”

PSALM CXXVI.

The church, celebrating her incredible return out of captivity, prayeth for, and prophesieth the good success thereof.

¹ A song of degrees.

WHEN Jehovah returned the captivity of Zion, we were like

VER. 1.—THE CAPTIVITY,] Or, *the revelation*, that is, the multitude of captives returning from bondage. See Ps. xiv. 7; lxviii. 19; Deut. xxx. 3. The return from Babel's bondage figured our redemption by Christ, Is. x. 21, 22; Rom. ix. 27. And to return the captivity, sometimes is to restore all that

was lost, Job xlii. 10. THAT DREAM,] That felt joy and comfort incredible, which we doubted whether it were true or not; as did the apostle Peter, Acts xii. 9; see also Is. xxix. 7, 8. The Chald. expoundeth it, “Like sleepers which wake from their dreams.”

them that dream. ² Then was our mouth filled with laughter, and our tongue with joyful shouting; then said they among the heathen, Jehovah hath done very great things with them. ³ Jehovah hath done very great things with us, we are joyful. ⁴ Turn thou, O Jehovah, our captivity, as the streams in the south. ⁵ They that sow with tears, shall reap with joyful shouting. ⁶ He going goeth, and weepeth, bearing the sowing seed: he coming cometh with joyful shouting, bearing his sheaves.

VER. 2.—JOYFUL SHOUT,] Or, *song*, or *shrill singing*. So ver. 5, 6. Compare Job viii. 21. DONE VERY GREAT THINGS,] Or, *done magnificently*, or *magnified his doings*, as the Gr. translatheth this phrase, in Joel ii. 20, the Heb. being, “He hath magnified to do,” like that in 2 Chron. xxxiii. 6, ‘Manasseh multiplied to do,’ that is, did much evil. WITH THEM,] Or, *with these men*.

VER. 4.—OUR CAPTIVITY,] That is, the rest of the captives which remain yet behind, bring them also. So *captivity* is for *captives*, Ezek. xi. 24, 25. IN THE SOUTH,] That is, *in the dry ground*; for so the Heb. word signifieth, and so south lands were waterless, Judg. i. 15. Here we may understand, ‘This shall be to us as rivers in the south.’ The

Chald. paraphraseth, “As the land is turned when water-springs break forth into it, in time of drought.”

VER. 5.—SHALL REAP,] Or, *let them reap*, as continuing the former prayer, so after.

VER. 6.—HE GOING GOETH,] That is, *every sower*, forementioned; therefore the Gr. saith, “They did going go,” which phrase meaneth a continual and diligent going. THE SOWING SEED,] *The seed to be sown*. Heb., “The drawing of the seed,” that is, the seed of drawing, or, of sowing, as this phrase meaneth, Amos ix. 13; or, the dray of seed, that is, the seed basket. Sometimes *drawing* is *purchasing*, as Job xxviii. 18, which may also be minded here, the purchased, (that is, precious) seed.

P S A L M C X X V I I.

The virtue of God's blessings in all estates. 3. God's children are his gift.

¹ A song of degrees for Solomon.

IF Jehovah build not the house, *in vain* do the builders thereof labour therein: if Jehovah keep not the city, *in vain* doth the keeper wake. ² *It is vain* for you to rise up early, to sit up late, to eat the bread of sorrows; so he will give his beloved sleep.

³ Lo, sons *are* an heritage of Jehovah; the fruit of the womb,

VER. 1.—FOR SOLOMON,] As Ps. lxxii. 1, or, of Solomon. THE CITY,] In Chald., “The city Jerusalem.”

VER. 2.—TO RISE UPEARLY,] Or, *to be early in rising*, *to be late in sitting, eating, &c.* OF SORROWS,] That is, gotten with much sorrow or pains; as bread of wickedness, Prov. iv. 17, is that which is wickedly gotten; or bread of sorrows may mean coarse meat, as bread of pleasures, Dan. x. 3, is dainty fine meat. So,] By building, keeping, and blessing their labours without sorrow; or, surely he will give. HIS BELOVED,] Or, *darling*;

the Heb. *Jedid* hath reference to Solomon's name *Jedid-jah*, 2 Sam. xii. 25, that is, *beloved of Jah*; but the Gr. turneth it plurally, “His beloved ones.” SLEEP,] Quiet rest without carking care and sorrow. Therefore also the Heb. word *shena* is written with a quiet dumb letter, (otherwise than usual) to denote the more quietness.

VER. 3.—AN HERITAGE,] That is, *a reward or blessing* given of the Lord. So Job xx. 29; Is. liv. 17; Ps. lxi. 6. WAGES,] Or, *reward*, which sometimes is of debt for service, Num. xviii. 31; Gen. xxx. 28.

his wages. ⁴ As arrows in the hand of a mighty man, so are sons of the youth. ⁵ O blessed is the man that hath filled his quiver with them; they shall not be abashed, when they shall speak with the enemies in the gate.

Sometimes of favour, Rom. iv. 4, as God's rewards to his servants, Gen. xv. 1; Is. lxii. 11.

VER. 4.—SONS OF YOUTH,] That is, *young men*, who are a help to their parents against the enemy, as arrows in the battle. Compare 1 John ii. 14; Prov. xx. 29.

VER. 5.—HIS QUIVER WITH THEM,] That

is, *his house full of children*. WHEN THEY SHALL SPEAK,] That is, *plead in judgment*, which was at the city gates. See the contrary, Job v. 4. It may also be read, 'But they shall subdue the enemies in the gate.' The Gr. giveth the first interpretation. The Chald. saith, "When they contend with their adversaries in the gate of the judgment hall."

PSALM CXXVIII.

The sundry blessings which follow them that fear God.

¹ A song of degrees.

O HAPPY is every one that feareth Jehovah, that walketh in his ways.

² When thou shalt eat the labour of thy hands, O happy thou, and good *shall it be* unto thee. ³ Thy wife *shall be* as a fruitful vine by the sides of thine house, thy sons as olive plants round about thy table.

⁴ Lo surely thus shall the man be blessed that feareth Jehovah.

⁵ Bless thee will Jehovah out of Zion, and see thou the good of Jerusalem, all the days of thy life. ⁶ And see thou thy son's sons; peace upon Israel.

VER. 1.—O HAPPY,] Or, *blessed*, as Ps. i. 1.

VER. 2.—WHEN THOU,] Or, For (surely) thou shalt eat. THE LABOUR,] That is, *things got with labour*, according to the law, Gen. iii. 19; and this is of God's hand, Eccl. ii. 24; the contrary whereof is a curse, Deut. xxviii. 30, 31, 33. GOOD,] *Profitable and pleasing*, as Deut. xxiii. 16. The Chald. explaineth it, "Happy thou in this world, and good (shall it be) unto thee in the world to come."

VER. 3.—FRUITFUL,] Or, *fructifying*. See also this similitude, Ezek. xix. 10; Gen.

xliv. 22. OLIVE PLANTS,] Always green, Ps. lii. 10, and legitimate, as the olive admitteth no other grass.

VER. 5.—WILL JEHOVAH,] Or, prayer-wise, (as the Gr. hath it) *Jehovah bless thee*. SEE THOU,] Or, *thou shalt see*, that is, enjoy. Look the Notes on Ps. xxvii. 4; xxxvii. 3. THE GOOD,] That is, *the good things*, as the Gr. hath it. See Ps. lxxv. 5.

VER. 6.—THY SON'S SONS,] Or, *sons to* (or of) *thy sons*. See this fulfilled in Job xlii. 16, where Job 'saw his sons, and his son's sons, even four generations.'

PSALM CXXIX.

Many are the afflictions of Israel, but God delivereth them. 5. Their haters are cursed.

¹ A song of degrees.

OFTEN have they afflicted me from my youth, may Israel now say. ² Often have they afflicted me from my youth, yet have they not prevailed against me. ³ The ploughers ploughed upon my back, they made long their furrow. ⁴ Jehovah just, he hath cut asunder the cord of the wicked. ⁵ Let them be abashed and turned back, all that hate Zion. ⁶ Let them be as the grass of the house tops, which afore *one* pulleth it off, is withered. ⁷ Wherewith he that moweth, filleth not his hand; or he that bindeth sheaves, his bosom. ⁸ Neither do they that pass by say, The blessing of Jehovah be upon you, we bless you in the name of Jehovah.

VER. 1.—OFTEN,] Or, *much, vehemently*. FROM MY YOUTH,] My first constitution in Egypt, Ezek. xxiii. 3. NOT PREVAILED,] In Chald., “They could not do me evil.”

VER. 3.—PLOUGHERS,] That plough iniquity, Job iv. 8. The Gr. saith, “sinners.” FURROW,] And *furrows*, that is, every of them, (for the Heb. hath both readings), meaning their injuries, or iniquity, as the Gr. turneth it.

VER. 4.—CORD,] For *cords* or *ropes*; one put for many. See Ps. viii. 9; by cords, meaning counsels and enterprises, wherewith they drew the plough of their iniquity, Is. v. 18.

VER. 5.—LET THEM,] Or, *they shall be abashed*.

VER. 6.—PULLETH IT OFF,] Or, *pulleth it out*, namely, the book to cut it. The Chald. explains it, “Which before it flourisheth, an east wind cometh and bloweth on it, and it withereth.”

VER. 7.—HIS BOSOM,] *His arms*, as Is. xlix. 22; or, lap.

VER. 8.—WE BLESS YOU,] The Chald. addeth, “And they answer them not, we bless you,” &c., taking this latter branch to be the harvestmen’s answer, as in Ruth ii. 4.

PSALM CXXX.

The psalmist praying out of deep afflictions, professeth his hope and patience, and exhorteth Israel to the like.

¹ A song of degrees.

OUT of the deeps do I call unto thee, Jehovah. ² Lord, hear my voice, let thine ears be attentive to the voice of my supplications for grace. ³ If thou shouldest observe iniquities, O Jah, Lord, who shall stand? ⁴ But with thee is forgiveness, that thou mayest be feared. ⁵ I earnestly expect Jehovah, my soul earnestly expecteth, and for his word do I hopefully wait. ⁶ My soul for tho

VER. 1.—DEEPS,] Or, *low places*, that is, great calamities, Ps. lxi. 3, 15, with hearty deep afflictions, and lowliness of mind.

VER. 3.—SHALL STAND,] Or, *can subsist*, meaning, that no man, under such circumstances, can.

Lord, *more* than watchmen for the morning, watchmen for the morning. ⁷ Let Israel hopefully wait for Jehovah, for with Jehovah *there is* mercy, and with him *is* much redemption. ⁸ And he will redeem Israel from all his iniquities.

VER. 6.—WATCHMEN,] Or, *warders, keepers*. Which the Chald. explaineth thus, “More than they which observe the morning watch, which they observe that they may offer

the morning sacrifice. FOR,] Or, to the morning.

VER. 8.—HIS,] Or, *their iniquities*. See the Note on Ps. xxv. 22.

PSALM CXXXI.

David professeth his humility, and exhorteth Israel to hope in God.

¹ A song of degrees of David.

JEHOVAH, mine heart is not haughty, neither are mine eyes lofty, neither walk I in great *matters*, and too marvellous for me. ² If I have not composed and stilled my soul, as a weaned *child* with his mother; as a weaned *child* with me *is* my soul. ³ Let Israel hopefully wait for Jehovah, from this time and for ever.

VER. 1.—HAUGHTY,] Or, *lifted up*, with pride. See Deut. xvii. 20; Prov. xvi. 5; 2 Chron. xxxii. 25, 26; Ps. ci. 5. MARVELLOUS,] That is, too hard for me, high and above my reach, as Ps. cxxxix. 6.

VER. 2.—IF I HAVE NOT,] That is, surely I have; an oath, whereof part is concealed. See Ps. xcv. 11, Jer. xlix. 20. COMPOSED,] Or, put fit and in order. The Chald. ex-

poundeth it, “If I have not put my hand on my mouth, and silenced my soul, till it might hear the words of the law, as a weaned child on his mother’s breast,” &c. STILLED,] Or, made silent, refraining it from noisome lusts. AS A WEANED CHILD,] That is, meek, modest, humble, submissive, simple, &c. See Matt. xviii. 1—4.

PSALM CXXXII.

David’s care to bring home the ark of God. 8. His prayer at the removing thereof. 11. The Lord’s oath and promises to David and to the church.

¹ A song of degrees.

JEHOVAH, remember unto David all his affliction. ² How he

VER. 1.—UNTO DAVID,] Or, *for him*, that is, for good unto him; or, David with all his afflictions. So Ps. cxxxvii. 7. AFFLICTION,] Or, humiliation, afflicting care, for to have the ark brought home unto him, 1 Chron. xiii. 1, 2, 3, 12; xv. 1, 2, &c.; or, to build God an house, 2 Sam. vii. 1, 2.

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VER. 2.—THE MIGHTY ONE,] In Gr. the God of Jacob, so called first by Jacob himself. Gen. xlix. 24. This title is also given to other things, as Ps. lxxviii. 25; xxii. 13.

VER. 3.—IF I ENTER,] That is, *surely I will not enter*. See Ps. xcv. 11; lxxxix. 36. Compare this care of David with the

sware unto Jehovah, vowed unto the Mighty One of Jacob. ³ If I enter into the tent of mine house ; if I go up upon the pallet of my beds. ⁴ If I give sleep to mine eyes, slumber to mine eye-lids. ⁵ Until I find a place for Jehovah, dwelling-places for the Mighty One of Jacob. ⁶ Lo, we heard it *was* in Ephrathah, we found it in the fields of the woods. ⁷ We will go into his dwelling-places ; we will bow down ourselves at the footstool of his feet. ⁸ Arise, Jehovah, to thy rest, thou, and the ark of thy strength. ⁹ Let thy priests be clothed with justice, and let thy gracious saints *joyfully* shout. ¹⁰ For thy servant David's sake, turn not away the face of thine anointed. ¹¹ Jehovah sware unto David truth ; he will not turn from it ; of the fruit of thy womb will I set upon thy throne. ¹² If thy sons keep my covenant, and my testimony that I shall teach them, also their sons even to perpetuity, shall sit upon thy throne. ¹³ For Jehovah hath chosen Zion, hath desired *it* for his seat. ¹⁴ This *is* my rest even to perpetuity, here will I sit, for I have desired it. ¹⁵ Her victuals I will blessing bless, her poor I will satisfy with bread. ¹⁶ And her priests I will clothe with salva-

contrary negligence of the people, Hag. i. 4 ; 2 Sam. vii. 1, 2. MINE HOUSE,] Mentioned, 1 Chron. xv. 1.

VER. 5.—FIND,] That is, *prepare* or *build*; so Acts vii. 46; also in Ps. xxxvi. 3. *Finding is accomplishing.* FOR JEHOVAH,] That is, for his ark to rest in, which the Chald. explaineth, “A place for the house of the Lord's sanctuary.” DWELLING-PLACES,] Or, *habitacles.* See Ps. xliii. 3.

VER. 6.—IT,] God's ark, ver. 8. EPHRATHAH,] The country of Ephraim, the city Shiloh, where God's house and ark had long continued, Judg. xviii. 31; xxi. 19; 1 Sam. i. 3. Therefore an Ephraimite is called an Ephrathite, Judg. xii. 5. THE FIELDS OF THE WOOD,] In the city of Kirjath-jearim, that is, the city of the woods, where the ark was twenty years, after it came home from the Philistines, 1 Sam. vi. 21; vii. 1, 2. It was also called Baal (the plains) of Judah, 2 Sam. vi. 2.

VER. 7. AT THE FOOTSTOOL,] Or, *towards it*, meaning the sanctuary. See Ps. xcix. 5.

VER. 8. THY REST,] The sanctuary builded for thy name, as 1 Chron. xxviii. 2; 2 Chron. vi. 41. ARK,] Or, *chest, coffer*, which was made of shittim or cedar wood, overlaid with plates of gold, whose cover, called the mercy-seat, was also of pure gold, on which were two glorious cherubs of gold, from whence God gave his oracle, Ex. xxxvii. 1—7; Num. vii. 89. In this ark were the two tables of the law or testimony, written with the finger of God, Deut. x. 3—5. This ark is called God's strength and glory, Ps.

lxxviii. 61. For ‘ark of thy strength,’ the Chald. saith, “The ark wherein thy law is.”

VER. 9.—CLOTHED WITH JUSTICE,] That is, let them justly and holily administer their priest's office. So Job, speaking of his just administration, saith, ‘I put on justice, and it clothed me, my judgment was as a robe and crown,” Job xxix. 14. Therefore the priests had holy garments to minister in, Ex. xxviii. 2, 3. In 2 Chron. vi. 41, and after here in ver. 16, ‘the priests are clothed with salvation.” So Christ and his people, Is. lxi. 10; Rev. i. 13; xix. 8. THY SAINTS,] The people of Israel, 1 Chron. xv. 28, and specially the Levites which were singers in God's sanctuary. So the Chald. paraphraseth, “Let thy priests be clothed with the garments of justice, and let the Levites, thy saints, say praises for the oblations.”

VER. 10.—DAVID'S SAKE,] For the promises made to David ; or, for Christ's sake, called often David. See Ps. xviii. 51. TURN NOT AWAY THY FACE,] That is, deny not the request, as 1 Kings ii. 16, 17, 20.

VER. 11.—TRUTH,] That is, a true oath, a faithful promise. FRUIT OF THY WOMB,] Or, belly, that is, thy children. See 2 Sam. vii. 12. And this prophecy respecteth Christ, Acts ii. 30.

VER. 13.—HIS SEAT,] Or, *dwelling-place*, See Ps. lxxviii. 17.

VER. 15.—VICTUALS,] Or, *meat.* See Ps. lxxviii. 25. BLESSING BLESS,] This noteth certainty and abundance of blessing.

VER. 16.—WITH SALVATION,] The min-

tion, and her gracious saints shall shouting shout *joyfully*. ¹⁷ There will I make the horn of David to bud; I have ordained a lamp for mine anointed. ¹⁸ His enemies will I clothe with shame, and on him his crown shall flourish.

istration of the word, whereby they save themselves and those that hear them, Dent. xxxiii. 10; 1 Tim. iv. 16. So God's ministers are called saviours, Obad. 21. See before, ver. 9. The Chald. translateth, "With garments of salvation," or of redemption.

VER. 17. THE HORN TO BUD,] Or, *to grow*, that is, the kingdom and power to increase, as the Chald. saith, "I will make a glorious king to bud in the house of David." See Ps. lxxv. 5; lxxxix. 18, 25. So Christ is called the horn of salvation, Luke i. 69. ORDAINED

A LAMP,] Or, *prepared a candle*, the bright glory of the kingdom by a successor, as 1 Kings xi. 36; xv. 4; 2 Kings viii. 19; see Ps. xviii. 29.

VER. 18.—CLOTHE WITH SHAME,] The Chald. saith, "With garments of shame." He meaneth they shall be disappointed and confounded in all their enterprises. So Ps. xxxv. 26; cix. 29. CROWN,] Or, *diadem*, a sign of government and sanctity. Therefore the Gr. turneth it, "sanctification." See Ps. lxxxix. 40.

PSALM CXXXIII.

The benefit of the communion of saints.

¹ A song of degrees of David.

BEHOLD how good and how pleasant *it is*, for brethren to dwell even together. ² Like the good oil upon the head, *which* went down upon the beard, the beard of Aaron, which went down upon the collar of his garments. ³ Like the dew of Hermon which descendeth upon the mountains of Zion; for there Jehovah hath commanded the blessing, life unto eternity.

VER. 1.—TOGETHER,] In unity and concord. The Chald. paraphraseth, "To dwell in Zion and Jerusalem, like two brethren together."

VER. 2.—THE GOOD OIL,] *The balsam*, or oil of holy ointment, made of the principal spices, for the Lord's tabernacle and ministers. See Ex. xxx. 23, 25, 26—30. THE COLLAR,] Heb., the mouth, that is, the edge, the upper hole or border which was bound

about that it should not rent, Exod. xxix. 23.

VER. 3.—HERMON,] An high and fertile mount without Jordan, watered with the dew of heaven. It was called also Shirion. See Ps. xxix. 6. WHICH DESCENDETH,] Understand here again, 'and as the dew that descended,' for Hermon and Zion were far asunder. THERE,] Where brethren dwell in unity. COMMANDED,] Appointed, sent effectually.

PSALM CXXXIV.

*An exhortation to bless God.*¹ A song of degrees.

BEHOLD, bless ye Jehovah, all *ye* servants of Jehovah, that stand in the house of Jehovah in the nights. ² Lift up your hands *in* the sanctuary, and bless Jehovah. ³ Jehovah bless thee out of Zion: he that made heavens and earth.

VER. 1.—[THAT STAND,] That is, *serve* or *minister*, as, which stood before the king, Jer. li. 12, for which is written, in 2 Kings xxv. 8, ‘servant of the king.’ Here is meant chiefly the priests and Levites, whose office was to stand and minister, Deut. x. 8; xvii. 12; Ezek. xiv. 11, 15. So Neh. xii. 44, the priests and Levites that stood, that is, served. See also Ps. xiii. 5. The Chald. expoundeth it, ‘That stand in the watches of the house of the sanctuary of the Lord, and do praise in the night.’ IN THE NIGHT,]

Keeping the watch of the Lord. See Lev. viii. 35; 1 Chron. ix. 33.

VER. 2.—[IN THE SANCTUARY,] Or, *towards the holiness*, that is, the most holy place, where God dwelt between the cherubims; or, in holiness, that is, holily.

VER. 3.—[BLESS,] Or, *will bless thee*, speaking to God’s people. Compare Numb. vi. 24; Ps. cxxviii. 5; and the promise, Ex. xx. 24, ‘In all places where I put the memory of my name, I will come unto thee, and bless thee.’

PSALM CXXXV.

God’s servants are exhorted to praise him for his mercies to Israel. 5. His power. 8. His judgments on their enemies. 15. The vanity of idols. 19. An exhortation to bless God.

¹ Hallelujah.

PRAISE ye the name of Jehovah, praise *him*, O ye servants of Jehovah. ² That stand in the house of Jehovah, in the courts of the house of our God. ³ Praise ye Jah, for Jehovah *is* good; sing psalms to his name, for *it is* pleasant. ⁴ For Jah hath chosen to him-*self* Jacob, Israel for his peculiar treasure. ⁵ For I do know that Jehovah *is* great, and our Lord *is* above all gods. ⁶ All that pleaseth Jehovah he doth, in the heavens, and in the earth, in the seas, and all deep *places*. ⁷ He causeth vapours to ascend from the

VER. 1.—[HALLELUJAH,] That is, *praise* or *glorify ye Jah*. It is a word of joyful exhortation to sing praises to the Lord for his mercies, and in the end of psalms is added as Amen, for a cheerful acclamation. See Ps. civ. 35; cvi. 48; also Rev. xix. 1, 3, 6.

VER. 4.—[PECULIAR TREASURE,] Or, *precious and singular possession, property*. So Deut. vii. 6. This was promised by the law, Ex. xix. 5, but performed by Christ, his

redeeming and purifying of his people, Tit. ii. 14; 1 Pet. ii. 9.

VER. 7.—[VAPOURS,] Or, *elevations*. In Gr., “clouds;” for by vapours clouds drawn from the end of the earth or sea, cometh rain, as it is said, ‘He calleth for the waters of the sea, and poureth them out on the face of the earth,’ Amos v. 8; so Jer. x. 13; li. 16. WITH THE RAIN,] Or, *to the rain*; so fire and water are mixed in one cloud, TREASURIES,] Or, *coffers, store-houses*.

end of the earth ; he maketh lightnings with the rain ; he bringeth forth the wind out of his treasuries. ⁸ Who smote the first-born of Egypt, from man unto beast. ⁹ Sent signs and wonders in midst of thee, O Egypt, on Pharaoh, and on all his servants. ¹⁰ Who smote many nations, and slew mighty kings. ¹¹ Sihon, king of the Amorites, and Og, king of Bashan, and all the kingdoms of Canaan. ¹² And gave their land for a possession, a possession to Israel his people. ¹³ Jehovah, thy name *is* for ever ; Jehovah, thy memory *is* to generation and generation. ¹⁴ For Jehovah will judge his people, and for his servants he will repent himself. ¹⁵ The idols of the heathens *are* silver and gold, the work of the hands of men. ¹⁶ A mouth they have and speak not, eyes they have and see not. ¹⁷ Ears they have, and hear not, also there is no breath in their mouth. ¹⁸ Like them be they that make them, every one that trusteth in them. ¹⁹ O house of Israel, bless ye Jehovah ; O house of Aaron, bless ye Jehovah. ²⁰ O house of Levi, bless ye Jehovah ; ye that fear Jehovah, bless Jehovah. ²¹ Blessed *be* Jehovah out of Zion, which dwelleth in Jerusalem ; Hallelujah.

VER. 8.—FROM MAN, &c.] That is, both men and beasts. See Ps. lxxviii. 50, 51 ; Ex. xii. 12, 29.

VER. 9.—PHARAOH,] The king who was plagued first in Egypt, and after drowned in the Red sea, Ex. vii. ; viii. ; ix. ; x. ; xiv.

VER. 10.—MANY,] Or, *ample*, great nations, the Amorites, Canaanites, &c.

VER. 11.—OG,] A giant whose bedstead was of iron, nine cubits long, and four broad. See Numb. xxi. 23—35 ; Deut. iii. 11. KINGDOMS,] Thirty and one, as is reckoned, Jos. xii. 9—24.

VER. 12.—A POSSESSION,] Or, *heritage*, See Ps. lxxviii. 55.

VER. 14.—FOR,] Or, concerning his servants ; that is taken from Deut. xxxii. 36.

VER. 15.—IDOLS,] Compare this that followeth with Ps. cxv. 4, &c.

VER. 19.—HOUSE OF ISRAEL,] That is, *the posterity of Israel*, so after. OF AARON,] To whom the priesthood was committed, Ex. xxviii. 1.

VER. 20.—OF LEVI,] Which were taken from among the sons of Israel, and given and joined with the priests to minister unto them, Numb. xviii. 2, 6. YE THAT FEAR,] All strangers, converts, proselytes, Acts ii. 5 ; x. 35.

PSALM CXXXVI.

An exhortation to confess God's goodness, power, and wisdom, showed in the creation of the world, the deliverance of Israel out of Egypt, and many other mercies.

¹ CONFESS ye to Jehovah, for *he is* good, for his mercy *endureth* for ever. ² Confess ye to the God of gods, for his mercy *endureth*

VER. 1.—MERCY,] The Heb. *chesed* signifieth a sacred affection of mercy, piety, grace, benignity, and bountiful good will towards any without respect of merit. In man sometimes it is the pious benign affection wherewith he doeth good ; sometimes the mercy or bounty

which he receiveth ; as in Is. xl. 6, it is the glorious grace which man hath from God, called by the Holy Ghost in Gr. *doxa*, glory, 1 Pet. i. 24 ; usually the Gr. version hath for it *cleos*, mercy, which the New Testament alloweth, Mat. ix. 13, from Hos. vi. 6.

for ever. ³ Confess ye to the Lord of lords, for his mercy *endureth* ever. ⁴ To him that doth wondrous great *things* himself alone, for his mercy *endureth* for ever. ⁵ To him that made the heavens with prudeney, for his mercy *endureth* for ever. ⁶ To him that spread out the earth above the waters, for his mercy *endureth* for ever. ⁷ To him that made the great lights, for his mercy *endureth* for ever. ⁸ The sun for dominion by day, for his mercy *endureth* for ever. ⁹ The moon and stars for the dominions by night, for his mercy *endureth* for ever. ¹⁰ To him that smote Egypt in their first-born, for his mercy *endureth* for ever. ¹¹ And brought forth Israel from midst of them, for his mercy *endureth* for ever. ¹² With a strong hand, and with a stretched out arm, for his mercy *endureth* for ever. ¹³ To him that parted the Red sea into parts, for his mercy *endureth* for ever. ¹⁴ And made Israel to pass through the midst of it, for his mercy *endureth* for ever. ¹⁵ And shook off Pharaoh and his power into the Red sea, for his mercy *endureth* for ever. ¹⁶ To him which led his people in the wilderness, for his mercy *endureth* for ever. ¹⁷ To him which smote great kings, for his mercy *endureth* for ever. ¹⁸ And killed magnificent kings, for his mercy *endureth* for ever. ¹⁹ Sihon, king of the Amorites, for his mercy *endureth* for ever. ²⁰ And Og, the king of Bashan, for his mercy *endureth* for ever. ²¹ And gave their land for a possession, for his mercy *endureth* for ever. ²² A possession to Israel his servant, for his mercy *endureth* for ever. ²³ Which remembered us in our base estate, for his mercy *endureth* for ever. ²⁴ And hath redeemed us from our distressers, for his mercy *endureth* for ever. ²⁵ Which giveth bread to all flesh, for his mercy *endureth* for ever. ²⁶ Confess ye to the God of heaven, for his mercy *endureth* for ever.

Hereof a godly man is called *chasid*, gracious, or merciful. See Ps. iv. 4.

VER. 8.—DOMINION,] Or, *rule, sovereignty*. See Gen. i. 16.

VER. 10.—EGYPT,] Or, the Egyptians. See Ps. lxxviii. 43—51.

VER. 13.—PARTS,] Or, *divisions*. By the Jews' tradition, the Red sea was parted into twelve several parts, for every one of the twelve tribes to go through.

VER. 15.—SHOOK OFF,] That is, *overthrew*, Ex. xiv. 27.

VER. 18.—MAGNIFICENT,] *Mighty and excellent*, mentioned after; and Ps. cxxxv. 10—12.

VER. 24.—REDEEMED,] Or, *delivered*, broken off and pulled away, as by violence; for so also the word signifieth, Ps. vii. 3.

VER. 25.—BREAD,] That is, *food*. Bread is used for all meats; so in the Gr., "to buy bread," Mark vi. 36, is, 'to buy meat,' (or victuals), Mat. xiv. 15. Therefore this word is used also for beasts' food, Psalm cxlvii. 9.



PSALM CXXXVII.

The Jews' tears in the captivity of Babel. Their constancy in God, and love to Jerusalem. 7. A curse on Edom and Babel.

¹ BY the rivers of Babel there we sat, yea, we wept, when we remembered Zion. ² Upon the willows in the midst thereof, we hanged our harps. ³ For there they that led us captive asked of us the words of a song; and they that threw us on heaps, mirth; sing unto us of the song of Zion. ⁴ How shall we sing Jehovah's song, in the land of a stranger? ⁵ If I forget thee, O Jerusalem, let my right hand forget. ⁶ Let my tongue cleave to my palate, if I do not remember thee, if I prefer not Jerusalem above the head of my joy. ⁷ Remember Jehovah unto the sons of Edom, the day of Jerusalem; who said, Rase, rase, even to the foundation thereof. ⁸ Daughter of Babel wasted, O blessed *shall he be* that repayeth unto thee thy reward which thou hast rewarded unto us. ⁹ O blessed *shall he be*, that taketh and dasheth in pieces thy babes, against the rock.

VER. 1.—BABEL,] Or, *Babylon*, the chief city in Chaldea or land of Shinar, where Nimrod, that mighty hunter, (the son of Cush, the son of Ham), began his reign, called therefore his land, Gen. x. 9, 10; Micah v. 6. There in a plain the people were building a city and tower, whose top might reach to heaven; but God confounded their language, so the building ceased, whereupon it was called Babel, that is, *confusion*. See Gen. xi. 1, 2, 4, 8, 9. Afterwards when Nebuchadnezzar reigned there, it was the chief city in the world for luxury, cruelty, idolatry, and other sins, (so that Shinar is noted for the land and seat of wickedness, Zach. v. 8, 11; and Babylon is a type of the city and seat of Antichrist, Rev. xvii. 1—5.) In this city and country were the Jews captive seventy years, Jer. xxv. 11, 12, Jerusalem and the temple being burned, 2 Kings xxv. 8—11. In that captivity they lamented, as in the psalm is showed.

VER. 3.—WORDS OF SONG,] That is, *songs*. So 'words of marvels,' Ps. cxlv. 5. MIRTH,] Understand again, 'they asked of us mirth,' or, words of merriment.

VER. 4.—LAND OF A STRANGER,] Or, *land of alienation*, that is, a strange land; or, of a strange god or people.

VER. 5.—I AND FORGET,] To wit, her cunning. Some such word is often understood in defective passionate speeches. See Ps. ciii. 9.

VER. 6.—TO MY PALATE,] Or, *to the roof of my mouth*, that is, let me be speechless, as Ezek. iii. 26; Job xxix. 10. PREFER,] Or, *make to ascend*. THE HEAD,] That is, *the chiefest*.

VER. 7.—UNTO THE SONS OF EDMOM,] That is, *against the Edomites*. See the like speech in a contrary sense, Ps. cxxxii. 1. Of Edom, see Ps. lx. 10; lxxxiii. 7. THE DAY,] That is, the calamitous time. See the Notes on Ps. xxxvii. 13. So the Chald. expoundeth it, "The day wherein they destroyed Jerusalem." RASE,] Or, *pour out empty*, as the Gr. also turneth it, that is, destroy and leave it bare. See this word, Ps. cxli. 8. The Edomites being always enemies to their brother Israel, rejoiced at his ruin, and helped forward his destruction, for which they are menaced by the prophet Obad. i. 12—14, &c.

VER. 8.—DAUGHTER,] That is, *congregation*, or *commonwealth*. See Ps. ix. 15. WASTED,] That is, *worthy to be wasted*; as *praised*, Ps. xviii. 4, is *praise-worthy*. Or, *that shall be wasted*; as, *is born*, Is. ix. 6, for, *shall be born*, because God had so certainly promised, Jer. l. li.; or, the waster, to wit, of others. THY REWARD,] *Thy evil deed*. See Ps. xiii. 6, where it is contrarily used for a good deed. Compare herewith, Jer. l. 29; Rev. xviii. 6.

VER. 9.—THE ROCK,] That is, *rock* or *stone*; so the rock, Luke viii. 6, is, rocky or stony places, Mat. xiii. 5. Compare Is. xiii. 16.

PSALM CXXXVIII.

David praiseth God for the truth of his word. 4. He prophesieth that the kings of the earth shall praise God. 7. He professeth his confidence in God.

¹ A psalm of David.

I WILL confess thee with all my heart, before the gods will I sing psalms unto thee. ² I will bow me down towards the palace of thine holiness, and confess thy name, for thy mercy and for thy truth; for thou hast magnified above all thy name thy word. ³ In the day *that* I cried, then thou answeredst me, thou hast made me courageous in my soul *with* strength. ⁴ All the kings of the earth shall confess thee, Jehovah, when they hear the words of thy mouth. ⁵ And they shall sing in the ways of Jehovah, for great *is* the glory of Jehovah. ⁶ For Jehovah *is* high, yet he seeth the lowly, and the haughty he knoweth afar off. ⁷ If I walk in the midst of distress, thou revivest me; against the anger of mine enemies thou sendest forth thine hand, and thy right hand saveth me. ⁸ Jehovah will perfectly accomplish for me; Jehovah, thy mercy *is* for ever, slack not the works of thine hands.

VER. 1.—THE GODS,] The kings and princes of the earth, as ver. 4, called gods, Ps. lxxxii. 1, 6. Before such David used to confess the Lord, Ps. cxix. 6. The Gr. here for *gods* saith *angels*, as Ps. viii. 6, which also behold God's holy things in his church, 1 Cor. xi. 10; 1 Pet. i. 12; Eph. iii. 10; but the Chald. translateth, "Before the judges."

VER. 2.—THY WORD,] Or, *thy saying*, thy promise in Christ concerning thy people, is greater than all other things whereby thou hast made thyself known.

VER. 3.—WITH STRENGTH,] Which I have from thee; as the Gr. saith, "With thy might, strengthened by God's Spirit in the inner man," as Eph. iii. 16, 20.

VER. 5.—IN THE WAYS,] Or, *of the ways*, whereof see Ps. ciii. 7.

VER. 6.—FOR,] Or, *though*. THE HAUGHTY,] The *proud person*. In Gr. "The high things." The Chald. paraphraseth,

"The proud from the heavens far off he will depress." AFAR OFF,] Or, *aloof*, not near, or familiarly, but in wrath to punish them.

VER. 7.—REVIVEST,] Or, *wilt revive and keep me alive*; so after. AGAINST THE ANGER,] To repress it, or, on the nose (the face) to smite it with thy hand. The Heb. signifieth both *anger* and *nose*, Ps. ii. 5; but the Gr. saith, "anger."

VER. 8.—PERFECTLY ACCOMPLISH,] Or, *perform*, to wit, his work begun against my foes, and his mercy concerning me. So the Gr. turneth it, "He will recompense for me;" and the Chald. "He will recompense them evil for me." See Ps. lvii. 3. SLACK NOT,] Or, *leave not off*. It is properly to leave off work by unloosing the hand, Neh. vi. 3. So David prayeth, that God which had begun a good work for him, would not give it over, but perform it unto the day of Jesus Christ, as Phil. ii. 6.

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## PSALM CXXXIX.

*David praiseth God for his all-seeing providence, 17, and for his infinite mercies. 19. He deflieth the wicked, 23, and prayeth for sincerity.*

<sup>1</sup> To the master of the music, David's psalm.

JEHOVAH, thou hast searched me and known. <sup>2</sup> Thou knowest my sitting and my rising, thou understandest my *familiar* thought afar off. <sup>3</sup> Thou faunest my path and my lying down, and art accustomed to all my ways. <sup>4</sup> When the speech is not *yet* in my tongue, lo, Jehovah, thou knowest it all. <sup>5</sup> Thou dost beset me behind and before, and puttest thy hand upon me. <sup>6</sup> A knowledge too marvellous for me; it is high, I cannot *attain* to it. <sup>7</sup> Whither shall I go from thy Spirit? and whither shall I flee from thy presence? <sup>8</sup> If I ascend up the heavens, thou *art* there; and *if* I make my bed *in* hell, lo, thou *art there*. <sup>9</sup> Take I the wings of the morning, dwell I in the uttermost *part* of the sea. <sup>10</sup> There also thy hand will lead me, and thy right hand hold me. <sup>11</sup> And *if* I say, But surely the darkness shall shroud me, then the night *is* light about me. <sup>12</sup> Yea, darkness darkeneth not from thee, but night giveth light as the day; as *is* the darkness, so *is* the light. <sup>13</sup> For thou hast possessed my reins, hast covered me in my mother's womb. <sup>14</sup> I will confess thee, for that fearfully, marvellously made am I; marvellous *are* thy works, and my soul knoweth *it* very

VER. 1.—DAVID'S PSALM,] See the Notes on Ps. xl. 1.

VER. 2.—MY FAMILIAR THOUGHT,] In Gr. "My reasoning (or disputing) thoughts." In Chald. "My fellowship in the church." The Heb. hath the signification of friendship and familiarity, used here and in ver. 17, for thoughts or cogitations.

VER. 3.—FANNEST,] Or, *winnowest*, or *compassest*, that is, discussest and triest out to the utmost, even tracing the footsteps, as the Gr. signifieth. Compare Job xxxi. 4. ACCUSTOMED TO,] And so acquainted with. The Gr. saith "foreseest."

VER. 4.—WHEN THE SPEECH, &c.] Or, *for there is not a word in my tongue, but lo, &c.*, which the Chald. expoundeth, "A lying word in my tongue."

VER. 5.—BESSET,] *Straitly besiege and inclose*, holdest straight, or hast formed me. THY HAND,] Or, *palm*, that I cannot break away. The like phrase is in Job xl. 27. The Chald. interpreteth it, "The stroke of thine hands."

VER. 6.—A KNOWLEDGE,] Or, *this knowledge*, namely, "of thee," as the Gr. addeth. IT IS HIGH,] Or, *set on a high place*, as Ps.

lix. 2. ATTAIN TO IT,] Or, *prevail against it*, as Ps. cxix. 2.

VER. 7.—THY PRESENCE,] Or, *thy face*.

VER. 8.—MAKE MY BED,] Or, *spread my couch*. In Gr. "descend." Compare Amos ix. 2.

VER. 9.—WINGS OF THE MORNING,] Or, *day-dawning*, which is said to have wings, for that it speedily flieth over all the air. OF THE SEA,] Meaning the furtherest parts of the world, for so the sea often signifieth, Ps. lxxv. 6; lxxii. 8; Is. xxiv. 14.

VER. 11.—SHROUD,] *Overdim me*, as with the dark twilight; or, shall bruise, shall crush me down, as Gen. iii. 15. So the Gr. "Shall tread me down."

VER. 12.—DARKENETH,] That is, *hideth*. Compare Job xxxiv. 22; Jer. xxiii. 24. AS IS, &c.] Or, *like darkness, like light*, that is, they are equal, as that which in Mat. xxii. 30, is *like*, in Luke xx. 36, is *equal*.

VER. 13.—COVERED,] That is, safely kept and protected, as the Gr. saith, "Hopen me," or, covered me with skin and flesh, &c. as Job x. 11.

VER. 14.—FEARFULLY,] Or, *in fearful sorts*, to wit, I am made; or, these are fear-

well. <sup>15</sup> My bone was not hid from thee, when I was made in a secret place, was embroidered in the nether *places* of the earth. <sup>16</sup> Mine unformed *substance* thine eyes did see, and in thy book all of them were written, *in* the days they were formed, and *when* not one of them *was*. <sup>17</sup> And to me how precious are thy thoughts, O God, how mightily increased are the sums of them? <sup>18</sup> Would I tell them, they will be more than the sand; I awake, and still I *am* with thee. <sup>19</sup> If thou wouldst slay the wicked, O God; and men of bloods, depart ye from me. <sup>20</sup> Which speak of thee to a

ful things. The Chald. saith, "Thou hast done fearful things. MARVELLOUSLY MADE,] Or, *excellently made*; elsewhere this word is used for *separating from*, and *excelling others*, See Ps. iv. 4.

VER. 15. MY BONE,] That is, *bones*, any of them; or, my substance or strength; for thereof the bone is named. EMBROIDERED,] That is, *cunningly wrought*, with nerves, sinews, veins, and variety of limbs. A similitude taken from brodered work, Ps. xlv. 15. NETHER PLACES OF THE EARTH,] So he calleth his mother's womb, because of God's secret and unknown making of men there, Eccl. xi. 5; and thus may the like phrase, Eph. iv. 9, be understood of Christ's incarnation.

VER. 16.—MY UNFORMED SUBSTANCE,] Or, *mine embryo*, which is the body in the womb before it hath perfect shape, or, "unwrought up," as the Gr. here translateth it. The Heb. name is of wrapping or winding up like a bottom, "My wound-up mass or body." ALL OF THEM,] All my members wound up in that my embryo or unperfected substance. Or generally, all men. The Chald. saith, "All my days were written in the book of thy memorial." WERE WRITTEN,] Heb. "Shall be written," which meaneth a continual act. See Ps. ii. 1. So after, *shall be formed*. IN THE DAYS THEY WERE FORMED,] Or, *what days they should be formed*, meaning, that all his members, in the days that they were in fashioning in his mother's womb, were written down of God; or, that the days of their forming were written. The Chald. saith, "In the day when the world was created," &c. AND WHEN NOT ONE,] Heb., *and not one of them*, or *in them*. Meaning that God had written down all parts of his body, not only when they were in forming, but long before. So commending his providence, 'Who calleth things which be not as though they were,' Rom. iv. 17.

VER. 17.—HOW PRECIOUS ARE,] That is, how rare are thy thoughts to me, how few of them can I speak of, how incomprehensible are thy cogitations! The words following

show this to be the meaning. Compare Job xxvi. 14. And a thing is said to be precious which cannot be attained unto or effected. See Ps. xlix. 9. Otherwise we may take it thus, *thy thoughts*, that is, the thoughts that I have of thee, how precious, of how much esteem and worth are they to me? So *precious* is used, Ps. xxxvi. 8. The Chald. expoundeth it, "How honourable are they that love thee, O God, and how are their princes fortified." MIGHTILY INCREASED,] *Many and strong*. See Ps. xl. 5. THE SUMS,] Heb., *heads*, used for sums, and so the Gr. 'archec,' Num. i. 2; xxvi. 6. I AWAKE AND,] Or, *when I awake*, I am still with thee, that is, still meditating of thee. The Chald. referreth this to the last resurrection, thus, "I shall rise again in the world to come, and shall be still with thee." See Ps. xvii. 15.

VER. 19.—IF THOU WOULDST,] Or, *O that thou wouldst*, for it seemeth here to be a wish, as also in the Gr. of the New Testament, Luke xii. 49; 'What will I, if it were (that is, O that it were) already kindled.' So in 1 Chron. iv. 10, 'If thou wilt bless me,' that is, O that thou wouldst bless. Or, surely thou wilt slay, &c. AND MEN, &c.] This may also be referred to God thus, and wouldst say, 'Ye bloody men, depart from me; or, to David, who saith, 'Depart ye from me.' The Chald. expoundeth it, "And let the men addicted to the judgment of death depart from me."

VER. 20 —SPEAK OF THEE,] Or, *against thee*, as the like Hebraism meaneth, 1 Kings xxi. 13, 'Witnessed of (or against) him.' See the Notes on Ps. v. 5. Or, *say thee*, that is, mention or speak of, as Ps. xl. 11; 2 Sam. vi. 22. The Chald. understands it of swearing, "Which swear in thy name deceitfully." TO A MISCHIEVOUS PURPOSE,] Or, *with a crafty intent*, that is, craftily, wickedly. See Ps. x. 2. LIFT UP DO THY FOES, &c.] Or, *thy foes take up thy name to vanity*. This sense the Chald. paraphrass giveth, and the phrase is taken from Ex. xx. 7, the word *name* being understood, (as in Lev. xxiv. 11, the word *Lord* is understood);

mischievous purpose ; lift up do thy foes unto false vanity. <sup>21</sup> Do not I hate them, O Jehovah, that hate thee ; and am *not* I grieved for those that rise up against thee ? <sup>22</sup> With perfection of hatred do I hate them, they are to me for enemies. <sup>23</sup> Search me, O God, and know my heart ; prove me, and know my cogitations. <sup>24</sup> And see if the way of sorrow *be* in me, and lead me in the way of eternity.

or, 'thy foes lift up their head,' as is expressed, Ps. lxxxiii. 2 ; in vain, that is, they are vainly proud and insolent. Often times words wanting are to be supplied. See the Notes on Ps. ciii. 9. Or, 'they lift up thy foes in vain,' that is, the wicked (which speak evil of thee) do vainly extol thine enemies. 'TO FALSE VANITY,] Or, *in vain*. See Ps. xii. 3 ; xxiv. 4.

VER. 21.—AM NOT I GRIEVED,] Or, *grieve* (irk) *myself*. So Ps. cxix. 158. Compare also 2 Chron. xix. 2 ; Prov. xxix. 27.

VER. 23.—PROVE,] Or, *try me*. Compare Ps. xxvi. 2.

VER. 24.—WAY OF SORROW,] Or, *of grief*, that is, wicked way, purposes, or actions, which are grievous to God and men ; and in special, the way of idolatry, for of this word idols have their name. See Ps. xvi. 4. So 'a word of grief,' Prov. xv. 1, is that which grieveth him to whom it is spoken. WAY OF ETERNITY,] Or, *of antiquity, the old way*, as Jer. vi. 16, meaning, the way of faith and godliness, which God taught from the beginning, and which continueth for ever, contrary to the way of the wicked, which perisheth, Ps. i. 6.

## PSALM CXL.

*David prayeth for deliverance from the wicked. 9. He prayeth against them. 13 He comforteth himself by confidence in God.*

<sup>1</sup> To the master of the music, a psalm of David.

<sup>2</sup> RELEASE me, O Jehovah, from the evil man ; from the man of violent wrongs preserve thou me. <sup>3</sup> Which think evil *things* in heart ; every day they gather wars. <sup>4</sup> They sharpen their tongue like a serpent ; the hot poison of the asp *is* under their lips. Selah.

<sup>5</sup> Keep me, O Jehovah, from the hands of the wicked ; from the man of violent wrongs preserve thou me, which think to thrust away my feet. <sup>6</sup> The proud have hid a snare for me, and cords ; they have spread a net by the path's side, they have set gins for me. Selah.

<sup>7</sup> I said to Jehovah, Thou *art* my God ; hear, O Jehovah, the voice of my supplications for grace. <sup>8</sup> Jehovah, Lord, the strength

VER. 3.—THEY GATHER WARS,] Or, *are gathered to wars*, getting themselves and others together. The active is often used passively, Ps. xxxii. 9 ; cix. 13.

VER. 4.—OF THE ASP,] Or, *viper*. Gr. 'of asps.' So Rom. iii. 13 ; compare Ps. lviii. 5.

VER. 5.—TO THRUST AWAY MY FEET,] Or, *to overthrow my footsteps*.

VER. 6.—BY THE PATH'S SIDE,] Or, *fast by my path*. Heb., "at the hand of the path." Compare Ps. cxlii. 4 ; Jer. xviii. 22 ; Prov. xxix. 5.

VER. 8.—JEHOVAH,] Or, *God*. See Ps. lxviii. 21. OF ARMS,] Or, *of armour*, that is, of battle, as the Gr. translateth it, when men harness themselves. This is that helmet, salvation, Eph. vi. 17.

of my salvation, thou hast covered my head in the day of arms.  
<sup>9</sup> Grant not, O Jehovah, the desires of the wicked; further not his crafty device, *lest they exalt themselves*. Selah.

<sup>10</sup> The head of those that compass me about, the molestation of their lips shall cover them. <sup>11</sup> They shall bring upon them coals; he shall fell them into the fire, into deep pits, that they rise not up. <sup>12</sup> An *ill* tongued man shall not be established in the earth; a man of violent wrong, evil shall hunt him to a sudden overthrow. <sup>13</sup> I know that Jehovah will do the judgment of the poor afflicted; the doom of the needy. <sup>14</sup> Surely the just shall confess to thy name, the righteous shall sit before thy face.

VER. 9.—FURTHER NOT,] Or, *bring not to pass*. LEST THEY,] Or, *they will exalt themselves*, that is, be proud or lofty. Compare Deut. xxxii. 27.

VER. 10.—THE HEAD,] That is, *as for the head*, the chief of those, &c. An head sometimes signifieth a company of chief men, 1 Chron. iv. 42, though here perhaps some one man is meant, as the Chald. nameth “*Ahi-tophel*.” It is also used for a band of men, as Job i. 17. Sometimes the Heb. word signifieth *gall*, as Ps. lxi. 22, which sense also is not amiss here. SHALL COVER,] Or, prayer-wise, *let it cover them and him*, as Ps. ii. 3, that is, every of them.

VER. 11.—THEY SHALL BRING,] Or, *make move*, as Ps. lv. 4, upon themselves; or coals shall be moved, that is, thrown, upon them. The Heb. hath a double reading, yielding both these senses; their judgments to be from God, but procured by themselves.

HE,] That is, *God shall fell them*, or indefinitely, they shall be felled, or cast. DEEP PITS,] Or, *sudden sorrows*. The Gr. saith, “*calamities*.” The Chald. “*The fire of Gehenna*.”

VER. 12.—AN ILL TONGUED MAN,] Heb. *a man of tongue*, that is, a prattler, or evil speaker, that hath tongue at will to use and abuse at his lust, and to smite therewith, as Jer. xviii. 18. So a man of lips, Job xi. 2, is one talkative; a man of words, Ex. iv. 10, is one eloquent; a man of arm, Job xxii. 8, is one mighty; and sundry the like. TO A SUDDEN OVERTHROW,] Or, *his utter ruin and misery*. Heb. “*To (or with) thrusting down*.” The Chald. paraphraseth, “*The angel of death shall hunt him, and thrust him down into hell*.”

VER. 14.—SIT BEFORE THY FACE,] Or, *dwell with thy face*, that is, in thy presence. See Ps. xvi. 11; lxi. 8.

## PSALM CXLI.

*David prayeth that his suit may be acceptable, his conscience sincere, and his life safe from snares.*

<sup>1</sup> A psalm of David.

JEHOVAH, I call upon thee, make haste unto me, give ear to my voice when I call unto thee. <sup>2</sup> Let my prayer be firmly directed

VER. 2.—BE FIRMLY DIRECTED,] Or, *prepared*; and so acceptable. AS INCENSE,] Or, *perfume*, which was a confection of sweet spices, made after the art of the apothecary, pure and holy, and was by the priests burned upon the golden altar every morning before the Lord, Ex. xxx. 34—38; a figure of the prayers of the saints, acceptable to God through Christ's mediation, as this place sheweth,

compared with Rev. viii. 3. MY HANDS,] Or, *palms*, lifted up in prayer. See Ps. lxxiii. 5. EVENING OBLATION,] The Minchah properly was the meat-offering, (which was fine flour mingled with oil), offered together with the lamb every evening before the Lord continually, as Ex. xxix. 39—42; Num. xxviii. 2, 3—8. Here it is taken for the whole oblation, at the time of the offering



as incense before thee; the lifting up of my hands as the evening oblation. <sup>3</sup> Set thou, Jehovah, a watch before my mouth, keep the door of my lips. <sup>4</sup> Incline not my heart to an evil thing; to pretend pretences in wickedness, with men that work painful iniquity; and let me not eat their dainties. <sup>5</sup> Let the just *man* smite me, it *shall be* a kindness, and let him reprove me; the head oil, let it not break mine head; for yet my prayer also *shall be* in their evils. <sup>6</sup> Their judges are thrown down by the rock sides; and they shall hear my sayings, for they are pleasant. <sup>7</sup> As *when* one cutteth and cleaveth on the earth, our bones are scattered at the mouth of hell. <sup>8</sup> But mine eyes *are* unto thee, Jehovah Lord; in thee I hope for safety: pour not out my soul. <sup>9</sup> Keep me from hands of the

whereof the godly used to pray, Ex. ix. 5; Dan. ix. 21; it was at the ninth hour of the day, (about three of the clock in the afternoon) called 'the hour of prayer,' Acts iii. 1.

VER. 3.—A WATCH,] Or, *a ward, custody*, to keep me from speaking amiss. KEEP,] Or, *observe thou, or, an observation*, before the door. THE DOOR,] Or, *gate of my lips*, by which my words pass out as at a door; so 'the doors of the womb,' Job iii. 10. The original, *dol*, is contracted for *deleth, a door*, though this be rare; yet the Heb. text sometimes doth the like, as *chaji*, 2 Sam. xxiii. 23, for *chajil*, 1 Chron. xi. 22.

VER. 4.—INCLINE NOT,] To wit, by Satan or mine own corruption; for God properly tempteth no man to evil, but the devil, and man's own conscience, James i. 13, 14; 1 Cor. vii. 5; and by Satan God moveth men's minds, as appeareth, 1 Chron. xxi. 1; with 2 Sam. xxiv. 1. So Mat. vi. 13. EVIL THING,] Or, *word*. See Ps. vii. 1. TO PRETEND PRETENCES,] Or, *excuses*; thus the Gr. turneth it; the Heb. also signifieth "occasions pretended," as Deut. xxii. 14, 17. Or, we may read it, "to practise practices in wickedness." WITH MEN THAT WORK,] Or, *with men workers*, that is, such as stoutly, holdly, and manfully work iniquity. THEIR DAINTIES,] The Chald. expoundeth it, "Of their songs at banquets."

VER. 5.—SMITE,] Or, *beat me*; the word properly signifieth, 'beating with a hammer,' Ps. lxxiv. 6; Judg. v. 26, applied to sharp rebukes. So Prov. xxiii. 35. Compare also Prov. ix. 8; xxv. 12; xxviii. 23; Zach. xiii. 6. IT SHALL BE A KINDNESS,] *A mercy*, or, *with kindness*, that is, let him smite me kindly, and reprove me. THE HEAD OIL,] That is, the *chief or precious oil*, (as head spices are chief and principal, Ex. xxx. 23); or, oil of the head, which is to anoint the head with. Or, by head, understand the chiefest of his adversaries, as before Ps. cxl. 10; for this seemeth to be an opposition to

the former, thus; 'let the just smite me, but let not the precious oil (or the oil of the head) of the wicked break mine head; and this the Gr. favoureth, saying, "But let not the oil of the sinner supple mine head." By oil, meaning flattering words, as Ps. lv. 22. Otherwise we may refer it to the former just man's reproof; 'it shall be a precious oil, let him not make it fail my head.' The Chald. otherwise expoundeth it, "And let the priest reprove me, anointing me with the anointing oil of the sanctuary; but let him not take the crown of the kingdom from mine head." LET IT NOT BREAK MY HEAD,] Not distract or dazzle my wits, not overcome me. The Heb. signifieth *breaking* and *bringing to nought*, Ps. xxxiii. 10, and is applied to the breaking of the heart by discouragement, Numb. xxii. 7, and here to the breaking of the head, or bringing to nought of counsels, purposes, &c. by flattery. Or, if it be understood of the just, we may read it, 'let him not make it fail mine head,' that is, let the oil of his reproof not be wanting upon mine head. IN THEIR EVILS,] Or, *against their evils*, which may be applied to the evil deeds of the wicked, or calamities of the just: and here understand, *is or shall be in their evils*; or, as the Chald. explaineth it, "Is ordered against their evil."

VER. 8.—THEIR JUDGES,] The princes of mine adversaries. ARE THROWN DOWN,] Or, *throw down themselves*, that is, secretly pursue and beset me in the rocks and mountains whither I am forced to flee, 1 Sam. xxiv. 3; xxiii. 26. The word may also bear their *throwing down* to destruction, as 1 Chron. xxv. 12. BY THE ROCK SIDES,] Or, *in rocky places*. Heb., "In the hands of the rock," as Ps. cxl. 6. AND THEY SHALL HEAR,] Or, *though they have heard*.

VER. 7.—CUTTETH AND CLEAVETH,] To wit, *wood*, or the ground with the plough. OF HELL,] Or, *the grave*. Compare Ezek. xxvii. 1, 11, 12. JEHOVAH,] Or, *God*. See

snare, *which* they have laid for me, and the gins of them that work painful iniquity. <sup>10</sup> Let the wicked fall into his net, whiles I altogether pass over.

Ps. lxxviii. 21. POUR NOT OUT MY SOUL,] To wit, *unto death*, as Is. liii. 12; that is, kill me not, or, make not my soul bare, that is, leave it not destitute and helpless.

VER. 10.—LET THE WICKED FALL,] Or, *they shall fall*. INTO HIS NET,] That is,

*every one of them into his own net or flue*. TOGETHER.] Namely, with their fall, or together with them that are with me; or, altogether (wholly) pass over, and escape. The Gr. saith, “Alone I am, until I pass over.” See this word, Ps. xxxiii. 15.

## PSALM CXLII.

*David sheweth that in his troubles, when his own heart, and all other help failed him, all his comfort was in faith and prayer unto God.*

<sup>1</sup> An instructing *psalm* of David: a prayer when he was in the cave.

<sup>2</sup> WITH my voice unto Jehovah did I cry, *with* my voice unto Jehovah did I supplicate for grace. <sup>3</sup> I poured out before him my meditation, my distress I did shew before him. <sup>4</sup> When my spirit was overwhelmed within me, then thou knewest my path: in the way that I walked they privily laid a snare for me. <sup>5</sup> I *did* look on the right hand and see, and no man acknowledged me; refuge is perished from me, no man seeketh for my soul. <sup>6</sup> I cried unto thee, Jehovah; I said, thou *art* my hope for safety, my portion in the land of the living. <sup>7</sup> Attend unto my shouting, for I am brought very low; deliver me from my persecutors, for they are stronger than I. <sup>8</sup> Bring forth my soul out of the close prison, to confess thy name; the just shall environ me about, for thou wilt *bounteously* reward me.

VER. 1.—IN THE CAVE,] Fled thither from the persecution of Saul, 1 Sam. xxiv. 4, &c.

VER. 4.—WAS OVERWHELMED,] Or, *swooned, fainted*. See Ps. lxxvii. 4. THEN THOU,] Heb. *and thou*. So, ‘And he saith,’ Mark xiv. 34, is expounded, ‘Then he saith,’ Mat. xxvi. 38.

VER. 5.—I DID LOOK,] Or, *look thou*, &c., continuing his complaint to God. But the Gr. turneth it, “I considered;” and the Heb. “Look thou,” or, to look, is often resolved by other definite persons. See the Notes on Ps. xxii. 9; xlix. 15; lxxv. 11; lxxvii. 2; ciii. 20. AND SEE,] Or, *and behold*, to wit, on the left hand. REFUGE,] Or, *flight*. IS PERISHED FROM ME,] That

is, *faileth me*; I have no place to fly unto and escape. So Job xi. 20; Amos ii. 14. SEEKETH,] That is, *careth for*. So Prov. xxix. 10, usually to seek the soul, is in the ill part to destroy it. See Ps. xxxv. 4.

VER. 7.—BROUGHT LOW,] Or, *weakened*. See cxvi. 6.

VER. 8.—THE PRISON,] The cave wherein I am shut up close. ENVIRON,] *Compass*, as Ps. xxii. 13. Or, *expect*, as Job xxxvi. 2; and so the Gr. translateth, “The just shall wait for me, until thou reward me.” See Ps. xiii. 6. The Chald. saith, “For my sake the just shall make thee a crown of praise, because thou wilt render a good reward to me.”

## PSALM CXLIII.

*David prayeth for favour in judgment. 3. He complaineth of his griefs. 5. He strengtheneth his faith by meditation and prayer. 7. He prayeth for grace, 9, for deliverance, 10, for sanctification, 12, for destruction of his enemies.*

<sup>1</sup> A psalm of David.

JEHOVAH, hear my prayer, give ear to my supplications for grace; in thy faithfulness answer me in thy justice. <sup>2</sup> And enter not into judgment with thy servant, for before thee shall not any living be justified. <sup>3</sup> For the enemy persecuteth my soul, smiteth down my life to the earth, maketh me sit in darkneses, as the dead *for ever*. <sup>4</sup> And my spirit is overwhelmed in me, in midst of me my heart is wondrously amazed. <sup>5</sup> I remember the days of old, I meditate on all thy work, I muse on the action of thy hands. <sup>6</sup> I spread out my hands unto thee; my soul, as a weary land, *thirsteth* for thee, Selah. <sup>7</sup> Make speed, answer me Jehovah, my spirit faileth; hide not thy face from me, for I shall be made like to them that go down the pit. <sup>8</sup> Cause me to hear thy mercy in the morning, for in thee do I trust; cause me to know the way that I should walk, for unto thee do I lift up my soul. <sup>9</sup> Deliver me from mine enemies, O Jehovah; unto thee I fly for covert. <sup>10</sup> Learn me to do thine acceptable will, for thou *art* my God, thy good Spirit shall lead me in the land of righteousness. <sup>11</sup> For thy name's sake, Jehovah, thou wilt quicken me, in thy justice wilt bring forth my

VER. 2.—AND ENTER NOT INTO JUDGMENT,] Or, *but go not to law with me*; by the deeds whereof no flesh shall be justified in thy sight, Rom. iii. 20; so Job xxii. 4; xiv. 3; Is. iii. 14. In Chald., “Go not into the judgment hall,” namely, to judge with severity. NOT ANY,] Or, *not all*, that is, none living. So Mat. xxiv. 22, *not all*, that is, no flesh, 1 John ii. 21; *every lie is not*, that is, no lie is of the truth. So 2 Pet. i. 20; Ps. lxxvi. 6.

VER. 3.—MY LIFE,] Or, *my company*. The Heb. signifieth both, Job xxxiii. 18, 22; Ps. lxxviii. 11. DARKNESSES,] Or, *dark places*. So Ps. lxxxviii. 7, 19; lxxiv. 20. FOR EVER,] Or, *of eternity, of old*, meaning dead long since, and for ever after. The word respecteth time past, and to come. So Lam. iii. 6.

VER. 4.—OVERWHELMED,] *Fainteth*, or, is perplexed. See Ps. lxxvii. 4. WONDEROUSLY AMAZED,] *Astonished*, or *desolate*. Gr. *troubled*. See this word, Is. lix. 16; xiii. 5; Dan. viii. 27; Ps. xl. 16.

VER. 5.—OF OLD,] Or, *of antiquity*. So Ps. lxxvii. 6.

VER. 6.—SPREAD OUT,] That is, *pray*; as the Chald. saith, “Spread out my hands in prayer.” See Ps. xlv. 21. WEARY,] That is, *dry and thirsty*. In Gr., *waterless*. See Ps. lxiii. 2.

VER. 7.—FOR I,] Or, *lest I*. Heb., *and I*, which may be supplied thus, ‘Lest I perish, and be made like,’ &c. See Ps. xxviii. 1.

VER. 8.—IN THE MORNING,] Speedily. So Ps. xc. 14.

VER. 9.—I FLY FOR COVERT,] Or, I cover (I hide) myself, flying unto thee; or, to thee I covertly fly, secretly disclosing to thee that which I would hide from others. So the Gr. “I fly to thee.” The Chald. expoundeth it, “I have made thy word my redeemer.”

VER. 10.—THY GOOD SPIRIT SHALL LEAD ME,] So the Gr. translateth this, and the rest, as assured. We may also read it prayer-wise, ‘let thy good Spirit lead me;’ or, ‘thy Spirit is good, let it lead me,’ &c.; and so the rest.

soul out of distress. <sup>12</sup> And in thy mercy wilt suppress mine enemies, and destroy all them that afflict my soul, for I *am* thy servant.

Compare Neh. ix. 20. IN THE LAND,] Or, even) ground. See Ps. xxvi. 12; Is. xxvi into the land of righteousness; in a plain (or 10.

PSALM CXLIV.

*David blesseth God for his mercy in helping him in his wars. 3. He confesseth man's misery and unworthiness. 5. Prayeth that God would powerfully deliver him from his enemies. 9. He promiseth to praise God. 11. He sheweth the vanity of worldly felicity; 15, and happiness of God's people.*

<sup>1</sup> A psalm of David.

BLESSED be Jehovah, my rock, which learneth my hands to the battle, my fingers to the war. <sup>2</sup> My mercy and my fortress, my high tower, and my deliverer for me; my shield, and he in whom I hope for safety, that subjecteth my people under me. <sup>3</sup> Jehovah, what is earthly man, that thou takest knowledge of him; the son of wretched man, that thou makest account of him? <sup>4</sup> Earthly man is like to vanity, his days *are* as a shadow that passeth away. <sup>5</sup> Jehovah, bow thy heavens and come down, touch the mountains and they shall smoke. <sup>6</sup> Lighten the lightning, and scatter them asunder; send thine arrows and disturb them. <sup>7</sup> Send thy hands from the high *place*; release me, and deliver me from the many waters, from the hand of the sons of the stranger. <sup>8</sup> Whose mouth speaketh false vanity, and their right hand *is* a right hand of falsehood. <sup>9</sup> O God, I will sing unto thee a new song; with psaltery and ten-stringed instrument I will sing psalms to thee. <sup>10</sup> That giveth salvation unto kings, that releaseth David his servant from the evil sword. <sup>11</sup> Release me and deliver me from the hand of the sons of the stranger, whose mouth speaketh false vanity,

VER. 1.—MY ROCK,] In Gr. *my God*. See Ps. xviii. 3.

VER. 3.—TAKEST KNOWLEDGE,] Or, *acknowledgest, carest for*. Compare Ps. viii. 5; i. 6; xxxi. 8. MAKEST ACCOUNT,] Or, *thinkest on him*.

VER. 4.—PASSETH AWAY,] Or, *vanisheth*. Compare Ps. cii. 12; Eccl. vii. 2.

VER. 5.—COME DOWN,] For my help, and my foes' ruin. See Ps. xviii. 10. AND THEY SHALL,] Or, *that they may smoke*. See Ps. civ. 32.

VER. 6.—LIGHTEN,] That is, *cast forth*. Compare Ps. xviii. 15. DISTURB,] Or, *trouble*, that is, discomfit and destroy. This

word also occurs in Ex. xix. 24; xxiii. 27.

VER. 7.—THE HIGH PLACE,] That is, *the heaven*. Compare Ps. xviii. 17. MANY WATERS,] Which the Chald. expoundeth, "Armies, like to many waters." SONS OF THE STRANGER,] Of a strange god or people, as Ps. cxxxvii. 4; born aliens. See Psalm xviii. 45.

VER. 9.—NEW SONG,] Of triumph. See the Notes on Ps. xxiii. 2, 3.

VER. 10.—THAT GIVETH,] Understand, 'O he that giveth,' that is, O thou that givest, &c. See the like phrase in Ps. lii. 10; lxxv. 7. Or, 'it is he that giveth.'



and their right hand is a right hand of falsehood. <sup>12</sup> That our sons as plants grown great in their youth, our daughters, as corner-stones, cut *after* the similitude of a palace. <sup>13</sup> Our garner: full, affording from meat to meat; our flocks bringing forth thousands, increased by ten thousands in our streets. <sup>14</sup> Our oxen laden, no breaking in, and none going out, and no out-cry in our streets. <sup>15</sup> O blessed is the people whose *state* is such; O blessed is the people whose God is Jehovah.

VER. 12.—AS PLANTS,] Understand, ‘are as plants;’ for this seemeth to be an imitation or expressing of the vain words of the wicked fore-mentioned, which say, ‘our sons are as plants,’ &c. whose boasting continueth till the last clause, which is opposed to all their worldly felicity. The Gr., to make this plainer, changeth person, and translateth, “Whose sons (or, of whom their sons) are as new plants,” &c. So elsewhere the Gr. useth the like change of person, as in Gen. xxvi. 7. Or, understanding it of the godly, supply, ‘may be as plants,’ &c., and so it hath respect to the outward blessings of the law, Deut. xxviii. 4, &c. In this latter sense the Chald. taketh it. CUT,] That is, *hewn, carved, polished*.

VER. 13.—GARNERS,] Or, *corners, chambers, cellars*, places of store and provision, made usually in nooks and corners of houses. FROM MEAT TO MEAT,] Or, *from sort to sort*, that is, all sorts and store of victuals.

VER. 14.—LADEN,] That is, fat and fleshly, or able to bear loads; or, big with young. NO BREACH,] In the walls, for the enemy to enter the town. NONE GOING OUT,] No cattle driven away by the enemy.

VER. 15.—WHOSE STATE IS SUCH,] As is before mentioned. The Gr. turneth it, “They count that people blessed which hath these things.” WHOSE GOD,] This sentence is opposed to all the other worldly wealth.

PSALM CXLV.

*David praise:h God for his greatness, power, glory, and fearful acts. 7. His goodness, justice, mercy. 11. His kingdom and gracious providence unto all. 18. His special mercies to those that call upon him, that fear and love him.*

<sup>1</sup> A hymn of David.

I WILL extol thee my God, O King, and bless thy name for ever and aye.

<sup>2</sup> In every day will I bless thee, and praise thy name for ever and aye.

<sup>3</sup> Great is Jehovah, and praised vehemently, and of his greatness *there is no search*.

<sup>4</sup> Generation to generation shall laud thy works, and they shall shew thy powers.

VER. 1.—AN HYMN,] Or, *praise*, and hereof the whole book in Heb. is called *the book of hymns*. This hymn is composed after the order of the Heb. alphabet, only one letter wanting. See Ps. xxv. 1. AYE,] Or, *perpetually*. See Ps. ix. 6.

VER. 3.—PRAISED,] See Ps. xviii. 4. NO SEARCH,] That is, it is past finding out. Of greatness. See Ps. cl. 2.

VER. 4.—POWERS,] That is, powerful (or mighty) acts. So ver. xii; Mat. xiii. 58.

<sup>5</sup> The comely honour of the glory of thy majesty, and the words of thy marvels will I talk of.

<sup>6</sup> And the strength of thy fearful *acts* they shall speak of, and thy greatness, it will I declare.

<sup>7</sup> The memory of the multitude of thy goodness they shall utter, and thy justice they shall shout.

<sup>8</sup> Gracious and pitiful *is* Jehovah ; long suffering, and great in mercy.

<sup>9</sup> God *is* Jehovah unto all : and his tender mercies are over all his works.

<sup>10</sup> All thy works shall confess thee, Jehovah, and thy gracious saints bless thee.

<sup>11</sup> They shall tell the glory of thy kingdom, and speak of thy power.

<sup>12</sup> To make known to the sons of Adam his powers, and the glory of the comely honour of his kingdom.

<sup>13</sup> Thy kingdom *is* a kingdom of all eternities, and thy dominion in every generation and generation.

<sup>14</sup> Jehovah upholdeth all that fall, and upright setteth all that are crooked.

<sup>15</sup> The eyes of all look attentively unto thee, and thou givest to them their meat in his time.

<sup>16</sup> Openest thine hand, and satisfiest the desire of every living thing.

<sup>17</sup> Just *is* Jehovah in all his ways, and merciful in all his works.

<sup>18</sup> Near *is* Jehovah to all that call upon him, to all that call upon him in truth.

<sup>19</sup> He will do the desire of them that fear him ; and will hear their cry, and will save them.

<sup>20</sup> Jehovah preserveth all them that love him, and all the wicked he will abolish.

VER. 5.—HONOUR OF THE GLORY,] Or, *glorious honour*, or comeliness. WORDS OF THY MARVELS,] That is, *thy miracles, thy marvellous words or things*. So, ‘words of song,’ Ps. cxxxvii. 3. TALK,] *Discourse of*, or meditate.

VER. 8.—PITIFUL,] Or, *compassionate*. Compare Ps. ciii. 8 ; Ex. xxxiv. 6. LONG-SUFFERING,] Or, *slow to anger*. See Ps. lxxxvi. 15.

VER. 10.—SHALL CONFESS,] Or, *let them confess*, &c.

VER. 11.—TELL,] *Talk of*, or preach. Heb. *say*.

VER. 14.—UPRIGHT SETTETH,] *Lifteth right up*, or maketh straight all that are bended down or bowed together. So Ps. cxlvi. 8.

VER. 15.—IN HIS TIME,] That is, *in due season*, or at the time appointed. See Ps. i. 3 ; civ. 27.

VER. 16.—THE DESIRE,] Or, *pleasure*, or with contentment, contentedly, acceptably ; with that which seemeth good to thee, and pleaseth (or contenteth) them.

VER. 18.—IN TRUTH,] This word implieth faith, sincerity, earnestness, and constancy. Compare Deut. iv. 7 ; Jehn iv. 24.

VER. 19.—THE DESIRE,] Or, *the will*, the pleasure, and contentment, as ver. 16. We are to desire that God’s will may be done, Mat. vi. 10. Here he doth his servant’s will ; so he honoureth them that honour him, 1 Sam. ii. 30.

<sup>21</sup> My mouth shall speak the praise of Jehovah, and let all flesh bless the name of his holiness, for ever and aye.

VER. 21.—SHALL SPEAK,] Or, *let my* people, all classes and condition of men. See *mouth speak.* ALL FLESH,] All sorts of Ps. lxxv. 3.

## PSALM CXLVI.

*The psalmist rometh perpetual praises to God. 3. He exhorteth not to trust in man. 5. God, for his power, justice, mercy, and kingdom, is only worthy to be trusted in, and celebrated.*

<sup>1</sup> Hallelu-jah.

My soul, praise thou Jehovah. <sup>2</sup> I will praise Jehovah in my life, I will sing psalms to my God while I am. <sup>3</sup> Trust not ye in bounteous princes; in son of Adam, with whom is no salvation. <sup>4</sup> His spirit goeth forth, he returneth to his earth, in that day his thoughts perish. <sup>5</sup> O blessed is he, in whose help the God of Jacob is; whose hope is in Jehovah his God. <sup>6</sup> Which made heavens and earth, the sea, and all that in them is; which keepeth truth for ever. <sup>7</sup> Which doth judgment to the oppressed, giveth bread to the hungry; Jehovah looseth the bound. <sup>8</sup> Jehovah openeth the eyes of the blind; Jehovah upright setteth the crooked; Jehovah loveth the just. <sup>9</sup> Jehovah keepeth the stranger, setteth upright the fatherless and the widow, and overthroweth the way of the wicked. <sup>10</sup> Jehovah shall reign for ever; thy God, O Sion, to generation and generation. Hallelu-jah.

VER. 1.—HALLELU-JAH,] That is, *praise ye Jah.* See Ps. cxxxv. 1.

VER. 2.—IN MY LIFE,] So long as I live. So Ps. civ. 33.

VER. 4.—HIS SPIRIT,] Man's ghost. So the soul is said to go forth, Gen. xxxv. 18. TO HIS EARTH,] Whereof he was made; earth is in Heb. *adamah.* Hereof man was called Adam, *earthly.* Compare Gen. ii. 7; iii. 19; Ps. civ. 29. HIS THOUGHTS,] Or, *purposes*, the most excellent effects of the mind or spirit of man.

VER. 7.—THE BOUND,] Or, *prisoners*; but here it may be meant more largely; for sick-

nesses also are Satan's bonds, which our Lord Christ loosed, Luke xiii. 16. See also Is. lxi. 1.

VER. 8.—OPENETH THE EYES,] Or, *giveth sight to.* Compare Mat. ix. 29, 30; John ix. 6, 7, 32. UPRIGHT SETTETH,] Or, *maketh straight*, as Ps. cxlv. 14. See this fulfilled, Luke xiii. 13.

VER. 9.—SETTETH UPRIGHT,] *Maketh to continue sure.* So Ps. xx. 9; cxlvii. 6. Compare Deut. x. 18; xxvii. 19; Exod. xxii. 22—24; Ps. lxxviii. 6. OVERTHROWETH,] Or, *turneth upside down.* So Job xix. 6; see also Ps. i. 6.

## PSALM CXLVII.

*The prophet exhorteth to praise God for his care of the church, wisdom, power, mercy, and providence unto all. 12. To praise him for his blessings upon the kingdom. 15. For his works in nature. 19. And for his gracious word and ordinances given to his people.*

<sup>1</sup> PRAISE ye Jah, for *it is* good to sing psalms to our God, for *it is* pleasant, praise *is* comely. <sup>2</sup> Jehovah buildeth Jerusalem, gathereth together the outcasts of Israel. <sup>3</sup> He healeth up the broken in heart, and bindeth up their griefs. <sup>4</sup> Counteth the number of the stars, calleth them all *by* names. <sup>5</sup> Great *is* our Lord, and much in able might; of his understanding *there is* no number. <sup>6</sup> Jehovah setteth upright the meek, debaseth the wicked unto the earth. <sup>7</sup> Sing ye to Jehovah with confession, sing psalms to our God with the harp. <sup>8</sup> That covereth the heavens with clouds, that prepareth rain for the earth, that maketh the mountains to bud forth grass. <sup>9</sup> *That* giveth to the beast his food, to the young ravens which cry. <sup>10</sup> He delighteth not in the strength of the horse, he taketh not pleasure in the legs of man. <sup>11</sup> Jehovah taketh pleasure in them that fear him, that patiently hope for his mercy. <sup>12</sup> Laud Jehovah, O Jerusalem; praise thy God, O Sion. <sup>13</sup> For he strengtheneth the bars of thy gates, he blesseth thy sons within thee, <sup>14</sup> He putteth *in* thy border peace: he satisfieth thee with the fat of wheat. <sup>15</sup> He sendeth his edict *upon* earth, his word runneth very swiftly. <sup>16</sup> He giveth snow like wool, the hoar frost he

VER. 2.—OUTCASTS,] Or, *driven out*; in Gr. “the dispersions,” (that is, the dispersed) which word the apostle useth, 1 Pet. i. 1; James i. 1. Compare Deut. xxx. 4; Is. xi. 12; lvi. 8; John xi. 52.

VER. 3.—BINDETH UP THEIR GRIEFS,] That is, *healeth their wounds*, as Luke iv. 18; with Is. lxi. 1. Compare also Ezek. xxxiv. 16.

VER. 4.—COUNTETH,] Or, *telleth, numbereth*, which to man is impossible. See Gen. xv. 5; Jer. xxxiii. 22; Is. xl. 26.

VER. 5.—NO NUMBER,] Nor searching out, Is. xl. 28.

VER. 6.—SETTETH UPRIGHT,] *Conserve*, to continue yet. See Ps. cxlvi. 9.

VER. 7.—SING,] Or, *answer*, that is, sing by turns, one after another, as Ex. xv. 21.

VER. 8.—WITH CLOUDS,] As in Elias’ time, 1 Kings xviii. 45. THE MOUNTAINS,] And deserts where no man is, as Job xxxviii. 26, 27; Ps. civ. 14.

VER. 9.—FOOD,] Heb. *bread*, that is, the beasts their food, as the Gr. hath it. YOUNG

RAVENS,] Heb. *sons* (that is, younglings) of the ravens. So in Job xxxix. 3, ‘Who prepareth for the raven his meat, when his young ones call unto God, wandering for lack of meat?’

VER. 13.—STRENGTHENETH,] Or, *hath made strong*, a sign of God’s favour and Zion’s safety. See the contrary, Lam. ii. 9; Jer. li. 30; Amos i. 5; Ps. cvii. 16; Is. xlv. 2. These graces are to be referred unto the church under the gospel, called the heavenly Jerusalem, Rev. xxi. 2, and which is above, Gal. iv. 26. So the Heb. doctors say, “It is written, Laud the Lord, O Jerusalem, and the scripture speaketh of the Jerusalem that is above.” R. Menachem on Gen. iii.

VER. 14.—PUTTETH IN,] Or, *putteth thy border*, &c., that is, maketh peace in thy borders. Compare Is. lx. 17, 18; Jer. xii. 12; xv. 13; xvii. 3. FAT,] That is, *fine flour*. So Ps. lxxxix. 17.

VER. 15.—HIS EDICT,] Or, *saying*, that is, commandment.



scattereth abroad like ashes. <sup>17</sup> He casteth forth his ice like morsels; who *can* stand before his cold? <sup>18</sup> He sendeth his word and melteth them, he causeth his wind to blow, the waters flow. <sup>19</sup> He sheweth his words unto Jacob, his statutes and his judgments unto Israel. <sup>20</sup> He hath not dealt so with any nation, and judgments they have not known them. Hallelu-jah.

VER. 17.—[ICE,] Or, *frost*, the frozen hail-stones. CAN STAND,] That is, *endure it*. See the same word in Prov. xxvii. 4; Neh. i. 6.

VER. 19.—[HIS WORDS,] The ten commandments, or moral law, Ex. xx. 1, called the ten words, Deut. x. 4; statutes, decrees, and constitutions of God's worship. See the Note on Ps. ii. 7. JUDGMENT,] The judicial

laws for punishing offenders, Ex. xxi. 1; Ps. xix. 10.

VER. 20.—[ANY,] Or, *every*; but in Heb. *all* is often used for *any*. See Ps. ciii. 2; cxliii. 2. JUDGMENTS,] The Gr. saith, "His judgments he hath not manifested to them;" which sense the Heb. also may bear, "He hath not made known to them" as the Chald. also interpreteth it.

### PSALM CXLVIII.

*The psalmist exhorteth all the heavenly, 7, the earthly, 11, and the reasonable creatures to praise God.*

<sup>1</sup> Hallelu-jah.

PRAISE ye Jehovah from the heavens, praise ye him in the high places. <sup>2</sup> Praise ye him all his angels, praise ye him all his hosts. <sup>3</sup> Praise ye him sun and moon, praise ye him all stars of light. <sup>4</sup> Praise ye him heavens of heavens, and the waters that *be* above the heavens. <sup>5</sup> Let them praise the name of Jehovah, for he commanded, and they were created. <sup>6</sup> And he stablished them for aye for ever; a statute he gave, and it shall not pass. <sup>7</sup> Praise ye Jehovah from the earth, dragons and all deeps. <sup>8</sup> Fire and hail,

VER. 1.—[FROM THE HEAVENS,] Ye heavenly creatures; as the Chald., "Ye holy creatures of heaven." So after, from the earth, ver. 7, is earthly creatures. Compare Rev. v. 13. IN THE HIGH PLACES,] Which the Chald. expoundeth, "[High angels."

VER. 3.—[STARS OF LIGHT,] Bright shining stars, which praised God together, Job xxxviii. 7.

VER. 4.—[ABOVE THE HEAVENS,] In the clouds of the air, Gen. i. 7; Job xxvi. 8; xxxvii. 11.

VER. 6.—[STABLISHED,] Or, *made them stand*, Ps. cxix. 91. A STATUTE,] That is, statutes or decrees, rules, ordinances, whereby every creature is bounded to his set time and place, as Job xiv. 5, 13; xxvi. 10, where-

upon mention is made of the statutes or ordinances of heaven, of the moon and stars, &c. Job xxxviii. 33; Jer. xxxi. 35; xxxiii. 25. IT SHALL NOT PASS,] That is, not any of the things fore-mentioned shall pass the statute (or bound) set of God; or it, the statute, shall not pass away or fail, or not be altered, as Esth. i. 19; ix. 27, 28.

VER. 7.—[DRAGONS,] Or, *whale-fishes*.

VER. 8.—[VAPOUR,] Or, *smoke, exhalation, damp*. As these and all other creatures are here stirred up to praise the Lord, so, for our sakes are these things written, that we should learn by them to praise the Creator. And it is a rule in the Heb. canons, "That for winds when they blow tempestuously, and for lightning and thunder, &c., for lights in

snow and vapour, stormy wind, doing his word. <sup>9</sup> Mountains and all hills; fruitful trees and all cedars. <sup>10</sup> The wild beast and all cattle, creeping thing and feathered fowl. <sup>11</sup> Kings of the earth and all people, princes and all judges of the earth. <sup>12</sup> Young men and also maidens, old men with children. <sup>13</sup> Let them praise the name of Jehovah, for high advanced is his name, *even* his alone; his glorious majesty *is* above earth and heavens. <sup>14</sup> And he hath exalted the horn of his people, the praise of all his gracious saints, the sons of Israel, a people near him. Hallelu-jah.

the air which seem to be stars that fall, or run from place to place, or blazing stars, comets, &c.; when a man seeth any of these, he is to bless God who hath filled the world with his power and might. Also, he that seeth the beautiful creatures, as going out into the fields or gardens in the spring time, seeth the trees sprouting and blossoming, he is to bless God, who hath not let his world lack anything, but hath created in it goodly creatures and fair trees, &c. for the use of the sons of Adam. So, for mountains and hills, seas and deserts, rivers, &c., if he see any of them from three days to three days, he is to bless the Creator of the world." Maimony in Misneh, in Beracoth, chap. x. sect. 13—15.

VER. 10.—FEATHERED FOWL,] Or, *winged bird*. Heb. "Bird of wing."

VER. 13.—HIGH ADVANCED,] Or, *set on*

*high*. So Is. xii. 4. It is a strong tower, into which the righteous runneth, and is also set on high in safety, Prov. xviii. 10.

VER. 14.—THE HORN,] The power and glory, as the Chald. saith; the glory of the kingdom of his people. See Ps. lxxv. 10. This is accomplished in Christ, the horn of salvation, Luke i. 69. THE PRAISE,] Understand, which is the praise of his saints, that is, their glory, or an argument of praise to them. NEAR HIM,] God's people are said to be near unto him, in respect of his covenant with them in Christ, Eph. ii. 13; their service of him, Lev. x. 3; and spiritual alliance in Christ, John xx. 17; 1 John iii. 1. For this word *nigh* is used for *kindred*, Lev. xxi. 3. Christ draweth near unto God for them, Jer. xxx. 21, and they by him, Heb. x. 19, 22.

## PSALM CXLIX.

*God is publicly to be praised for his graces to his church, -and power given to her.*

<sup>1</sup> Hallelu-jah.

SING ye to Jehovah a new song, his praise in the Church of gracious saints. <sup>2</sup> Let Israel rejoice in his Makers, let the sons of Zion be glad in their King. <sup>3</sup> Let them praise his name with flute; with timbrel and harp, let them sing psalms unto him. <sup>4</sup> For Je-

VER. 2.—HIS MAKERS,] The Father, the Word, and the Holy Spirit, which three are one, 1 John v. 7. The mystery of the Trinity is in the Heb. phrase; and so in many others, as, 'let us make man in our image,' Gen. i. 26. 'Where is God my makers?' Job xxxv. 10. 'Thy makers is thine husbands,' Is. liv. 5. "Remember thy Creators," Eccl. xii. 1; and sundry the like. God also is our Maker

both in nature and grace. See Ps. c. 3. THEIR KING,] Christ, as Mat. xxi. 5; Song xiv.

VER. 3.—WITH FLUTE,] As Ps. cl. 4; or, in a dance, as Jer. xxxi. 4, 13; Ps. xxx. 12. One name is given both to the dance and the pipe whereto they danced.

VER. 4.—BEAUTIFY,] Or, *adorn, make glorious*. So Is. lx. 7, 9, 13. The Greek saith, *exalt*.

hovah taketh pleasure in his people, he will beautify the meek with salvation. <sup>5</sup> The gracious saints shall be glad some in glory, shall shout *joyfully* upon their beds. <sup>6</sup> The exaltations of God in their throat, and a two-edged sword in their hand. <sup>7</sup> To do vengeance on the heathens, reproofs in the nations. <sup>8</sup> To bind their kings in chains, and their nobles in fetters of iron. <sup>9</sup> To do on them the judgments written, this comely honour is to all his gracious saints. Hallelu-jah.

VER. 6.—THE EXALTATIONS,] That is, exalting songs, high acts, high praises, or lifting up of the voice, preachings. IN THEIR THROAT,] That is, aloud spoken of, and proclaimed. So Is. lviii. 1, 'cry with the throat,' is, 'cry aloud.' TWO-EDGED,] Heb., a sword of mouths, that is, of two mouths, as is expressed, Judg. iii. 16; in Gr., two mouthed, that is, two-edged, biting or cutting two ways. This sword is God's word, and cometh out of Christ's mouth, Eph. vi. 6, 17; Heb. iv. 12; Rev. i. 16.

VER. 7.—ON THE HEATHENS,] By preaching against their idolatries, Acts xiv. 15; xvii. 16, 17, 22, &c. Compare 2 Cor. iv.

5, 6; Is. xli. 15. REPROOFS,] For sin, as John xvi. 8, &c.

VER. 8.—TO BIND THEIR KINGS,] Restraining their vices, and bringing them under the bonds and subjection of the gospel. See Ps. ii. 3; Mark vi. 20; Acts xxiv. 26; Rev. xxi. 24; Is. xlv. 14; a figure of captivity, Nah. iii. 10; 2 Cor. x. 4—6; Mat. xvi. 19. NOBLES,] Or, *honourable*.

VER. 9.—WRITTEN,] In the book of God. See 1 Cor. iv. 6; Rev. xxii. 18. So the Chald. paraphraseth, "Written in the law." And this may have reference to that law, Deut. vii. 1, 2, &c. HONOUR IS,] Or, this shall be the honour of all his saints.

## PSALM CL.

*An exhortation to praise God's holiness, power, and goodness, with all kinds of instruments, and all breath.*

Hallelu-jah.

<sup>1</sup> PRAISE ye God in his sanctity, praise him in the firmament of his strength. <sup>2</sup> Praise him in his powers, praise him according to the multitude of his greatness. <sup>3</sup> Praise him with the sound of the trumpet, praise him with the psaltery and harp. <sup>4</sup> Praise him with

VER. 1.—IN HIS SANCTITY,] Or, *for his holiness*, his most holy being, Is. vi. 3; the first argument of praise from God's holy essence in himself; or, in his sanctity (his sanctity) his holy place, meaning heaven. IN THE FIRMAMENT OF HIS STRENGTH,] That is, for his strong firmament, (called heaven, Gen. i. 8), the second argument of praise, from the frame of the world, whereof heaven is chiefest. See Ps. xix. 2. Or, for the outspreading of his strength, that is, for his strength spread out as the firmament.

VER. 2.—IN HIS POWERS,] Or, *for his powerful acts*, as Ps. cxlv. 4; the third argu-

ment of praise from God's mighty administration of all things since the creation. OF HIS GREATNESS,] Or, *majesty*, in special mercy towards his own people, and against their enemies, which is the fourth argument of his praise. Compare Deut. iii. 24; ix. 26; xxxii. 3; Ex. xv. 16; 1 Chron. xvii. 19; Luke i. 46, 49, 58; Acts ii. 11; Ps. lxxix. 11; cxlv. 3, 6. Majesty hath the name of greatness, and is applied to the greatest state of policies or commonwealths, which is to be minded here.

VER. 4.—FLUTE,] Or, *dance*, Ps. cxlix. 3. VIRGINALS,] Or, *stringed instruments*. This

the timbrel and flute, praise him with virginals and organ. <sup>5</sup> Praise him with well-sounding cymbals, praise him with loud-sounding cymbals. <sup>6</sup> Let all breath praise Jah. Hallelu-jah.

word is not elsewhere in scripture. ORGAN,] Or, *the organon*, as the Gr. translatheth it. The Heb. name signifieth "a lovely or delightful instrument." It is one of the ancientest of the world, invented by Jubal, Gen. iv. 21, and an instrument of joy, Job xxi. 12; xxx. 31. WELL-SOUNDING CYMBALS,] Heb. *cymbals of hearing*, that is, easy or delightful to be heard, which the Gr. translatheth *well-sounding*. The cymbals were of metal, as bells, and have their name of their shrill tinkling sound. LOUD-SOUNDING,] Or, *joyfully sounding*, or *tinkling*, as 1 Cor. xiii. 1. Heb., *cymbals of shouting sound*.

VER. 6.—ALL BREATH,] Or, *every breath*,

that is, every thing that hath breath. This word is used for the breath that God inspired into man, Gen. ii. 7; and for the man's mind or immortal soul, Is. lvii. 16; and usually is applied to man, and to the breath of God, Ps. xviii. 16; but in Gen. vii. 22, it seemeth to be spoken of all living things. Compare Rev. v. 13, where 'Every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, were heard, saying, Unto him that sitteth upon the throne, and unto the Lamb, be blessing, and honour, and glory, and power, for ever and ever. Amen.'



## SONG OF SONGS.

## CHAPTER I.

<sup>1</sup> The Song of Songs, which is Solomon's.

<sup>2</sup> LET him kiss me with the kisses of his mouth, for thy loves are

VER. 1.—THE SONG OF SONGS,] Songs and psalms are for the most part arguments of joy and gladness in them that sing, and of their praises, whom the songs concern, James v. 13; Eph. v. 19; Ex. xv.; Judg. v.; Is. xxvi.; 2 Sam. xxii.; Ps. lxvi. 1—3, &c. So this book, treating of man's reconciliation unto God, and peace by Jesus Christ, with joy in the Holy Spirit, is called a Song: which, therefore, the faithful should learn to sing with understanding, making melody in their hearts to the Lord, when they feel themselves made partakers of his joy. And it is entitled the Song of Songs, that is, the chiefest and most excellent song: as Christ, whom it concerneth, is called the King of Kings, and Lord of Lords, Rev. xix. 16; xvii. 14; that is, the most high and mighty king, and supreme Lord of all. Solomon made a thousand songs and five, 1 Kings iv. 32, of all which this was most excellent; yea, and of all the songs in the scriptures; for this celebrateth the mysteries of Christ and his Church, and the communion between them, more amply and excellently than any other. WHICH IS SOLOMON'S,] 'It is better to hear the rebuke of the wise, than for a man to hear the song of fools,' Eccl. vii. 5; but Solomon, who made this song in praise of Christ, and of his Church, 'surpassed all the kings of the earth in riches and wisdom,' 2 Chron. ix. 22. 'He was wiser than all men; for God gave him wisdom and understanding exceeding much, and largeness of heart, even as the sand that is on the sea shore,' 1 Kings iv. 29, 31, 'and all the earth sought the face of Solomon, to hear his wisdom, which God had put in his heart,' 1 Kings x. 24. 'There was none like him before him, neither after him shall any arise like unto him,' 1 Kings iii. 12. It may also be interpreted, which belongeth to (or concerneth) Solomon; understanding hereby Christ himself, whom Solomon prefigured in

his kingdom, wisdom, and glory. And Solomon (called in Heb. *Shelomoh*, but after the Gr., *Solomon*, Mat. i. 6), had his name of *peace*, because he was a *man of rest*; and God said of him, 'Solomon shall be his name, and I will give (*salom*, that is) peace and quietness unto Israel in his days,' 1 Chron. xxii. 9, 10. So, 'he had peace on all sides round about him,' 1 Kings iv. 24. Now Christ is our peace, Eph. ii. 14, even the Prince of peace, Is. ix. 6; and he is called Solomon in this song, chap. iii. 11; and David, prophesying of Christ's kingdom, entitled his psalm, 'For Solomon,' Ps. lxxii. Thus the penman of this book, being the wisest of all the prophets, and Christ whom it concerneth, being the very wisdom of God, 1 Cor. i. 24, and greater than Solomon, Mat. xii. 42, this song is commended unto us by the Holy Spirit in the highest degree of excellency. The Chald. paraphraseth on this title thus, "Songs and hymns, which Solomon the prophet, the king of Israel, uttered by the spirit of prophecy, before the Lord, the Lord of all the world."

VER. 2.—LET HIM KISS ME,] As the scripture mentioneth the bride, the bridegroom, and the friends of them both, the children of the bride chamber, John iii. 29; Mat. ix. 15; so in this song all these, (especially the two former) are brought in as speakers, every one of, and unto another, so declaring their mutual desires, loves, and affections. The bride is the church espoused to Christ, and called 'the wife of the Lamb,' Rev. xxi. 9, to whom she is to be presented 'a chaste virgin,' 2 Cor. xi. 2; and this church 'Christ loved, and gave himself for it, that he might sanctify and cleanse it with the washing of water, by the Word; that he might present it to himself a glorious church, not having spot or wrinkle, or any such thing; but that it should be holy, and without blemish,' Eph. v. 25—27. Howbeit before Christ came in our humanity, the

Church (according to the economical dispensation of God) was as a child in her non-age, 'under tutors and governors, until the time appointed of the father,' Gal. iv. 1, 2; 'kept under the law, shut up unto the faith, which should afterwards be revealed; which law was a schoolmaster unto Christ,' Gal. iii. 23, 24. In this estate she continued till faith came, and then, she being dead to the law by the body of Christ, was to be married unto another, 'even to him who is raised from the dead, that she might bring forth fruit unto God,' Rom. vii. 1—4. So, though our godly forefathers in the days of the prophets, saw the promises afar off, and were persuaded of them, and embraced them, and did all obtain testimony (and were glorious) through faith; yet they 'received not the promise, God having provided some better thing for us, that they without us should not be perfected,' Heb. xi. 13, 39, 40. Now, in Solomon's days, the church having Christ's coming had greatest glory, having the temple builded, living under that most wise, rich, and peaceable king; the 'Israelites being many, as the sand which is by the sea in multitude; eating and drinking, and making merry; and dwelling safely, every man under his vine, and under his fig tree,' 1 Kings iv. 20, 25. Notwithstanding Solomon being a prophet, foresaw the ruin of his house and kingdom, and in his book of *Ecclesiastes* proclaimed all things under the sun to be vanity; and in this song prophesieth of the church and kingdom of Christ. And as he, with many other prophets, and kings, and righteous men, desired to see Christ, and to hear his words, but did not, Luke x. 24; Mat. xiii. 17; so here he manifesteth the desire of himself, and of all the faithful, to enjoy the blessings and graces of Christ, saying, 'Let him kiss me.' Whereby the church desireth to have Christ manifested in the flesh, and to have the loving and comfortable doctrines of his gospel applied unto her conscience; that she might not be always under the schoolmaster of the law, (which worketh wrath, Rom. iv. 15), but might be prevented with the grace of Christ, be reconciled unto God, united unto Christ, and have the feeling of his love towards her. For, *kissing* is a token of love, 1 Pet. v. 14; Luke vii. 45; was used at the meeting and salutation of friends, Ex. iv. 27; xviii. 7; 1 Thess. v. 26; and David kissed Absalom in sign of favour and reconciliation, 2 Sam. xiv. 33. And as we are willed 'to kiss the Son,' Ps. ii. 12, that is, lovingly and gladly to submit unto and obey his commandments; so the church here prayeth first, that the Son would kiss her, that is, in love and kindness teach and apply unto her the grace of his gospel. For, 'Herein is love, not that we

loved God, but that he loved us, and sent his Son to be the propitiation for our sins,' 1 John iv. 10. Afterward, 'We love him, because he first loved us,' 1 John iv. 19; and 'We kiss him,' Song viii. 1. The Heb. expositors, as the Chald. paraphrast and others do for the most part, apply these things to the giving of the law by Moses: "For they being ignorant of the righteousness of God, have gone about to establish their own righteousness," Rom. x. 3. Howbeit, some of them in ancient time saw better, as appeareth by their *Midrash*, (an Heb. commentary on this book) which here saith, "Moses taught them the law, and whatsoever they learned, they forgot again. Then they said unto Moses, O that God would show himself again, and kiss us with the kisses of his mouth, that his doctrines might be fastened in our hearts. Moses said unto them, This cannot be done now, but it shall be in the days of Christ; as it is said, I will put my law in their inward parts, and write it in their hearts," Jer. xxxi. 33. *KISSES OF HIS MOUTH.*] His own lovely and gracious doctrines, as in Prov. xxvii. 6, *the wounds* of a friend signify sharp reproofs, and are opposed to the deceitful kisses, that is, the flattering speeches of an enemy; so here the kisses desired of this friend, are the comfortable words of the doctrine of salvation; opposed to the severe rebukes which the law giveth for our sins, condemning and cursing 'every one that continueth not in all things which are written in the book of the law to do them,' Gal. iii. 10. But Christ, (into whose lips grace is poured, Ps. xlv. 3) openeth his mouth, and uttereth blessings, Mat. v. 2, 3, &c. *FOR THY LOVES.*] She turneth her speech unto Christ, and sheweth a reason of her former desire. 'By loves are meant graces, and the fruits of them, here first from Christ to his church, afterward from her unto Christ; which he acknowledgeth, saying, 'How much better are thy loves than wine!' Song iv. 10. These she perceiveth from Christ, by the works of adoption, redemption, justification, and sanctification through Christ and his Spirit, as in 1 John iii. 1, 16; iv. 9, 10; John xv. 13; Rom. v. 1, 5; Eph. v. 25—27. So, in the contrary, Antichrist's allurements to communion with his impiety, are with these words, 'Come, let us take our fill of loves until the morning,' Prov. vii. 18; and Israel's communion with Babylon's idolatry is thus shewed, 'The sons of Babylon came to her into the bed of loves,' Ezek. xxiii. 17. *BETTER THAN WINE.*] Or, *good more than wine.* The word *good* is of large use, for profitable, pleasing, sweet, comfortable, joyful, &c., as is noted on Gen. i. 4. Wine is one of the most comfortable creatures, rejoicing the heart of man, Ps. civ. 15, and wine maketh

better than wine. For the savour of thy good ointments; thy name is an ointment poured forth: therefore the virgins love thee.

the life (or living) joyful, Eccl. x. 19; it causeth to forget affliction, poverty, misery, Prov. xxxi. 6, 7. It was also used in the legal sacrifices and service of God, Num. xv. 5; Hos. ix. 4. But the graces of Christ, and comfort of his Spirit, (wherewith the saints are to be filled, Eph. v. 18), do far exceed all worldly pleasure, and do cause such as drink of them to forget their bitterness, poverty, sorrows, which by the terrors of the law, and guilt of conscience for sin, did before afflict them, Rom. vii. 10, 15, 18, 24, 25; viii. 2. And the service of God now in spirit and truth, John iv. 23, 24, and consolation which aboundeth by Christ, 2 Cor. i. 5, is much more comfortable than were all the ordinances of divine service in the worldly sanctuary, which 'could not make him that did the service perfect, as pertaining to the conscience,' Heb. ix. 1—9; x. 1—4.

VER. 3.—[FOR THE SAVOUR.] Or, *for thy odour (smell) of thy good ointments.* By savour or smell is meant knowledge, understanding, sense, or feeling, as the apostle expoundeth it, 'the savour of his knowledge,' 2 Cor. ii. 14. So a tree is said to bud through the smell or scent of water, Job xiv. 9; and tow is broken 'when it smelleth the fire,' that is, feeleth it, Judg. xvi. 9. Good ointments, or good oils, are precious and sweet ointments, wherewith special persons were anointed of old, as the holy anointing oil made of principal spices, Ex. xxx. 23, 25, is called the good ointment, Ps. cxxxiii. 2; and of the precious things which king Hezekiah showed to the ambassadors of the king of Babylon, the good ointment was one, 2 Kings xx. 13; and with such they were wont to be anointed at feasts; Amos vi. 6; Luke vii. 36, 46: and it was a sign of joy and cheerfulness, Eccl. ix. 7, 8, for sweet odours revive and comfort the spirits in man, when they are dulled with sorrow or much meditation; wherefore it is said, 'Ointment and perfume rejoice the heart,' Prov. xxvii. 9. But in fasting or mourning, they used not to anoint themselves, Dan. x. 3; 2 Sam. xiv. 2. By this similitude the church here commendeth the graces of Christ, which he had, being full of the Holy Spirit, for his God had 'anointed him with the oil of gladness above his fellows,' Heb. i. 9; and of him it is said, 'The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel,' &c., Luke iv. 18; Is. lxi. 1. And the odour of these graces is smelt, when the gospel preached is by sense or judgment perceived, Phil. i. 9; Luke ix. 45; Heb. v. 14. **THY NAME IS AN OINTMENT**

**POURED FORTH.]** As Messias and Christ is by interpretation *anointed*, and he is called the oil or ointment in Is. x. 27; so by his name is meant his law, the doctrine of grace, or law of faith, Rom. iii. 27, as it is written, 'The isles shall wait for his law,' Is. xlii. 4, which is expounded, 'The Gentiles shall trust in his name,' Mat. xii. 21; and the preaching of that grace is called the bearing of Christ's name before the Gentiles, Acts ix. 15; and as a good name is better than a good ointment, Eccl. vii. 1, so the name and doctrine of Christ excelleth all other, that 'at the name of Jesus every knee should bow,' Phil. ii. 10. This name is as a precious ointment poured forth by the preaching of the gospel, and by the miracles confirming the same; accomplished not only by Christ himself, (a man approved of God among the Israelites by miracles, wonders, and signs, which God did by him, Acts ii. 22; so that 'there went out a fame of him through all the region round about, and he taught in their synagogues, being glorified of all,' Luke iv. 14, 15); but also by his apostles, who were to preach on the house tops that which they heard in the ear, Mat. x. 27, which also they performed, Rom. xv. 19; xvi. 25, 26; and therein rejoiced, and said, 'Now thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the favour of his knowledge by us, in every place. For we are unto God a sweet savour in Christ, in them that are saved, and in them that perish: to the one the savour of death unto death; and to the other, the savour of life unto life,' 2 Cor. ii. 2, 14—16. And as the box of ointment, when it was broken and poured forth on Christ's head, the house was filled with the savour of it, Mark xiv. 3; John xii. 3; so when his name and gospel is preached abroad, it giveth the odour thereof into all Christian hearts; so that by the preaching of faith they also receive the Spirit, Gal. iii. 2, 5, and are anointed of God, 2 Cor. i. 21, and have an unction from the holy One, and know all things, 1 John ii. 20; that whereas before they mourned from their sins and miseries, they now are comforted, and have the oil of joy given unto them, Is. lxi. 3. **THE VIRGINS LOVE THEE.]** These are the fellow-friends of the spouse, Ps. xlv. 15. By virgins are meant all such as are chosen and called of God, and faithful, (whether whole churches, as 2 Cor. xi. 2, or particular persons), who with chaste and pure minds serve the Lord only, and worship him in spirit and truth, and stand with Christ on the mount Zion, 'having his father's name written in their foreheads;' of whom it is said, 'These

<sup>4</sup> Draw me, we will run after thee : the king hath brought me into his chambers, we will be glad, and rejoice in thee, we will remember thy loves *more* than wine ; the upright love thee.

are they which were not defiled with women, for they are virgins ; these are they which follow the Lamb whithersoever he goeth ; these were bought from among men, being the first fruits unto God and to the Lamb ; and in their mouth was found no guile, for they are without fault before the throne of God,' Rev. xiv. 1, 4, 5. And these love the Lord for the odour of his good ointments, which they perceive by his Word and Spirit, though they see him not, 1 Pet. i. 8 ; they love him, because he first loved them, 1 John iv. 19 ; and hath shed abroad his love in their hearts, by the Holy Spirit which is given unto them, Rom. v. 5 ; and this is love, that they walk after his commandments, and keep them, 2 John v. 6 ; John xiv. 15.

VER. 4.—DRAW ME,] A second request of the Spouse unto Christ, that he would not only call her outwardly, by the voice of his gospel, but (forasmuch as the word preached profiteth not, if it be not mixed with faith in them that hear it, Heb. iv. 2 ; and faith is not of ourselves, it is the gift of God, Eph. ii. 8, who worketh in us both to will and to do of his good pleasure, Phil. ii. 13), that he would also open her heart, Acts xvi. 14, effectually work in her by his Spirit, and continue and increase his grace towards her. For *drawing* implieth power in him that draweth ; as, 'He draweth the mighty with his power,' Job xxiv. 22 ; and when it is unto good, it argueth grace and good will ; as, 'I drew them with cords of a man, with bands of love,' Hos. xi. 4, and continuance of grace ; as 'O draw (that is, continue) thy loving-kindness to them that know thee,' Ps. xxxvi. 10 ; and in them that are drawn it is a sign of infirmity ; as, 'No man can come unto me, except the Father which hath sent me draw him,' John vi. 44. And this is a fruit and effect of Christ's death, as himself saith, 'And I, if I be lifted up (or taken away) from the earth, will draw all men unto me,' John xii. 32. This drawing is by being effectually taught of God, as again he saith, 'It is written in the prophets, And they shall be all taught of God : every man therefore that hath heard and hath learned of the Father, cometh to me,' John vi. 45 ; and is a sign of God's everlasting love towards such, as it was said unto Israel, 'Yea, I have loved thee with an everlasting love, therefore with loving-kindness have I drawn thee,' Jer. xxxi. 3. WE WILL RUN,] *I, and the virgins fore-mentioned, will run after thee* ; for they 'follow the Lamb whithersoever he goeth,'

Rev. xiv. 4. Christ is our fore-runner, gone before us into heaven, Heb. vi. 20. Our Christian conversation is called a running, Gal. ii. 2 ; v. 7 ; and our life is likened to a course (or race), which is run, as 'John fulfilled his course,' (or race), Acts xiii. 25 ; and Paul saith, 'I have finished my course,' 2 Tim. iv. 7. Running signifieth readiness of affection, and speedy performance in action, Hag. i. 9 ; 1 Kings xix. 19, 20 ; Ps. cxlvii. 15 ; it argueth also strength in the runner, Dan. viii. 6, all which are here implied as an effect of Christ's grace drawing her, according to the prophecy ; 'Behold, thou shalt call a nation that thou knewest not, and nations that knew not thee shall run unto thee,' &c., Is. lv. 5. And again, 'They that wait on the Lord shall renew strength, &c., they shall run and not be weary, they shall walk and not faint,' Is. xl. 31. Now the way which we are to run, is his *commandments*, of which David saith, 'I will run the way of thy commandments, when thou shalt enlarge my heart,' Ps. cxix. 32. Under this promise of the church, is contained also the constant suffering of afflictions, for and with Christ ; who being our fore-runner, and being consecrated through sufferings, and so entering into his glory, Heb. ii. 9, 10 ; Luke xxiv. 26 ; hath herein left us an example, that we should follow his steps, 1 Pet. ii. 21, and hath said, 'If any man will come after me, let him deny himself, and take up his cross daily and follow me,' Luke ix. 23. Therefore it is written, 'Let us lay aside every weight, and the sin which doth so easily beset us ; and let us run with patience the race that is set before us ; looking unto Jesus, the author and finisher of our faith,' Heb. xii. 1, 2. INTO HIS CHAMBERS,] This sheweth the benefits which they find that follow Christ ; they are brought not only into the king's palace, as in Ps. xlv. 16, but into his privy chambers, the most secret, safe, and quiet rooms of his palace. Chambers are places of great secrecy, 2 Kings vi. 12 ; Luke xii. 3 ; Mat. vi. 6 ; and of most safety, Deut. xxxii. 25 ; Ezek. xxi. 14 ; and in such the bridegroom and bride used to rejoice together, Joel lxvi. 2 ; Judg. xv. 1. Hereby is signified the revelation of the mystery of the gospel, the secret of the Lord, which is revealed to them that fear him, Ps. xxv. 14 ; and the spiritual comforts which they reap thereby ; for, 'Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love



him ; but God hath revealed them unto us by his Spirit : for the Spirit searcheth all things, yea the deep things of God ; and thus, ' We have the mind of Christ,' 1 Cor. ii. 9, 10, 16 ; and are brought into such chambers, as ' By knowledge are filled with all precious and pleasant riches,' Prov. xxiv. 4. Into them Paul (as a friend of the bridegroom) endeavoured with great strife to bring the church ; that their ' hearts might be comforted, being knit together in love, and unto all riches of the fulness of understanding ; to the acknowledgment of the mystery of God, and of the Father, and of Christ ; in whom are hid all the treasures of wisdom and knowledge,' Col. ii. 1—3. In these chambers, also, the saints are kept safe from evil, Ps. xxvii. 5, delivered from the wrath and judgments of God due for their sins, and comforted by the words of Christ against the persecution of men ; that in him they may have peace, though in the world they have tribulation, John xvi. 33. Therefore unto them he saith, ' Come my people, enter thou into thy chambers, and shut thy doors about thee ; hide thyself for a very little moment, until the indignation be overpast,' Is. xxvi. 20. BE GLAD AND REJOICE,] Be glad inwardly, and rejoice outwardly ; these comforts they find in the king's chambers, whose kingdom is not meat and drink, but righteousness, and peace, and joy in the Holy Spirit, Rom. xiv. 17. Wherefore they say, ' I will greatly rejoice in the Lord, my soul shall be joyful in my God ; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness ; as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with jewels,' Is. lxi. 10 ; and thus ' they rejoice with joy unspeakable, and full of glory,' receiving the end of their faith, even the salvation of their souls,' 1 Pet. i. 8, 9. WILL REMEMBER THY LOVES,] Or, *will record, rehearse, make mention of thy loves*, more than wine ; or, which are better than wine, as in ver. 2. The foresaid joy of the saints redoundeth to the praise and glory of Christ, whose loves, manifested by his sufferings, death, resurrection, ascension, and the graces and benefits flowing from them to his church, are remembered inwardly, recorded and mentioned outwardly. For they who with joy, draw water out of the wells of salvation, do say in that day, ' Praise the Lord, call upon his name, declare his doings among the people ; make mention, that his name is exalted,' Is. xii. 3, 4. ' I will mention the loving-kindnesses of the Lord, the praises of the Lord, according to all that the Lord hath bestowed on us ; and the great goodness towards the house of Israel, which he hath bestowed on them, according to his mercies,

and according to the multitude of his loving-kindnesses,' Is. lxiii. 7. ' I will make mention of thy righteousness, even of thine only,' Ps. lxxi. 16. ' I will make thy name to be remembered in every generation and generation : therefore peoples shall confess thee, for ever and aye,' Ps. xlv. 18. THE UPRIGHT LOVE THEE,] Heb. *uprightnesses* (or *righteousnesses*) *love thee* ; whereby righteous or upright persons are meant (the virgins forementioned in ver. 3) who have upright hearts, and righteous conversation ; as *pride*, in Jer. l. 31, is for a proud person : *sin*, in Prov. xiii. 6, is for a sinner ; *thanksgivings*, in Neh. xii. 31, for companies of thanksgivers ; and many the like. So this fruit cometh by remembering and mentioning Christ's loves, that the righteous are confirmed and increased in love towards him more and more ; as the apostle wrote to them that believed on the name of the son of God, that they might believe on the name of the Son of God ; that is, might be confirmed, continued, and increased in their belief. 1 John v. 13. The Hebrews, ignorant of Christ, have applied these things unto God's ancient mercies towards them in the giving of his law, as the Chald. paraphrast saith, " When the people of the house of Israel was come out of Egypt, the divine presence of the Lord of the world was their guide, by the pillar of a cloud by day, and by the pillar of fire by night. The just men of that generation said ; O Lord of all the world, draw us after thee, and we will run after the way of thy goodness ; and bring us near to the bottom of the mount Sinai, and give us thy law out of thy treasure house which is in the firmament ; and we will be glad and rejoice in the twenty-two letters with which it is written : and we will remember them, and will love thy Godhead, and will depart from after the idols of the people ; and all just men who do that which is right before thee, shall fear thee, and love thy commandments." But the law, being the ministration of death, though it was glorious, hath no glory in respect of the ministration of the Spirit, and of righteousness, which exceedeth in glory, 2 Cor. iii. 7—10. Therefore the New Testament being now confirmed in Christ, those former things, which were figures and shadows, are no more remembered, as was prophesied in Jer. iii. 16.

VER. 5.—I AM BLACK,] Hitherto hath been the church's first speech unto Christ, testifying her faith and love ; now follow her words to the daughters of Jerusalem, against the scandals and offences that might arise for the church's afflictions and infirmities which appear in this life. Blackness signifieth tribulation, as Job complaineth ; ' My skin is black upon me, and my bones are burnt with heat,' Job xxx. 30 ; and Jeremiah lamenteth

<sup>5</sup> I am black and comely, O ye daughters of Jerusalem: as the tents of Kedar, as the curtains of Solomon. <sup>6</sup> Look not upon me, because I am blackish; because the sun hath looked down upon

the blackness of the Nazarites' visage, Lam. iv. 8. And here, in the following verse, the church sheweth her blackness to be because the sun had looked down upon her; and the scorching of the sun is by our Saviour expounded *tribulation* or *persecution* arising because of the word, Matt. xiii. 6, 20, 21. It may also imply her blackness by sin, in respect of her own negligence, which she acknowledgeth in the end of ver. 6; and in respect of both, her blackness by sorrow and mourning for her present miseries; as black colour was the habit of mourners: 'For the hurt of the daughter of my people am I hurt; I am black: astonishment hath taken hold on me,' Jer. viii. 21. Thus the church is partaker of the afflictions of Christ, at whom many were astonished, 'his visage was so marred more than any man; and his form more than the sons of men,' Is. lii. 14. AND COMELY,] Or, *but comely*; and is here by way of opposition: though I am black, yet am I comely also. The Heb, *navah*, signifieth comely, beautiful, amiable, and to be desired. The Gr. here translateth it, *goodly* or *fair*, and in ver. 10, *beautiful*. So the apostle, in Rom. x. 15, expoundeth it *beautiful*, from Is. lii. 7. This comeliness of the spouse is afterwards showed to be both in her sight or countenance, Song ii. 14, and in her speech, Song iv. 3. And as blackness is in the colour and skin; so comeliness is in the parts, features, and proportion of the body, which the church hath by her creation or new birth, as she is the workmanship of God, 'created in Christ Jesus unto good works,' Eph. ii. 10. Thus was she black in herself, but comely in Christ; for God's 'strength is made perfect in weakness;' therefore the apostle said, 'Most gladly will I rather glory in my infirmities, that the power of Christ may rest upon me, (or dwell in me); therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake, for when I am weak, then am I strong,' 2 Cor. xii. 9, 10. And again, 'We are troubled on every side, yet not distressed; perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed; always bearing about in the body the dying of the Lord Jesus, that the life also of the Lord Jesus might be made manifest in our body,' 2 Cor. iv. 8—10. DAUGHTERS OF JERUSALEM,] To these she speaketh again in chap. ii. 7; iii. 5, 10; v. 8, 16; viii. 4. So they were the friends of Christ and his church, the elect of God, though not yet perfectly

instructed in the way of the Lord; as may be gathered by Song v. 8, 9; vi. 1. As the villages belonging to a city are usually called the daughters of that city, 1 Chron. vii. 28; Num. xxi. 25; so Jerusalem, which is above, is 'the mother of us all,' Gal. iv. 26; whose daughters are the particular churches and Christians called *virgins*, 2 Cor. xi. 2; Rev. xiv. 4. And Sodom and Samaria are prophesied of, that they should be given to Jerusalem for daughters, Ezek. xvi. 61. And thus in Ps. xlv. 13, 14, the king's daughter (the church) is brought unto the king in raiment of needle-work; and virgins her friends after her. Such are here comforted against the scandal of the cross, and infirmities which accompany the church in this world. TENTS OF KEDAR,] Kedar was the second son of Ishmael, Gen. xxv. 13. His posterity (which were still called by his name) dwelt in tents in the deserts of Arabia; fed cattle, and were given to their bow, and wars. See Is. xxi. 13—17; xlii. 11; Ezek. xxvii. 21. And the psalmist lamenteth his state, that he dwelt 'with the tents of Kedar;' which he after explaineth, 'with him that hateth peace,' Ps. cxx. 5, 6. And *Kedar* by interpretation signifieth *black*; and the Kedarens that dwelt in tents had thereof their name *Scenites*, (as if we should say *Tentaries*), and their tents were of hair-cloth, made of goats' hair, and in them they dwelt, 'and had no other house,' as is reported by Pliny, lib. vi. cap. 28; and Solinus Polyhist, in cap. 36. Here therefore the church, (which is called 'the tents of Jacob,' Jer. xxx. 18; and 'the tents of Judah,' Zach. xii. 7), is for her afflictions, persecutions, pilgrimages, and many infirmities; in outward view of the world, like to the black and hairy tents of Kedar, or such as dwelt in them. CURTAINS OF SOLOMON,] These are to set forth her comeliness, as Kedar's tents did her blackness. And though curtains sometimes signify tents, as the ark of the Lord remained under curtains, 1 Chron. xvii. 1; and 'Enlarge the place of thy tents, and let them stretch forth thy curtains,' Is. liv. 8; yet Solomon's curtains here seem rather to mean the goodly hangings that were in his house, and about his bed. For Solomon dwelt not in tents, but having riches, and wealth, and honour, such as no kings had, 2 Chron. i. 12, builded him houses, Eccl. ii. 4, and one which was thirteen years in building, 1 Kings vii. 1; and for his queen, Pharaoh's daughter, he builded an house, 1 Kings ix. 24. So though the church be outwardly black like

me: the sons of my mother have been angry with me; they made me the keeper of the vineyards, my vineyard which is mine, I have not kept.

Kedar's tents, yet is she inwardly beautiful as Solomon's curtains; for, 'The king's daughter is all glorious within,' Ps. xlv. 14. The Chald. paraphraseth on this verse thus; 'When the house of Israel made the calf, (Ex. xxxii.) their faces were black, like the sons of Cush (the Ethiopians) which remain in the tabernacles of Kedar; and when they turned by repentance, and were forgiven, the brightness of the glory of their faces was increased, like the angels; for that they made the curtains for the tabernacle, and the divine majesty dwelt among them; and Moses their master went up to the firmament, and made peace between them and their king.'

VER. 6.—LOOK NOT UPON ME,] Or, *Behold me not*, to wit, with contempt for my blackness; that is, *despise me not*, as in Job xli. 34. 'He beholdeth all high things,' that is, despiseth them. Or, *look not upon me*, with delight and gladness for my affliction; as in Obad. v. 12, 'Thou shouldst not have looked on the day of thy brother.' Or, *look not upon me* with astonishment, as the apostle teacheth, 'That no man should be moved for these afflictions; for yourselves know that we are appointed thereunto,' 1 Thess. iii. 3. BLACKISH,] Or, *somewhat black*; in Gr., "made black." The old Latin version translatheth it, "brown." The form of the Heb. word here differing from the former, seemeth to diminish the signification; as in Lev. xiii. 19, a word in the like form meaneth, *somewhat reddish*. By this she would teach not to judge of her estate by her skin, by the outward appearance, where afflictions and infirmities only are to be seen. THE SUN HATH LOOKED DOWN,] Hereby afflictions and persecutions are meant, as that in the parable, 'When the sun was up, they were scorched,' is expounded, 'When tribulation or persecution ariseth, because of the word, they are offended,' Matt. xiii. 6, 21. So she signifieth that this her black hue was not her proper colour, who is fair in Christ her beloved, Song i. 8, 15, but by accident; God from heaven thus chastising her sins, and exercising her faith and patience; Lam. i. 6, 13, 14, &c. THE SONS OF MY MOTHER,] That is, either the children of the church, false brethren, false prophets, and deceivers; or, inordinate lusts, and sins which dwelt in her, and were conceived within her in the womb; for with both these is the spouse of Christ afflicted. Of the first, David complaineth, 'I am become a stranger unto my brethren, and an alien unto my mother's sons,' Ps. lxi.

9. And the apostle saith, 'Of your own selves shall men arise, speaking perverse things, to draw away disciples after them,' Acts xx. 30. 'Such are called by the name of Israel, and are come forth out of the waters of Judah, which swear by the name of the Lord, and make mention of the God of Israel, but not in truth, nor in righteousness, for they call themselves of the holy city,' Is. xlviii. 1, 2. Such might be called the children of her mother (though not of her father), false brethren, among whom the saints are often in peril, Gal. ii. 4; 2 Cor. xi. 26; who, pretending faith and godliness, do dangerously oppose the same; as the true church, prophets, Christ himself, and his disciples, have found in all ages. Of the second, the apostles tell us of 'lusts that war in our members,' Jam. iv. 1, 'of fleshly lusts, which war against the soul,' 1 Pet. ii. 11; and these may be called our mother's children, because in sin and in iniquity we have been conceived and brought forth, Ps. li. 7; which sin reviveth in us when the commandment of God cometh, deceiveth us, and slayeth us, and under it we are sold; so that the good which we would, that do we not; but the evil which we would not, that do we, Rom. vii. 9, 11, 14, 19. ANGRY WITH ME,] Or, *incensed against me*, or, inflamed in me, to wit, with wrath; to resist, fight, and war in me and against me, as the Gr. version saith, "fought in me," or against me. So this phrase is used in Is. xli. 11: 'All they that were incensed against thee shall be ashamed,' &c.; and in Is. xlv. 24, 'All that are incensed against the Lord shall be ashamed;' which being spoken there of outward enemies, may also be applied to our inward lusts, as in Jam. iv. 1; 1 Pet. ii. 11. THEY MADE ME,] Or, *set, put, assigned me*. THE KEEPER OF THE VINEYARDS,] Where the sun hath burnt me; as in Mat. xx. 1, 12, they that labour in the vineyards do complain how 'they have borne the burden and heat of the day.' So, in the captivity of Babylon, the poor of the land of Israel were left to be vine dressers and husbandmen, 2 Kings xxv. 12. And spiritually it is said unto the church, 'The sons of the aliens shall be your ploughmen and your vine dressers, Is. lxi. 5; and the kingdom of God committed into the hands of the Jews, is like unto a vineyard let out unto husbandmen, Mark xxi. 33, 34; and in Song viii. 11; 'Solomon let out the vineyard unto keepers.' But here the vineyard, opposed to her own vineyard, seems to mean false churches, and in them the corruption of



<sup>7</sup> Tell me, *O thou*, whom my soul loveth, where thou feedest, where thou makest to rest at noon : for why should I be as *one* that turneth aside unto the flocks of thy companions ?

religion, whereunto her mother's son sought to draw her ; setting her to observe the ordinances and traditions of men, or otherwise to undergo their cruelty and wrath. Thus the Pharisees made the word of God of none effect through their tradition which they delivered, Mark vii. 13 ; and bound ' heavy burdens, and grievous to be borne, and laid them on men's shoulders,' Mat. xxiii. 4 ; and so did false teachers in the Christian churches, Acts xv. 1, 10 ; Gal. vi. 12, 13 ; Col. ii. 20—23. MY VINEYARD WHICH IS MINE,] Or, *which appertaineth to me* : the keeping whereof is committed to me of God. This phrase is again used in Song viii. 12, ' My vineyard, which is mine, is before me.' Spiritually the vineyard is the church, as in Is. v. 7, ' The vineyard of the Lord of hosts, is the house of Israel, and the men of Judah his pleasant plant ;' the keeping of, or labouring in this vineyard, is the performing of the charge and duty which God hath laid upon every one therein : that so they may yield unto him the fruits of his own graces, Mat. xxi. 33, 34 ; Is. v. 2, 7. I HAVE NOT KEPT,] Either through her own infirmity or negligence, or other's tyranny, or both. For, as the apostle complaineth, that he did not what he would, but what he hated ; and found not how ' to perform that which is good,' Rom. vii. 15, 18. So of the slothful man, Solomon sheweth, how he went ' by the vineyards of the man void of understanding, and lo it was all grown over with thorns, nettles had covered the face thereof,' &c. Prov. xxiv. 30, 31. And by outward violence and persecution, the church may be scattered abroad, Acts viii. 1 ; and when Judah was carried captive, ' the solemn feasts and sabbaths were forgotten in Zion,' &c., Lam. ii. 6, &c. And oftentimes for the sins of his people God sendeth persecution and afflictions upon them, Is. v. 2, 5, 6 ; Lam. i. 14, 18, 22. The Chald. paraphrase expoundeth this verse thus : " The congregation of Israel said before the peoples, Despise me not because I am blacker than you, because I have done works like yours, and have worshipped the sun and moon ; for false prophets they have been the cause that the fierce wrath of the Lord hath come down upon me ; and they learned me to serve your idols, and to walk in your statutes ; but the Lord of the world, who is my God, him have I not served, nor walked in his statutes, neither have I kept his precepts and his law."

VER. 7.—TELL ME,] Or, *show, declare unto*

*me*. A third request which the church maketh unto Christ, for instruction in the administration of his kingdom here on earth ; that as he had formerly made her partaker of his heavenly calling, so he would direct her further into the place where, and manner how, he feedeth his flock, in his public assembly the church, (whereunto the Lord addeth daily such as shall be saved, Acts ii. 47) ; that there she may be under his government, enjoy his ordinances, increase in knowledge, faith, and all other graces ; may be strengthened against temptations and afflictions. So men are commanded, ' Seek the Lord and his strength ; seek his face continually,' Ps. cv. 4 ; and ' Unto the place which the Lord your God shall choose out of all your tribes, to put his name there ; even unto his habitation shall ye seek, and thither thou shalt come,' &c., Deut. xii. 5. That place is not always easy to be discerned ; for many will falsely say, ' Lo here is Christ, or lo he is there,' Mark xiii. 21, 22 ; and sometimes Christ, for men's sins, withdraweth himself, chap. v. 6. God hideth his face, Deut. xxxii. 20, and saith, ' I will not feed you,' Zach. xi. 9. Sometimes the woman is forced ' to fly into the wilderness,' where she is nourished of God many days, Rev. xii. 14 ; and sometimes the state of the church is such, as that it doth not enjoy for the present the pastors that should feed and guide the same, Acts xiv. 21—23 ; Tit. i. 5. MY SOUL LOVETH,] This signifieth unfeigned and fervent love, with a longing desire to enjoy the fellowship of her beloved ; therefore she useth this phrase again, when in the absence of Christ, she earnestly seeketh for him in chap. iii. 1—4. Like it is the affecting or longing of the soul, in Gen. xxxiv. 8 ; the knitting of the soul, 1 Sam. xviii. 1 ; the delighting of the soul, Is. xlii. 1 ; and sundry the like. WHERE THOU FEDEST,] Or, *how thou feedest ; how thou makest to rest*. FEDEST,] Heb., *wilt feed*, that is, art wont to feed, or usually and continually feedest, to wit, thy flock ; which word (as being easy to be understood) is often omitted, as in Gen. xxxvii. 16 ; xxix. 7. Feeding implieth all the duties of a pastor or herder, as to lead in and out, to give pasture and water to govern with the rod and staff, &c., Ps. xxiii. Wherefore kings are said to feed as pastors, Ps. lxxviii. 70—72. So Christ, as king and great pastor of the sheep, Heb. xiii. 20, doth by his ministry, with his Spirit, word, seals, censures, &c., feed his people ; for whom he laid down his life ; he



<sup>8</sup> If thou know not, *O thou fairest among women* : go thy way forth by the footsteps of the flock, and feed thy kids beside thy

calleth them by name, leadeth them out, goeth before them, saveth them from wolves that would devour, giveth them eternal life, and they shall never perish, John x. Of him it is prophesied, 'He shall feed his flock like a shepherd; he shall gather the lambs with his arm, and carry them in his bosom; he shall gently lead those that are with young,' Is. xl. 11. Therefore she desireth to be under his guidance, and in his fold, that he feeding her she may not lack; or desireth to know the manner how Christ feedeth, that she likewise may so feed her kids, as ver. 8. MAKEST TO REST,] Or, *makest to lie down*, and so givest rest to thy flock. Both these works of grace God promiseth to his people, with other the like, saying, 'I will both search my sheep, and seek them out; I will feed them in a good pasture; I will feed my flock, and I will cause them to lie down, saith the Lord God; I will seek that which was lost, and bring again that which was driven away, and will bind up that which was broken, and will strengthen that which was sick; but I will destroy the fat and the strong, and will feed them with judgment,' Ezek. xxxiv. 11, 14—16. AT NOON,] In the heat of the day; signifying the heat of persecution, tribulation, temptation; and whatsoever may cause the disquiet and grief of his flock. In the midst whereof Christ giveth safe repose unto his sheep, which have peace in him, though in the world they have affliction, for he hath overcome the world, John xvi. 33. 'They shall not hunger nor thirst, neither shall the heat nor sun smite them; for he that hath mercy on them, shall lead them, even by the springs of water shall he guide them,' Is. xlix. 10. THAT TURNETH ASIDE,] Or, *as one that inwrappeth*, or, that covereth herself, or, that is covered or veiled. This latter sense the Gr. version giveth, according to the usual signification of the Heb. word. And this covering either is a sign of sorrow and shame, as mourners used to cover their faces, Ezek. xxiv. 17; or, of lightness and dishonesty, as Tamar was thought 'to be an harlot, because she had covered her face,' Gen. xxxviii. 14, 15. So here the spouse desireth to know where Christ feedeth, lest she should wander about and seek him with sorrow, and be by others reputed an harlot, for she would eschew all appearance of evil. Or, by saying, 'as one that turneth aside,' she intimateth her peril, lest through want of him whom she loveth, she fall into the hands of others, which boast to be Christ's companions, and so in her faith

and manners be corrupted; as were the churches of Galatia, Gal. i. 6, 7. For when men have not their abiding in the Lord's inheritance, they are in danger to be drawn unto the service of other gods, as David acknowledgeth in 1 Sam. xxvi. 19. FLOCKS OF THY COMPANIONS,] Or, *herds of thy fellows*, for *gneder* is both a *flock* and an *herd*, Joel i. 18. It seemeth here to mean the congregations of false Christs, and false prophets, which come in his name, 'saying, I am Christ, and do deceive many,' Mat. xxiv. 5, 24; 2 Pet. ii. 1, 2. But Christ's sheep 'follow him, for they know his voice, and a stranger they will not follow, but will flee from him, for they know not the voice of strangers,' John x. 4, 5; but they all have one shepherd, Ezek. xxxvii. 24. And as other shepherds are not to be followed, so neither other flocks or herds; for God's elect shall inherit his mountain, and his servants shall dwell there, Is. lxxv. 9. In Jer. vi. 2, 3, 'the daughter of Zion is likened to a comely and delicate woman;' her enemies are likened to 'shepherds with their flocks.' Of the Hebs., Solomon Jarchi expoundeth this passage thus, "Tell me, O thou whom my soul loveth: now the Holy Spirit turneth and likeneth her to a flock, lovingly affected unto the pastor. The congregation of Israel saith before him, as a woman to her husband, Tell me, O thou whom my soul loveth, where thou feedest thy flock, among these wolves amidst whom they are; and where thou makest them to rest at noon, in this captivity, which is a time of tribulation unto them, as the noon-tide which is a time of tribulation unto the flock. And if thou sayest, Why art thou so careful? This is not for thine honour, that I should be like a mourner, covering the lip, weeping for my flock, by the flocks of other shepherds, which feed their flocks as thou dost; as if she should say, Among the troops of the people that are joined to other gods, and have kings and princes that manage or govern them." The Chald. paraphrast explaineth it thus: "When the time was come, that Moses the prophet should be dissolved out of the world, he said before the Lord, I know that this people will sin, and shall go into captivity; now show thou unto me, how they shall be governed, and dwell among the people, whose decrees are grievous, as the heat and scorching of the sun at noon in the midst of summer. And why shall they wander up and down among the flocks of the sons of Esau and Ishmael, which do associate unto thee their errors (their idols) for companions?"

VER. 8.—[IF THOU KNOW NOT,] That is, *forasmuch as*, or *seeing that thou knowest not*; as in Num. xxii. 20, *if the men be come to call thee*, that is, *forasmuch as they are come*. Here Christ beginneth to speak unto his people with words of comfort and instruction; and after proceedeth to show the power and glory of the church adorned with his graces. Solomon Jarchi saith, “This is the answer of the pastor.” THOU KNOW NOT,] Or, *thou thyself knowest not*. Heb., “If thou know not to thee;” or, for thyself; which latter words are thought to be redundant, and are therefore omitted in most translations, though here it may have a commodious sense, to signify the ignorance which she hath in herself, upon acknowledgment whereof Christ informeth her. Solomon Jarchi expoundeth it, “If thou know not whether thou shouldst go to feed thy flock, thou fairest among women, because the pastor he hath ceased to govern or manage them.” FAIREST,] Heb., *fair or beautiful among women*, whereby is meant, more fair than other women, or fairest of woman kind, as the mother of our Lord is called, ‘Blessed among women,’ Luke i. 28, 42; that is, most blessed, or more blessed than other women.’ So the lion is said to be *strong among beasts*, that is, *strongest*, Prov. xxx. 30. The Heb. *Japhah*, signifieth *fair or beautiful*, not only in colour, but in comely proportion and elegance, such as draweth love and liking; for the same word is attributed sometimes to cattle, Gen. xli. 2; to trees, Jer. xi. 16; and to every thing that God made, Ecc. ii. 11. And the church is here called by Christ, (and after by her friends, Song v. 9; vi. 1), ‘the fairest among women, by reason of the graces, the spiritual beauty of faith, hope, love, patience, &c., wherewith God in Christ hath beautified her, who by nature was deformed and loathesome, as is showed in Ezek. xvi., where her nativity was of the land of Canaan, of Amorites and Hittites, ver. 3; she was cast out to the loathing of her person, in the day that she was born, ver. 5; she was polluted in her own blood, ver. 6, till God gave her life, and excellent ornaments, ver. 7, covered her nakedness, ver. 8, washed away her bloods, ver. 9, clothed, girded, decked her with ornaments, chains, jewels, &c.; and so she became exceeding beautiful, verses 10, 13. She being privy to her own infirmities, called herself black, ver. 5; but Christ here calleth her fair, and magnifieth her beauty in ver. 15, and often in this song; because he hath sanctified and cleansed her, ‘with the washing of water by the word, that he might present her to himself a glorious church, not having spot or wrinkle, or any such thing,’ but that she should be ‘holy and without blemish,’

Eph. v. 26, 27. Thus, if we will condemn ourselves, God will justify us; and when we are weak, then are we strong, 2 Cor. xii. 10. And as we increase in obedience and sanctification, so doth the love of Christ increase towards us, Ps xlv. 11, 12. GO THY WAY FORTH,] Or, *get thee out, go forth thou*. Heb., *go out for thee, or go forth for thyself*. As God said to Abram, *go thou, or for thyself*. Gen. xii. 1; so here Christ calleth forth his church from sitting still in her mournful estate, that she should not only wish and desire, but endeavour and put forth herself to do the works of her calling, to feed her kids, and to go out to meet the bridegroom, Mat. xxv. 6. ‘For, not every one that saith unto Christ, Lord, Lord, shall enter into the kingdom of heaven; but he that doth the will of his Father which is in heaven,’ Mat. vii. 21. BY THE FOOTSTEPS OF THE FLOCK,] Or, *in the footsteps of the sheep*, that is, go in those ways, and do those works, which the sheep or flock of Christ have gone in and done before thee. Footsteps are the print of the feet in the way that is trodden before us; and as Christ himself hath left us an example, in his doings and sufferings, ‘that we should follow his footsteps,’ 1 Pet. ii. 21; and we are to be imitators or followers of God, Eph. v. 1, so should we be of the flock of God, and of godly pastors, in that faith and order which they have walked in before us; as it is said, ‘Be ye imitators of me, even as I also am of Christ,’ 1 Cor. xi. 1; and ‘Remember your guides, who have spoken unto you the word of God; whose faith, imitate ye; considering the issue of their conversation,’ Heb. xiii. 7. So likewise of the flock of Christ, as it is said, ‘Ye brethren became imitators of the churches of God,’ &c., 1 Thess. ii. 14; and ‘we desire, &c., that ye be not slothful, but imitators of them who through faith and patience inherit the promises,’ Heb. vi. 11, 12. The flock here spoken of, seemeth to be opposed unto the flocks or herds in ver. 7, as Christ is to his companions or fellows there mentioned; who, as he is the one great pastor, so hath he generally one fold and flock, John x. 16; Ezek. xxxiv. 22, 23; which is his church, as he saith, ‘And ye my flock, the flock of my pasture, are men,’ Ezek. xxxiv. 31. Their footsteps are their faith and works set forth in the scriptures; as we are taught to ‘walk in the footsteps of the faith of our father Abraham,’ Rom. iv. 12; and so of all other our godly predecessors, Heb. xi. 1, 2—40; xii. 1; after whom we should walk ‘in the same spirit, in the same footsteps,’ 2 Cor. xii. 18. And thus the Heb. also understand this place, as Jarchi explaineth it; “Consider the ways of thy first fathers, which received my law, and kept my charge, and

shepherd's tents. <sup>9</sup> I have compared thee, O my love, to the company of horses in the chariots of Pharaoh. <sup>10</sup> Thy cheeks are

my commandments; and walk thou in their ways." Likewise the Chald. paraphrast saith, "The congregation which is like to a fair damsel, and whom my soul loveth, let her walk in the ways of the just men, and order her prayer by the mouth of her governors, and let her lead her posterity, and learn her children which are like to the kids of the goats, to go unto the synagogue, and unto the school," &c. FEED THY KIDS.] The flock in scripture usually comprehendeth both sheep and goats, as in Lev. i. 10; and though goats sometimes being opposed to sheep, signify the wicked reprobates, Mat. xxv. 32, 33, &c., yet usually they figured, in the law, Christians given up as sacrifices to God; and Christ himself was figured by goats and kids, by the apostle's exposition, Heb. ix. 12—14; 1 Cor. v. 7, compared with Ex. xii. 5. So here the kids signify young and tender Christians, which are to be fed with the sincere milk of the word, that they may grow thereby, 1 Pet. ii. 2. And so Christ giveth charge, 'Feed my lambs, feed my sheep,' John xxi. 15, 16. And this is the end why the fairest among women is willed to go out, that she may find pasture for her kids, following herein the example of Christ, who leadeth out his sheep, and putteth them forth, that they may find pasture, John x. 3, 4, 9. BESIDES THE TENTS,] Or, *by the tabernacles (the dwellings) of the shepherds.* By which those companions of Christ, ver. 7, seem here to be meant, such as are 'transformed like the ministers of righteousness,' 2 Cor. xi. 15; and their flock like the flock of Christ; beside their tents, (or, as may be translated, above them), are the kids of Christ to be fed, whom he graciously preserveth even in the midst of wolves. Thus Solomon Jarchi expoundeth it, "By other peoples." Otherwise it may be understood (as the former sentence) of the good shepherd's tents, which of old fed the flock of God in faith and love, as their footsteps are left recorded in the scriptures, Ps. lxxvii. 21; lxxviii. 70—72; Is. lxiii. 1; Heb. xiii. 7.

VER. 9.—I HAVE COMPARED,] Or, *I have likened, thought thee to be like.* The order of the words in the Heb. is thus: "To the company of horses in the chariots of Pharaoh I have compared thee, O my love." MY LOVE,] Or, *my fellow friend, my companion, familiar.* So named of feeding and conversing together, and so partaking each of others good or evil. In Gr. *my neighbour or next.* This title Christ giveth to his spouse, often in this Song, as after in ver. 15; chap. ii. 2, 10, 13; iv. 1, 7; v. 2; vi. 4; and sheweth the

reason on both parties to his disciples, saying, 'I have called you friends, (not servants) for all things that I have heard of my Father, I have made known unto you.' And, 'Ye are my friends, if ye do whatsoever I command you,' John xv. 14, 15. Sometimes a husband is called by this name friend, as in Jer. iii. 20; Hos. iii. 1. TO THE COMPANY OF HORSES,] Or, *to my company of horses.* The word *susah*, which being the feminine of *sus*, a horse, may in propriety signify a mare; is here usually taken of Christian interpreters, and of the Hebs., to signify a company, or troop of horses; and so the Gr. (which also is *tee hippo* in the feminine gender) is sometimes used in Gr. authors for a company of horses. And in the scripture phrase, the names of beasts, birds, &c., are often used collectively, as in Ex. xv. 1, 'the horse and his rider,' for 'the horses and their riders.' The Heb. letter *yod*, which usually signifieth *mine*, is sometimes added in the end of words without signification, as in Lam. i. 1. Howbeit the Gr. version here translateth it, "My company of horses;" and it may have good use. The horse is a warlike beast, as God describeth him in Job xxxix. 19—25; and Solomon saith, 'The horse is prepared against the day of battle,' Prov. xxi. 31. IN THE CHARIOTS OF PHARAOH,] Pharaoh's horses and chariots were of most request, as the scriptures often sheweth; and therefore were sought after by Solomon in his trading with Egypt, 2 Chron. i. 16, 17. And the prophet saith, 'Wo to them that go down to Egypt for help, and stay on horses, and trust in chariots because they are many,' &c., Is. xxxi. 1; and in Ezek. xvii. 15, the king of Judah 'sent his ambassadors into Egypt, that they might give him horses, and much people.' For the meaning of this speech, it seemeth to be this: the church being sent forth by Christ into the footsteps of the flock to feed her kids besides the tents or dwellings of the shepherds; was presently to look for troubles in itself, Acts xx. 29, 30; and opposition at the hands of those companions, forementioned in ver. 7, and their flocks; as the scripture often speaketh of contention among shepherds, about the feeding and watering of their flocks, Gen. xiii. 6, 7; xxvi. 14, 15, 20, 21; Ex. ii. 16, 17; and when God threateneth wars against the daughter of Zion, he saith, 'The shepherds with their flocks shall come unto her, they shall pitch their tents against her round about,' &c., Jer. vi. 2—4. To comfort her, therefore, against such troubles, the Lord compareth her to the troop of horses in Pha-



raoh's chariots, under this similitude promising her victory; as in Zech x. 3, he saith, by a like simile, 'Mine anger was kindled against the shepherds, and I punished the goats; for the Lord of hosts hath visited his flock the house of Judah, and hath made them as his goodly horse in the battle, &c. And they shall be as mighty men, which tread down (their enemies) in the mire of the streets in the battle; and they shall fight, because the Lord is with them,' &c., ver. 5. And if we read it, 'my company of horses,' it accordeth with Zech. x. 30, where the Lord liketh them to 'his goodly horse; and of the Hebs. Solomon Jarchi compareth it with the history in Ex. xiv., where God by his power, as with horses, gave Israel the victory over Pharaoh's horses and chariots; as the prophet, speaking of that, saith unto God, 'Thou didst walk through the sea with thine horses, through the deep of great waters, Hab. iii. 15. See also Rev. xix. 11, 14, where in the war against antichrist, Christ, the Word of God, 'sitteth on a white horse, and the armies in heaven, (his church, whose conversation is heavenly) followed him upon white horses.'

VER. 10.—*THY CHEEKS ARE COMELY,*] Or, *are desirable, gracious, beautiful.* The Gr. translatheth, "How beautiful are thy cheeks!" These words are continued unto the bride or church, from Christ, showing how she is decked with his ordinances and graces; as his cheeks are afterwards likened to a bed of spices, Song v. 13. But whether she be still compared hereby to 'a company of horses,' as in ver. 9, or to a woman, (as she was a shepherdess, in ver. 8), is doubtful, for both similitudes do agree to the things here spoken of. The word *cheeks* is used sometimes for the cheeks or jaws of beasts, and of horses, whose bridles are often adorned with rows, especially in king's chariots, as in Is. xxx. 28, there shall be 'a bridle in the jaws or cheeks of the people.' Also the next words, 'thy neck with chains,' may have like reference; for the kings of Midian, when they went to war, had 'chains about their camels' necks,' Judg. viii. 26. Taking it thus, the church compared to the Lord's 'company of horses,' is said to have her cheeks comely, with rows of jewels, or ornaments upon her bridle, wherewith the Lord manageth and guideth her, as his 'goodly horse in the battle,' Zech. x. 3. Or, retaining the similitude of a woman, it is meant of ear-rings and jewels which hang down and adorn the face and cheeks, as it is written, 'I decked thee with ornaments, and I put bracelets upon thine hands, and a chain on thy neck, and I put a jewel on thy forehead, and ear-rings in thine ears, and a beautiful crown upon thine head; thus wast thou

decked with gold and silver, Ezek. xvi. 11—13. The spiritual signification, according to either similitude, is one and the same, as after shall be showed. Rows,] In Heb. *torim*: which being of the singular *tor*, signifieth a disposition, row, or orderly course of things; and hath affinity with *torah*, which hath the name of *the law*, in Heb.; and the one is put as an explanation of the other, as David said, 'Is this the law of man, O Lord God?' 2 Sam. vii. 19; which another prophet relateth thus, 'Thou hast regarded me, according to the order (disposition or estate) of a man of high degree, O Lord God,' 1 Chron. xvii. 17. And indeed, the law of God, in his ordinance, or orderly disposition of his precepts, the rules and canons of our life. The same word *tor*, is also used for a *turtle-dove*, and *torim* are *turtles*, as in the law of sacrifices, Lev. xii.; which some therefore take here to be jewels, or ornaments that had the figures of turtle doves. And so the Gr. version here translatheth, "How beautiful are thy cheeks, as of a turtle dove." But in the verse following, where the same word is again used, the Gr. translatheth, "We will make for thee similitudes of gold." CHAINS,] In Heb. *charuzim*, a word not found but in this one place; translated in Greek *collars* or *chains*; and is interpreted by the Heb. doctors chains or jewels hanged on a string like chains to put about the neck. These rows and chains signify the laws and ordinances of God, wherewith he adorneth the face and neck of his church, that in her profession, practice, and obedience, she may be comely and gracious in the sight of God and his people; and being guided by them, may vanquish her enemies. Thus Solomon elsewhere saith, 'There is gold and a multitude of rubies; but the lips of knowledge are a precious jewel,' Prov. xx. 15; and again, 'My sor, hear the instruction of thy father, and forsake not the law of thy mother; for they shall be an ornament of grace unto thine head, and chains about thy neck,' Prov. i. 8, 9. They mean also the gracious effects which the law and doctrine of God worketh in his people, of humility, reverence, and other virtues, as on the contrary, pride, and other like vices, are said to compass evil men about as a chain, and violence to cover them as a garment, Ps. lxxiii. 6. Likewise holy persons, that teach, instruct, reprove; and such as receive doctrine and reproof, Prov. xxv. 12; and reproofs themselves are pearls, Mat. vii. Thus also the Hebs. understood this scripture, as the Chald. paraphrase here saith, "When (the Israelites) went forth into the wilderness, the Lord said unto Moses, How fair is this people, that the words of the law should be given unto them, that they may be as brides in



comely with rows, thy neck with chains. <sup>11</sup> We will make for thee rows of gold, with specks of silver.

<sup>12</sup> While the king *sitteth* at his round *table*, my spikenard giveth

their jaws, that they depart not out of the good way; as a horse goeth not aside that hath a bridle in his jaws; and how fair is their neck to bear the yoke of my precepts; that they may be upon them as a yoke on the neck of a bullock that plougheth in the field, and feedeth both itself and the master thereof."

VER. 11.—WE WILL MAKE FOR THEE,] A promise of increase of graces to the church; by *we* is understood the mystery of the Trinity, as in Gen. i. 26, 'Let us make man.' So in Rev. i. 4, 5, grace and peace is wished from the Father, Son, and Holy Spirit; and in 1 Cor. xii. 4—6, the diversities of gifts are noted to be of the Spirit; the diversities of ministries, whereby those gifts are administered to be of the Lord Christ; and the diversities of operations, effected by the gifts and ministries, to be of God the Father. The Hebs. also, as Solomon Jarchi here interprets it, "I and my judgment-hall." By which phrase the Trinity of old was implied, though now the faithless deny the same. For a judgment-hall in Israel consisted of three at the least, which in their close manner of speech they applied unto God; but their posterity understood it not. Christ here teacheth his church, that every grace and good gift is from God, as also the increase thereof, Jam. i. 17; Eph. iii. 16; that the spiritual ornaments are of his making, who 'worketh in us both to will and to do of his good pleasure,' Phil. ii. 13. Also that to him that hath shall be given, and he shall have more abundance, Mat. xiii. 12. As in our bodies we come naked into this world, without clothes or ornaments, so is the estate of our souls by nature, naked and bare, Ezek. xvi. 4, 7, till Christ of his grace, by his Spirit, clotheth and adorneth us, Rev. iii. 18. ROWS OF GOLD,] He spake before of rows simply, now he addeth, *of gold*, either to signify more excellent ordinances and graces under the gospel than under the law, as he promiseth, 'For brass I will bring gold, and for iron I will bring silver,' &c., Is. lx. 17; that should proceed from faith and love, and not from fear, as when she was under the bridle of the law; for we should not be like horse and mule, whose jaw must be bound with bit and bridle, Ps. xxxii. 9, and yield obedience by constraint; or, it meaneth a new supply of graces, so that we are changed into the image of God, 'from glory to glory, even as by the Spirit of the Lord,' 2 Cor. iii. 18. These promises may respect both the rules, ordinances, gifts, and graces bestowed on his

people, Prov. xx. 15; and the persons themselves that are furnished with those graces; as the 'precious sons of Zion' are said to be 'comparable to fine gold,' Lam. iv. 1. SPECKS OF SILVER,] In Gr. *marks of silver*; which word *marks* (*stigmata*) Paul useth in Gal. vi. 17, speaking of 'the marks of the Lord Jesus,' by suffering for his gospel. Here it meaneth variety of graces, in the communion of the saints, for their mutual help, comfort, and delight; as is opened in Prov. xxv. 11, 12, 'A word fitly spoken is like apples of gold, with pictures of silver. As an ear-ring of gold, and an ornament of fine gold; so is a wise reprovcr upon an obedient ear.' Where we are taught, that both instructions and reproofs are the ornaments of the saints; when they are prudently uttered, and obediently received. Neither of which can be, without the special grace of God, who both maketh these ornaments for us, and maketh us fit to receive and put them on; for, 'The hearing ear, and the seeing eye, the Lord hath made even both of them,' Prov. xx. 12. The Chald. paraphrast expoundeth this verse, of the law which God gave unto Israel on the two tables, by the hand of Moses. But though the ordinances of the law were likened to gold and silver, wherewith the church then was decked, as God telleth them in Ezek. xvi. 13; and the law of his mouth was better to his people 'than thousands of gold and silver,' Ps. cxix. 72; yet the doctrine of faith, and ordinances of the gospel, with the graces accompanying them, (here promised) are much more excellent and glorious, 2 Cor. iii. 7—11.

VER. 12.—WHILE THE KING,] Here the church speaketh of the fruits and effects of Christ's former graces; how in her, and from her, so adorned by her beloved, the odour of the Spirit of God in her, flowed forth and spread abroad to the delight of herself and others. By the king is meant Christ, as in ver. 4, by his round table, (which the Gr. translateth, 'his sitting down,' which was wont to be in a round, or, as in a ring, 1 Sam. xvi. 11), may be understood the spiritual banquet of Christ with his church, feeding her with his word and graces; as 'the table of the Lord,' in Mal. i. 12; 1 Cor. x. 21; signifies the communion between him and his people, as doth also the supping one with another, Rev. iii. 20. The spikenard is one of the pleasant fruits in the garden of the church, Song iv. 13, 14; but here it seemeth to be the oil or ointment made of spikenard, which

forth the smell thereof. <sup>13</sup> A bundle of myrrh is my well-beloved unto me: he shall lie all night betwixt my breasts. <sup>14</sup> A cluster of cypress is my well-beloved unto me, in the vineyards of Engedi.

is very precious, which they used to pour out, and anoint men with; such as Mary anointed our Lord Jesus with, as 'he sat at table with his friends, and the house was filled with the fragrance (or odour) of the ointment,' John xii. 1—3. Spiritually it signifieth the sweet-smelling fruits of repentance, faith, love, prayer, thanksgiving, &c., which the church sheweth forth by the communion of Christ with her; and in special of mortification, and communion with Christ's death, burial, and resurrection, Rom. vi. 3—5, &c.; as that which Mary did unto Christ, was to anoint his body to the burying, Mark xiv. 8; John xii. 7.

VER. 13.—A BUNDLE.] Or, *A bag of myrrh*. By myrrh is meant the sweet gum that issueth from the myrrh tree, which is gathered and bound up in bags. It was the first of the chief spices, whereof the holy anointing oil in the sanctuary was made, Ex. xxx. 23; and that holy ointment figured the graces of the Spirit, poured out upon Christ, and by him upon his church, Is. lxi. 1; Ps. xlv. 8; 1 John ii. 20. See the Notes on Ex. xxx. 26. With myrrh and aloes, the dead body of our Lord Jesus was embalmed, John xix. 39; and with it the wise men honoured him at his birth, Mat. ii. Hereby the church professeth her spiritual comfort which she had in Christ, taking our humanity, filled with the Spirit of God without measure, dying for her sins, and rising again for her justification; the feeling whereof is as a sweet odour unto the believing heart. *A bundle or bag* is for to keep safe things that are of worth; as, 'The soul of my Lord shall be bound in the bundle of life with Jehovah thy God,' 1 Sam. xxv. 29. So by this bag of myrrh, she signifieth her care to enjoy and possess the benefits of Christ, and of his death, to the remission of her sins, which for his sake are all cast 'into the depths of the sea,' Micah vii. 19, which otherwise without him should be 'sealed up in a bag,' and reserved against her for punishment, Job xiv. 17. MY WELL-BELOVED,] That is, *Christ*; whom she thus calleth, not because she loved him, but he loved her, and gave himself to be the propitiation for her sins; wherenpon she again loveth him, because he loved her first, 1 John iv. 10, 19. So she glorieth not in her own righteousness, but in that which her beloved is unto her; who of God is made unto her 'wisdom and righteousness, and sanctification, and redemption,' 1 Cor. i. 30. WELL-BELOVED,] In Heb.,

*Dod*, is written with the same letters as David, whose name also signified *beloved*. He was a figure of Christ, and his father after the flesh, Rom. i. 3; and Christ is often called David, as in Jer. xxx. 9; Ezek. xxxiv. 23; xxxvii. 24; Hos. iii. 5. UNTO ME,] A speech of faith, applying the promises and graces of Christ unto her own soul, as the apostle also teacheth by his own example, Gal. ii. 19, 20. HE SHALL LIE ALL NIGHT,] Or, *he shall lodge, shall abide*. The night usually signifieth the time of darkness and affliction; wherefore she meaneth that Christ with his consolations should be her continual joy and comfort, whom she would hold fast by faith, against all temptations and troubles of this present life, and solace herself in him. BETWIXT MY BREASTS,] Dwelling in my heart by faith, Eph. iii. 17. The breasts signify also the ministry of the church, feeding the saints with the sincere milk of the word, that they may grow thereby, 1 Pet. ii. 2; whereupon the prophet saith, 'Rejoice ye with Jerusalem, &c., that ye may suck and be satisfied with the breasts of her consolations, that ye may milk out, and be delighted with the abundance of her glory,' Is. lxvi. 10, 11.

VER. 14.—A CLUSTER OF CYPRESS,] Or, *of camphire*; which is a sweet gum; but cypress is a tree whose fruit groweth in clusters, and is also sweet. The Heb. name *copher* (from which *caphura* or *camphire*, as also the *cypress* tree, seemeth to be derived) usually signifieth *atonement, propitiation, or redemption*; according to which interpretation, the Holy Spirit here may have reference to the work and fruit of Christ's death, whereby he became 'a cluster of redemption' unto his church, being 'a propitiation for the sins of the whole world,' 1 John ii. 2; the sweetness whereof is resembled by a cluster, (which is of many berries compact together), of the sweet cypress, for that 'his blood cleanseth us from all sin,' 1 John i. 7; and is accompanied with all other graces. ENGEDI,] The name of a place in the land of Canaan, which fell to the tribe of Judah; and being near the sea, and watered with springs, was a fruitful soil for gardens and vineyards, Josh. v. 62; Ezek. xlvii. 10; it was called also *Hazazon Tamar*, 2 Chron. xx. 2, where the enemies coming against Jehoshaphat, he prayed unto God, and was delivered. Which victory may also be respected here as a figure of the victories which the church obtaineth by faith in Christ.

<sup>15</sup> Behold thou *art* fair, my love ; behold thou *art* fair, thine eyes are as doves.

<sup>16</sup> Behold thou *art* fair, my beloved, yea pleasant ; also our bed

VER. 15.—THOU ART FAIR,] Christ here speaketh to his church, commending her beauty, which she hath by his sanctification and cleansing, ‘with the washing of the water by the word,’ Eph. v. 26, 27 ; as also by her constitution and order, as mount Zion was ‘beautiful for situation,’ Ps. xlviii. 2. Of Tyrus, a city of merchandise, it is said, ‘Thy builders have perfected thy beauty,’ Ezek. xxvii. 4 ; and of her ancients, wise men, mariners, merchants, men of war, &c., it is likewise said, ‘They have made thy beauty perfect,’ Ezek. xxvii. 9—11 ; and in Ezek. xxviii. 7, he mentioneth the ‘beauty of wisdom.’ So the city and church of God, being builded by the doctrine of the gospel, furnished with men of gifts and graces, and endued with wisdom from on high, is truly fair and beautiful in the eyes of Christ ; and when she obeyeth the voice of God, and forgetteth and forsaketh her own natural corruptions, he taketh delight in her beauty, as it is said, ‘Hearken, O daughter, and consider, and incline thine ear ; forget also thine own people, and thy father’s house, so shall the king greatly desire thy beauty,’ &c., Ps. xlv. 10, 11. Thus is the prophecy fulfilled, ‘With the joy of the bridegroom over the bride, thy God will rejoice over thee,’ Is. lxii. 5. DOVES,] So in chap. iv. 1. These doves’ eyes wherewith the spouse is beautified, do set forth the simplicity, sincerity, humility, meekness, but especially the spiritual chastity of the church ; whose eyes are unto Christ alone, looking unto him for life and salvation, Mat. x. 16 ; Ps. cxxiii. ; Phil. iii. 7—10 ; Is. xvii. 7, 8 ; Ezek. xviii. 6 ; xx. 7 ; observing his ways, Prov. xxiii. 26 ; not beholding evil, nor looking on iniquity, Hab. i. 13. Contrary to which are the lofty eyes, Prov. xxx. 13 ; eyes after idols, Ezek. xx. 24 ; eyes full of adultery, 2 Pet. ii. 14 ; eyes beholding strange women, Prov. xxiii. 33 ; and the like.

VER. 16.—THOU ART FAIR,] The spouse returneth the praise of beauty unto her beloved, who is ‘much fairer than the sons of Adam,’ Ps. xlv. 2, 3, from whom all her fairness is derived ; so that the praise thereof belongeth not to her, but unto him, Ps. cxv. 1 ; as the apostle saith, ‘I live ; yet not I, but Christ liveth in me ; and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me,’ Gal. ii. 20. Howbeit, though Christ be most fair, and beauty itself, yet such was his baseness and sufferings in the

flesh, ‘As his visage was marred more than any man, and his form more than the sons of men,’ Is. lii. 14 ; liii. 2, 3 ; and such he often appeareth unto the world, to be in the church partaker of his afflictions. But the eye of faith beholdeth his spiritual beauty through all tribulations, and glorieth therein, Rom. viii. 35—39 ; 1 Pet. i. 5, 6 ; iv. 12—14 ; and when the mysteries of the gospel are opened, and the ordinances of Christ faithfully taught and practised, then doth the spouse behold ‘the king in his beauty,’ Is. xxxiii. 17. ‘And of his fulness we have all received, and grace for grace,’ John i. 16. YEA PLEASANT,] Or, also pleasant, amiable, delightful, beautiful. This is an addition unto the beauty of Christ, in respect of his pleasant and gracious administration of his covenant, doctrines, reproofs, &c. For the Lord’s *stuff* called *beauty* or *pleasantness*, signifieth his covenant made with the people, Zech. xi. 10 ; and David desired to remain in the Lord’s house all the days of his life, that he might ‘behold the pleasantness (or beauty) of the Lord,’ Ps. xxvii. 4 ; and Moses desireth that the pleasantness of the Lord might be upon them, in the performance of his covenant and promises, Ps. xc. 17. And Solomon sheweth that pleasantness shall be unto them that rebuke the wicked, Prov. xxiv. 24, 25. All which, and the like, have their accomplishment in Christ, teaching, admonishing, reproving, comforting his people, with words of grace, whose ‘pleasant words are as an honey comb, sweet to the soul, and health to the bones,’ Prov. xvi. 24. OUR BED,] Or, our bed-stead. Beds were used either to rest and sleep upon, as Ps. cxxii. 3, 4, or to sit upon when they did eat and banquet, as we do at tables, Esth. i. 5, 6 ; Amos vi. 4 ; Ezek. xxiii. 41. And figuratively the place of offering sacrifices is called a *bed*, Is. lvii. 7. GREEN,] Or, flourishing and fruitful ; for it is not meant so much of colour, as of flourishing growth, and increase. This word applied unto men, meaneth prosperous and flourishing estate, as Nebuchadnezzar said, ‘I was at rest in my house, and green (or flourishing) in my palace,’ Dan. iv. 4. And David likeneth himself to ‘a green (or flourishing) olive tree in the house of God,’ Ps. lii. 10 ; where the Gr. translateth it, ‘a fruitful olive.’ Hereby then the church signifieth, that by her communion with Christ, (whether by the similitude of bed or board) she became flourishing and fruitful, as it is said of them that are planted in the Lord’s house, ‘They shall



is green. The beams of our houses are cedars; our galleries of brutine-tree.

still bring forth fruit in hoary age, they shall be fat and green,' Ps. xcii. 13, 14. And this is the nature of the gospel, where it is received by faith, that it 'bringeth forth fruit,' and maketh men 'fruitful in every good work, and increasing in the knowledge of God,' Col. i. 6, 10. It may here also signify the increase of the children of the church, which are begotten by the immortal seed of the word, through the power of Christ, giving a blessing to the ministry of the same. The Chald. paraphrast expoundeth this speech thus: "The congregation of Israel answered before the Lord of the world, How fair is the majesty of thy holiness; in the time that thou dwellest amongst us, and in favourable acceptance receivest our prayers; and in the time that thou dwellest in our beloved bed, and our children are multiplied on the earth; and we do grow and multiply like a tree that is planted by a spring of waters, whose leaf is fair, and whose fruit is abundant."

VER. 17.—THE BEAMS,] Or, *the rafters*. It meaneth the timber whereof beams or rafters are made, which are called by this name, when they are cut down in the wood, as in 2 Kings vi. 2, 5. HOUSES,] Or, *edifices*; so named of building, Such figured the churches of Christ, as in 1 Tim. iii. 15; 'the house of God' is expounded 'the church of the living God;' and the faithful Hebs. were 'the house of Christ,' Heb. iii. 6. CEDARS,] Trees, strong, tall, and durable, the timber whereof is of sweet smell, and it rotteth not. To such cedars the saints of God are compared, Ps. xcii. 13; and 'the tabernacles of Israel,' are by Balaam likened unto such for godliness, Num. xxiv. 5, 6. This wood was used in Solomon's temple, 1 Kings vi. 9, 36; vii. 12; and he made it common in Israel: 'He made cedars like the sycamore trees which are in the vale, for abundance,' 1 Kings x. 27; prefiguring the graces which should abound under Christ. GALLERIES,] Walking places, named of *run-*

*ning*, because they run along by the house sides. Elsewhere the word is used for gutters wherein waters run, Gen. xxx. 38, 41; Ex. ii. 16; which may also have use here, to signify the pipes and conduits of God's graces, through which the waters of his Spirit are conveyed into their hearts. But because she spake of houses, this may rather be understood of galleries, signifying the means of conversing with Christ, in the communion of his graces. See the Notes on chap. vii. 5. BRUTINE TREES,] Or, *Boratine trees*. The Heb. 'brothim,' is found only in this place, and seemeth to be that which in Latin is called 'brute,' which is a tree like cypress, and of a pleasant smell like cedar, as Pliny sheweth, in Nat. Hist. lib. 12, chap. 17. Hereupon the Gr. translateth it, "cypress-trees;" but Aquilla, an exact Gr. translator, turneth it, "boratine," as being of the tree named in Gr. "boraton," which hath also affinity with the Heb. name, and is a tree growing in Arabia, Diodor. Sicul. Biblioth. lib. 2. These cedar and brutine trees may be applied both to the persons of men, as is foreshowed, and to the doctrines wherewith the church is builded upon the foundation, Christ, 1 Cor. iii. 9—12. All which, set forth by these similitudes, are strong and firm, and of sweet odour unto the comfort of the saints, and glory of Christ. So the holy persons and graces wherewith the church should be adorned, are by the prophets likened to goodly trees, in Is. xli. 19; lv. 13; lx. 13. The Chald. paraphraseth on this verse thus: "Solomon the prophet said, How fair is the house of the sanctuary of the Lord, which is builded by mine hands, of cedar wood; but fairer shall be the house of the sanctuary which shall be builded in the days of the king Christ, the beams whereof shall be of the cedars of the garden of Eden, (or, of paradise), and the galleries thereof shall be of brutine trees," &c.

## CHAPTER II.

<sup>1</sup> I AM the rose of Sharon; the lily of the valleys.

<sup>2</sup> As the lily among the thorns; so is my love among the daughters.

VER. 1.—I,] This is thought by some to be the speech of Christ; of others, to be spoken

by the church; which seemeth most probable, and is so expounded by the Chald.



<sup>3</sup> As the apple tree among the trees of the wood; so *is* my beloved among the sons; in his shadow I desired, and sat down; and

paraphrast. If we understand it of Christ, it signifieth the excellency of graces in himself, which he readily communicateth with his people; if of the church, it showeth her graces received from Christ, whereby she is lovely and delightful, for sweet odour and beauty, Hos. xiv. 7. THE ROSE OF SHARON,] In Gr. "the flower of the field;" but Sharon is the name of a place or plain, which was very fruitful, wherein king David's herd of cattle were fed, 1 Chron. xxvii. 29; and the prophet mentioneth 'the excellency of Carmel and Sharon,' Is. lxxxv. 2; and when he threateneth desolation, he saith, 'Sharon is like a wilderness,' Is. xxxiii. 9; but, promising mercy to his people, he saith, 'Sharon shall be like a fold of flocks,' Is. lxxv. 10. The rose is the queen of flowers, most commendable for sweetness and beauty; so the lily, after mentioned, is glorious and amiable, 'even Solomon in all his glory, was not arrayed like one of these,' Mat. vi. 29. "The lily is next in nobility to the rose," saith Pliny; Hist. lib. 21, chap. 5. OF THE VALLEYS,] Or, *of the low (or deep) places*. These also were fruitful places, where the king's herds were fed, 1 Chron. xxvii. 29. And, as roses and lilies, growing in Sharon and these valleys, had more moisture than those that grew on hills and mountains; so hereby it signified the blessed estate of the church in Christ, by whose grace it is in low and base estate made sweet and amiable like the rose and lily, as the prophet saith, 'The wilderness and the dry place shall be glad for them; and the desert shall rejoice and blossom as the rose,' Is. xxxv. 1. And the Lord saith, 'I will be as the dew unto Israel; he shall blossom as the lily, and strike forth his roots as Lebanon,' Hos. xiv. 5. But as here is mentioned the plain of Sharon, and the valleys, which were open places where cattle fed, and not inclosed gardens; so by it may be signified how the church is exposed to persecution, to be plucked of all that pass by the way, and trodden down, and eaten of beasts. And this the words following do more confirm. The Chald. openeth these words thus: "The congregation of Israel said, When the ruler of the world causeth his divine majesty to dwell in the midst of me. I am like to a moist (or green) lily out of the garden of Eden; and my works are fair as the rose, which is in the plain of the garden of Eden."

VER. 2.—AMONG THE THORNS,] These are the words of Christ concerning his love to the church, where he confirmeth and amplifieth the former speech; preferring her

above other people, as the lily is above thorns and thistles: and withal signifying how she is afflicted and pricked with them as with thorns. This similitude the scripture often useth, as, 'If ye will not drive out the inhabitants, &c., those which ye let remain of them, shall be pricks in your eyes, and thorns in your sides, and shall vex you in the land wherein ye dwell,' Num. xxxiii. 55. And again, 'There shall be no more a pricking briar unto the house of Israel, nor any grieving thorn, of all that are round about them, that despised them,' Ezek. xxviii. 24. This similitude showeth also what the church ought to be, harmless as lilies among thorns; innocent as sheep among wolves; as doves among ravenous birds, Mat. x. 16. 'The lily among thorns,' may also in special be understood of that which we call the *wood-bine*, which groweth and flourisheth in hedges and thorns. MY LOVE,] Or, *my fellow-friend, my companion*; as in chap. i. 9. THE DAUGHTERS,] The congregations of people; as the scriptures mention, 'the daughter of Babylon,' Ps. cxxxvii; 'the daughter of Tyrus,' Ps. xlv.; and many the like.

VER. 3.—THE APPLE TREE,] The church setteth forth the excellency of Christ by the similitude of an apple tree, which the scripture commendeth for three things, comfortable shadow, pleasant fruit, (both noted in this place), and sweet smell, Song vii. 8. And as the apple tree hath more variety of fruits, than any other tree that groweth; (that it is not easy to reckon up the many sorts of apples of different taste); so Christ excelleth in variety of graces, which he bestoweth on his church. The Chald. paraphrast expoundeth this of the "pomocitron-tree;" but for the cause aforesaid, I would not restrain it to any one kind, that the fulness of grace and truth which was in Christ might here be observed; of whose 'fulness, all we have received, and grace for grace,' John i. 14, 16. OF THE WOOD,] Or, *of the forest or grove*; which are wild trees, and without culture, bearing either none, or sour, bitter, and unsavoury fruits. Such is the state of all the sons of men by nature, Rom. xi. 24, whom Christ far excelleth in beauty, fruit, and comfort, Ps. xlv. 3; John xv. 1, &c. MY BELOVED,] That is, *Christ*; in Heb. *Dod*, the same in signification with *David*. See the Notes on chap. i. 13. THE SONS,] Of Adam, all whom Christ far excelleth, Ps. xlv. 3. The Chald. expoundeth it of "angels," which are the sons of God, John i. 6. But though it be true that Christ excelleth them also, Heb.

his fruit *was* sweet to my palate. <sup>4</sup> He brought me in the house of wine, and his banner over me *was* love. <sup>5</sup> Stay me with flagons :

i. ; yet the former similitude of ' the trees of the wood,' leadeth us rather to understand it here of earthly creatures, as the kings and potentates, and wise men of the world, called sons in comparison with their people, before called daughters, in ver. 2. So in Rev. i. 5, Christ is ' the prince of the kings of the earth.' In Ezek. xxxi. 3, 6, the king of Assyria is likened to ' a cedar in Lebanon,' under whose ' shadow dwelt all great nations.' In Dan. iv. 20—22, Nebuchadnezzar is likened to a tree, strong and high, under which the beasts of the field dwelt, &c.; and Josias, king of Judah, under whose shadow the Jews hoped to live, Lam. iv. 20, and others. IN HIS SHADOW,] That is, in his protection and defence. ' The tree shadoweth from the heat of the sun, and Christ from the heat of the wrath of God, and from the persecutions of the world; as it is written, ' There shall be a tabernacle for a shadow in the day time from the heat,' &c., Is. iv. 6; and, ' Thou (Lord) hast been a strength to the poor, a strength to the needy in his distress; a refuge from the storm, a shadow from the heat; when the blast of the terrible ones is as a storm against the wall,' Is. xxv. 4. So ' the shadow of Egypt,' Is. xxx. 2; ' the shadow of Heshbon,' Jer. xlviii. 45, signify the defence wherein men trusted; while the faithful repose in God and Christ alone, as in Ps. xxxvi. 8; lvii. 2; xvii. 8; lxiii. 8; xc. 1. And they that trust in him shall be safe from evil; as, ' Jehovah is thy shadow upon thy right hand; the sun shall not smite thee by day, nor the moon by night; Jehovah will keep thee from all evil,' Ps. cxxi. 5—7. I DESIRED AND SAT,] Or, *I much desired that I might sit.* The form of the Heb. word increaseth the signification, as noting ' a continual and fervent desire,' of that which is pleasing, delightful, or profitable; and by *sitting* is meant abiding and resting, as in Ps. xci. 1. The church therefore being by sin under wrath revealed by the law; and being maligned by the world, ' as a lily among thorns,' acknowledgeth her faith, hope, love, and delight, to be in Christ Jesus, ' who hath delivered us from the wrath to come,' 1 Thess. i. 10; through whom ' we have peace with God,' Rom. v. 1; and peace in him, though in the world we have tribulation, 1 John xvi. 33. HIS FRUIT,] Another benefit which the church reapeth by Christ, that she is not only delivered from evil, but made partaker of his goodness; in that the works of his prophecy, priesthood, and kingdom,—his death, resurrection, and all fruits of them, are communicated unto her by the

gospel, which she feedeth upon by faith, to the refreshing and life of her soul. *Fruits* signify graces and good works, which are to the benefit of ourselves and others, Mat. iii. 8, 10; Gal. v. 22, &c.; and is also applied to the doctrine of the gospel, John xv. 16; and signifieth a comfortable reward, Ps. lxxiii. 12; Prov. xxvii. 18. The Hebs. refer these things to the law, which should better be applied to the gospel; for the Chald. paraphrast here saith, " As the pomecitron tree is fair and commendable among the unfruitful trees, and all the world knoweth it; so the Lord of the world was fair and commendable among the angels, when he was revealed upon mount Sinai, at the time that he gave the law unto his people: at that time I desired to sit in the shadow of his divine majesty, and the words of his law were sweet to my palate, and the reward of his precepts is reserved for me, in the world that is to come."

VER. 4.—THE HOUSE OF WINE,] That is, either *the wine cellar*, the place where wine is kept; or rather the banquetting house, where wine is drunk. For *cellars* are called the *treasuries* or *store-houses of wine*, in 1 Chron. xxvii. 27. Wine, besides that it slaketh thirst, cheereth also the heart of man, Ps. civ. 15; causeth him to forget his sorrow and misery, Prov. xxxi. 6, 7; comforteth the sick, by cherishing and augmenting the vital spirits. By this the church signifieth increase of grace from Christ, as the fruit of the vine excelleth the fruit of the apple-tree, and is more comfortable unto the heart. And as her troubles and temptations were increased, so was his grace towards her, for spiritual consolations; ' for as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ, 2 Cor. i. 5. This house of wine, is like that in Prov. ix. 1—5, where wisdom having ' builded her house,' &c., inviteth the simple to come and eat of her bread, and drink of the wine which she hath mingled. Of the Heb., Jarchi expoundeth this wine-house to be " the tabernacle of the congregation, where the interpretation and explanation of the law is given:" answerable to which now, is the assembly of the saints, though it may also be understood of God's book or scripture, the true wine-cellar that affordeth spiritual comforts. HIS BANNER,] Or, *his standard*, a flag or ensign spread abroad; a warlike sign, as in chap. vi. 4, 10, the church is said to be ' terrible as an army with banners.' And the banner lifted up, is a sign of fighting with joy and victory, as in Ps. xx. 6, ' We will shout

joyfully in thy salvation, and in the name of our God, we will set up the banner.' So Christ's banner over her, signified his defence and the victory which he giveth over all her enemies, sin, Satan, and the world; also the sign, that as all soldiers do camp under their own standards, Num. ii. 2, so she under the gospel, the ensign of Christ's love towards her. LOVE,] That wherewith Christ has loved us, 1 John iv. 10; wherefore some read it thus, 'his standard was love toward me.' By love the church is redeemed, Eph. v. 25; by it, 'everlasting consolation is given us, and good hope through grace,' 2 Thess. ii. 16. 'And hope maketh not ashamed, because the love of God is shed abroad in our hearts, by the Holy Spirit which is given unto us,' Rom. v. 5.

VER. 5.—STAY,] Or, *sustain, strengthen, uphold ye me.* The church in her soul-sickness speaketh to her friends, (the ministers of Christ, and other Christians) that they, with the comfortable doctrines and promises of the gospel applied unto her conscience, would stay and uphold her ready to fall as into a swoon, through trouble of mind, because of her own infirmities, and want of feeling of Christ's grace and blessing. Thus in figure, when Isaac had blessed Jacob, he saith, 'With corn and wine I have sustained him,' Gen. xxvii. 37. Spiritually we are sustained and strengthened by the words and promises of Christ, which comfort the heart, quicken the spirit, and strengthen faith when it is weak; as it is said, 'Be ye also patient, stablish, (or strengthen) your hearts; for the coming of the Lord draweth nigh,' Jam. v. 8; and, 'I long to see you, that I may impart unto you some spiritual gift, to the end you may be established,' Rom. i. 11. An example may be seen in Judah, when Hezekiah spake unto their heart, and said, 'Be strong and courageous, &c., for there be more with us than with him: with him is an arm of flesh, but with us is Jehovah our God to help us, and to fight our battles. And the people stayed (or rested) themselves upon the words of Hezekiah king of Judah,' 2 Chron. xxxii. 6—8. Likewise in the apostles, who preaching the gospel, confirmed (or established) the souls of the disciples, Acts xiv. 21, 22; xviii. 23. WITH FLAGONS,] To wit, *of wine*, which at banquets was wont to be distributed by flagons. When David had brought the ark of God into his place, and had offered burnt-offerings and peace-offerings, and blessed the people, 'He dealt to every one of Israel, both man and woman, to every one a loaf of bread, and a good piece of flesh, and a flagon,' 1 Chron. xvi. 1—3, meaning a flagon (or pot) of wine; as 'flagons of grapes' (that is, of

wine made of grapes) are mentioned in Hos. iii. 1. So here, with flagons of the wine of grace and consolation, which God's people have distributed among them in the spiritual banquet of the gospel, doth the church desire to be sustained. Flagons are named for the wine in them, as the cup for the wine therein, Luke xxii. 20. The Hebs. after their wonted manner, apply this to the doctrine of the law; as the Chaldee paraphrast here saith, "Receive ye (O Moses and Aaron) the voice of the words of the Lord, out of the midst of the fire, and bring me into the house of doctrine, and sustain me with the words of the law, wherewith the world is delighted." But it is the law which causeth the sickness of the soul, as the apostle sheweth in Rom. vii., and the gospel of Christ healeth it, Luke iv. 18. STROW ME A BED,] Or, *spread me, make me a couch, bolster me up.* The original, *Raphad*, signifieth properly to spread abroad, as a bed to lie on, Job xvii. 13; and so it is translated by the Gr. *Stoibasate*, which is to strew a bed, as they were wont, with herbs; or to stuff and bolster up. Thus it is of like meaning with the former word, for they used beds and couches at banquets, Amos vi. 4; Esth. i. 5, 6; or it further signifieth her falling down as into a swoon; and as one not able to stand, is to lie down on her couch which she desireth may be made and bolstered with 'the apples,' the comfortable doctrines and fruits of Christ, forementioned in ver. 3, which the Chald. explaineth, "The interpretation of the holy words, which are sweet like the apples of the garden of Eden." SICK OF LOVE,] In languishing with desire to enjoy the comforts of my beloved. The Gr. translateth it, "wounded of love." The original word signifieth also weakness, as in Judg. xvi. 7, 11. This speech implieth a want of feeling and enjoying the presence and comforts of Christ, as by her after speech is manifest, when she saith, 'I adjure you, O daughters of Jerusalem, if ye find my beloved, that ye tell him that I am sick of love,' chap. v. 8. And that such is the church's estate sometimes, appeareth by chap. iii. 1, 2, &c.; v. 6. And as love is one of the strongest affections, chap. viii. 6, 7, so the sickness which cometh of it doth sore afflict and weaken the person; as may be seen in that evil example of Amnon, sick of love for his sister Tamar, 2 Sam. xiii. 1, 2, 4. This sickness ariseth in the heart, by feeling the wrath of God due to us for sin, and curse of his law, Ps. xc. 8; xxxviii. 3, 5, 7; Dan. ix. 11; Rom. vii. 21; (whereupon it is said, 'The inhabitant shall not say I am sick; the people that dwell therein shall be forgiven their iniquity,' Is. xxxiii. 24;) and afflic-



strow me *a bed* with apples: for I *am* sick of love. <sup>6</sup> His left *hand* under mine head; and his right *hand* embrace me. <sup>7</sup> I adjure

tions laid upon us for our humiliation, Mic. vi. 13; Job vii. 18; xxx. 15, 1; x. 6; Lam. iii. 17, 18; Amos vi. 6; in which Christ sometimes, as it were, hideth himself from us, Job xiii. 24; Ps. lxxvii. 6—8; lxxx. 3, 7, 19. The church feeling and acknowledging herself sick, seeking for the physician, and is in the way to health; for 'they that are whole need not a physician, but they that are sick,' Mat. ix. 12. And such as feel not their death in sin, will not come unto Christ, that they may have life, John v. 40, who healeth all our sicknesses, Ps. ciii. 3, as he himself was 'a man of sorrows, and acquainted with sickness,' Is. liii. 3.

VER. 6.—[**HIS LEFT HAND,**] Understand, *is under my head*: or prayerwise, *let it be under mine head*. The church by faith beholdeth the help of Christ himself, in the ministry of his word and Spirit sustaining her, outwardly and inwardly, as with the left and right hand; upholding her head, folding about and comforting her heart, as a loving husband doth his wife in her sorrow and sickness; as the apostle saith, the Lord doth 'nourish and cherish' his church, Eph. v. 29. The like speech is repeated in chap. viii. 3. [**UNDER MY HEAD,**] As a pillow to rest upon. By sins and afflictions, 'the whole head is sick, and the whole heart faint,' Is. i. 5. By the righteousness of Christ, and consolations of his Spirit, our sins are forgiven, and our consciences comforted, 1 John ii. 12; iii. 24; Rom. xiv. 17. This grace is felt, when by the ministration of the word, the flagons and apples forementioned (in ver. 5.) are applied to the repentant believing sinner: who saith, when his flesh and his heart is consumed and faileth, 'The Rock of my heart, and my portion, is God for ever,' Ps. lxxiii. 26. [**HIS RIGHT HAND,**] Which teacheth him fearful things, Ps. xlv. 5, so both his hands, even all that Christ is, his Godhead and manhood, his life, death, resurrection, ascension; his weakness, power, and glory, are employed for the comfort and salvation of his church. [**DOTH EMBRACE ME,**] Or, *let embrace me*, or, *will embrace me*: it is a speech of faith, or prayer, (as in chap. i. 2, 'Let him kiss me,') concerning the fruition of Christ's love and graces. For to embrace or fold the arms about one, is (as kissing) a sign of love, Gen. xxix. 13; xlviii. 10. In this sense we are counselled to embrace the wisdom of God, Prov. iv. 7, 8. This commendeth the love of Christ, that leaveth not his church in her sickness, sins, and infirmities; but cometh to her, comforteth and sustaineth her with his own hands, in manifestation of all love,

compassion, and kindness; and joyeth in her, as 'the bridegroom rejoiceth over the bride,' Is. lxii. 5, and keepeth her safe from evil. It setteth forth also the church's faith and thankfulness, which seeth Christ present in his doctrine and ordinances, and his ministry, as if he were crucified before her, Gal. iii. 1, and rejoiceth before others for his love and help, 2 Cor. i. 3—5, &c.

VER. 7.—[**I ADJURE YOU,**] That is, *I earnestly charge you* with an oath, for which if you break it, you shall be guilty of punishment. This seemeth to be the speech of the church here, as it is also after in chap. iii. 5; viii. 4, to the daughters of Jerusalem, her friends, of whom see chap. i. 5. An adjuration, and a curse, are much of like nature, and one is sometimes put for another; see Gen. xxiv. 8, 41; Josh. vi. 26; 1 Sam. xiv. 24, 27, 28. So it sheweth the weightiness of this speech. [**BY THE ROES,**] Here may be understood, *ye that are by the roes*: ye which feed your flocks abroad in the fields, where the roes and hinds run; or, *abide with the roes, or with the hinds of the field*. Some take it as if the oath were by them; which cannot be but improper and figurative, seeing oaths and adjurations are by the name of God only, Deut. vi. 13; Gen. xxiv. 3. The roes and hinds are wild beasts of the field, and have the notation of their names, of armies and powers; and by wild beasts, the nations of the world are often signified, which were not of the Lord's fold, among his sheep: so that the daughters of Jerusalem (God's elect) being with and among them, are charged (and it may be figuratively by them, as the instruments by whom God would punish them if they kept not this charge) to beware that they troubled not her love. Moreover, the roe and the hind are set forth in scripture for examples of swiftness of foot, as in 2 Sam. ii. 18; xxii. 34, which being referred to the punishment for breaking this adjuration, may signify the swiftness of God's judgments on them that should so do. These creatures are also mentioned when speech is of love between man and wife, as in Prov. v. 19, 'Let her be as the loving hind, and as the pleasant roe,' &c. that as the males and females of these beasts do dearly love one another, so is the unfeigned love between man and wife, and between Christ and his church. And hereunto this speech may have respect: the rather for that after in ver. 9, she likeneth Christ to 'a roe, or a young hart.' And as the heavens, earth, stones, &c. are called to witness against men if they sin, Deut. xxx.



you, O daughters of Jerusalem, by the roes; or by the hinds of the field: if ye stir, and if ye stir up the love, until it please.

<sup>8</sup> The voice of my beloved! behold he cometh: leaping upon

19; Josh. xxiv. 27, so the roes and hinds shall rise up and condemn such as break their faith and love unto Christ. IF YE STIR, AND IF YE STIR UP,] Or, *if ye awake, and if ye wake up*: they are both words of one signification, save that they differ in form; and being both referred to the love after mentioned, they mean a stirring up or disquieting much or little. But the former may have reference to the daughters of Jerusalem, that they themselves stir not in this peace and quietness of Christ and his church: the latter, *if ye stir up*, is referred to the love, that it be not disquieted. And the word *if*, used in oaths and adjurations, is a prohibition upon penalty, 'see that ye stir not,' as in Gen. xxi. 23, 'swear unto me here by God, if thou shalt lie unto me; that is, that thou wilt not lie: and in Mark viii. 12, 'if a sign be given: which is explained in Mat. xvi. 4, 'a sign shall not be given. Stirring, is opposed unto quietness or sitting still, and unto sleep and rest, Ps. lxxx. 3; xxxv. 23; Dan. xi. 25; Zach. ii. 13; iv. 1; and the Lord is said then to stir up, or awake, when he delivereth his church out of trouble, Ps. lxxxviii. 65, 66, and the church then stirreth up the Lord, when it earnestly prayeth for such deliverance, Ps. xlv. 24, 25. The Chald. paraphrast and other Hebs. understand it so here; but apply it to the deliverance of Israel out of Egypt, which might not be until the time appointed of God: and if we take it in this sense, the daughters of Jerusalem are charged to suffer affliction, for and with Christ, in faith and patience, unto the coming of the Lord, Jam. v. 7; 1 Pet. v. 6, 7, and not to provoke him by murmuring, or otherwise, through fear and unbelief; a figure whereof may be seen in Christ's sleeping in the storm, and the disciples waking him, Mark iv. 37—40. But it may be applied unto the stirring and provoking of Christ by sin, for which he often departeth from his people, and chasteneth their transgressions, Ex. xxiii. 20, 21; Is. lix. 2; lxiii. 10, that they should by no means grieve the Holy Spirit of God, Eph. iv. 30. THE LOVE,] Understand *my love*, meaning Christ her beloved; who is called *love*, for excellency sake (as in chap. i. 4, 'righteousnesses' were righteous persons:) because 'God is love,' 1 John iv. 8, most worthy to be loved, and loving his most dearly. So 'loves' for 'lovers,' in Hos. viii. 9. Afterward the spouse herself is called by this name *love*, in chap. vii. 6. UNTIL IT PLEASE,] Or, *until*

*he please*, speaking of Christ; and being understood of stirring or provoking him by sin, it meaneth never; for so the word *until* often signifieth: as Michal had no child 'until the day of her death,' 2 Sam. vi. 23; that is, she never had any: and this iniquity shall not be purged from you, 'till ye die,' Is. xxii. 14, and, I will not leave thee, 'until I have done that which I have spoken unto thee,' Gen. xxviii. 15; and sundry the like.

VER. 8.—THE VOICE,] Here the spouse breaketh out and rejoiceth to hear the bridegroom's voice, and signifieth to her friends the comforts that she had thereby; as it was her soul's sickness and grief when he withdrew himself, and kept silence. By 'the voice,' is meant the word of his grace, the preaching of the gospel; which she knoweth to be his, and receiveth with joy, as Christ's sheep are said to hear and to know the voice of the shepherd, and not a stranger, John x. 3, 4, &c. In this sense, he said before Pilate, 'Every one that is of the truth, heareth my voice,' John xviii. 37; and they knew not 'the voices of the prophets,' Acts xiii. 27, that is, their doctrines; and 'To-day, if ye shall hear his voice, harden not your hearts,' &c., Heb. iii. 7. This voice is heard before his coming, to prepare the hearers to receive him; as John the Baptist, who prepared the way before Christ, is called 'the voice of acrier,' &c., Mark i. 2, 3. BEHOLD, HE COMETH,] A further degree of grace from him, and comfort in her, that she not only heareth his voice, but seeth him coming to save her, as is promised in Is. xxxv. 4. By the preaching of the gospel, received with faith, Christ himself cometh, and is present with his people, John xiii. 20; Gal. iii. 1. And as the church was 'sick of love,' ver. 5, so Christ here answereth to her desire, fulfilling that which he promised, 'If a man love me, he will keep my words; and my Father will love him; and we will come unto him, and make our abode with him,' John xiv. 23. LEAPING,] A similitude taken from the roes and harts, (whereunto Christ is likened in ver. 9), which are swift in running, and skip upon mounts, hills, and rocks, as in Is. xxxv. 6; 'the lame man shall leap as an hart.' Hereby therefore Christ's speed and readiness to help is signified. UPON THE MOUNTAINS,] That is, openly and apparently to the eye of faith, as in Nah. i. 15, 'Behold upon the mountains, the feet of him that bringeth good tidings,' &c. Spiritually by the mountains and hills may be meant the

the mountains; skipping upon the hills. <sup>9</sup> My beloved *is* like a roe, or a fawn of the hinds: behold he *is* standing behind our wall, looking forth through the windows, flourishing through the lattices.

kingdoms and nations of the world, subdued unto Christ by the preaching of the gospel, Rev. xi. 15. Or, it may be translated, 'over the mountains, and over the hills;' passing over all impediments which might seem to hinder him; as the sins of his people, the opposition of the world, and the like. So the adversaries of the church are likened to a mountain, in Zach. iv. 7, 'Who art thou, O great mountain? before Zerubbabel thou shalt become a plain.' And by the preaching of the gospel, 'every mountain and hill shall be made low,' Is. xl. 4. See also Is. xli. 15; xlii. 15; Hab. iii. 6.

VER. 9.—*LIKE A ROE,*] For swiftmess, 2 Sam. ii. 18; and for pleasantness, Prov. v. 19. The same is meant by the next similitude of the fawn or young hart, 2 Sam. xxii. 34; Prov. v. 19. *FAWN OF THE HINDS,*] Or, *of the hart*, (for the original word implieth both males and females), and she speaketh in the plural number, either because the fawn is engendered of both male and female, which delight each in other; or, for excellency, as Solomon Jarchi expoundeth it, "The fawn of a choice hind," or hart. Here the church sheweth the readiness of Christ to help her; as in ver. 8, she saw him come leaping and skipping, so by these two creatures, most swift of foot, she signifieth the speed he maketh, as in chap. viii. 14; and the mutual love and delight between them, according to Prov. v. 19. *BEHIND OUR WALL,*] This signifieth a more near communion with Christ, than when he was farther off, leaping on the mountains; and yet not so near, but there was still a wall between her and him, which parted them; so the degrees of graces are here meant, whereby Christ manifesteth his love to his church, not wholly at once, but as he seeth good for us; that by beholding and delighting in his goodness, we may be drawn to follow him, calling us after him, ver. 10. His 'standing behind our wall,' if it be referred to Christ himself, may be understood of his incarnation, when he dwelt in our house of clay, (as it is called in Job iv. 19), and in our flesh, appeared, preached, suffered, &c., to draw us after him into the kingdom of his Father, as John i. 14, 'The word was made flesh, and dwelt amongst us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth.' If it be referred to the wall which God hath made for his church, it may mean his holy ordinances, (which, in the time of the law, were 'a middle wall of partition,' as Paul nameth them, Eph. ii. 24), behind

which Christ standeth, speaketh, and sheweth himself, though more obscurely. But we may best apply it to our own wall, meaning of the heart, (as the prophet speaketh of 'the walls of his heart,' Jer. iv. 19, which the Gr. here translateth, "the senses of his heart,") and it agreeth with that saying, 'Behold, I stand at the door and knock,' &c., Rev. iii. 20. For the natural senses and understanding of our hearts are as a wall to hinder us from Christ, till they be pulled down, and reformed according to the knowledge of God. And so it is prophesied of Christ, that he should 'unwall (or cast down the walls of) all the sons of Seth,' Num. xxiv. 17; that is, (as the apostle openeth) should by the preaching of the gospel, 'pull down strong-holds, cast down imaginations, and every high thing that exalteth itself against the knowledge of God; and bring into captivity every thought to the obedience of Christ,' 2 Cor. x. 4, 5. *LOOKING THROUGH,*] Or, *looking in* at the windows. This word, used only here, and in Ps. xxxiii. 14; Is. xiv. 16; signifieth a looking narrowly, and an attentive observation of that which is done or suffered by others. So it noteth Christ's providence and care of his church, and all her ways; to see how she would accept of him and his word. *FLOURISHING,*] Or, *blossoming*, that is, showing himself as a flower, sweet, pleasant, amiable; to teach that Christ cometh not unto his, without profit and comfort to their souls. For as he is all gracious, so he proffereth grace to his church. The Gr. translateth it, "looking in;" agreeable to the former word. *LATTICES,*] A word not elsewhere used in the Heb.; but the Chald. useth it for windows, as in Jos. ii. 21. And as windows and lattices do both serve to let in light into the house; so, according to the former interpretation, they may here be applied to Christ, through whom grace shined in his human nature; or to his ordinances, through which the light of grace shineth unto us, as by his word, seals of the covenant, &c., or to the hearts of his people, into which he conveyeth heavenly light. But his looking in to his spouse through these, betokeneth also his secret observation of her, and all her doings; for things which one doth secretly unspied, are said to be by looking out at the window, as in Prov. vii. 6, &c.; Gen. xxvi. 8. And as for her she seeth him not plainly, but as through windows and lattices; for in this life we know but in part; and 'now we see through a glass darkly,' 1 Cor. xiii. 12. The

<sup>10</sup> My beloved answered, and said unto me, Rise up thou, my love, my fair one, and come thou away. <sup>11</sup> For lo, the winter is past; the rain is over, it is gone away. <sup>12</sup> The flowers appear on the earth, the time of the *singing (of birds)* is come: and the voice of

Chald. referreth this speech to God's respect of his people, when they kept the passover in Egypt, Ex. xii., which was a figure of 'Christ our passover sacrificed for us,' 1 Cor. v. 7.

VER. 10.—ANSWERED,] Or, *spake*. She telleth here the end and fruit of Christ's swift coming, to call her by his Word and Spirit, from her present estate and place of affliction unto a better; or from that sloth or security wherein she lay, to follow him in the faith and love of his gospel; for when we with open face behold as in a glass the glory of the Lord, we have also this grace added, that 'we are changed into the same image, from glory to glory, even as by the Spirit of the Lord,' 2 Cor. iii. 18. RISE UP THOU,] Or, *rise up for thyself*, and for thy good. So after, *come away for thyself*. Sitting or lying still, fitteth not with a Christian in this life, who is called to run the way of God's commandments, Ps. cxix. 32; and to follow the Lamb whithersoever he goeth, Rev. xiv. 4. By our own default and negligence, we want the comforts of Christ and his communion; but this our sin is reproved and made manifest by the light. 'Wherefore he saith, Awake thou that sleepest, and arise from the dead; and Christ shall give thee light,' Eph. v. 13, 14. Hereunto Christ calleth us, with words of love and kindness. COME THOU AWAY,] Or, *go thou, or, get thou away*. Such words God used to Abraham, when he called him out of his country, Gen. xii.

VER. 11—WINTER,] A time of cold, hardness, storm, and tempest; wherein flowers and fruits are consumed, travel is difficult; for then God 'casteth forth his ice like morsels; who can stand before his cold?' Ps. cxlvii. 17. Therefore Christ saith, 'Pray that your flight be not in the winter,' Mat. xxiv. 20. RAIN IS OVER,] Or, *is changed*, that is, past away, and fair weather come in the place. Rain in winter is a hindrance of travel or going abroad, as appeareth also by Ezra x. 9, 13. These things may be applied to outward troubles and grievances in this life, by the malice of the world; as when Israel was in the bondage of Egypt, and of Babylon, and after were released. Likewise to the spiritual winter, rain and rage of Antichrist, after which the graces and fruits of the gospel began to flourish again. May also signify the afflictions of soul, wherein fears and sorrows are stirred up like tempests, by the wrath of God, caused by sin, discovered

and stirred up by the law, Rom. iii. 20; iv. 15; vii. 5, 8, 23, 24. All which by Christ's coming are done away, Rom. vii. 25. For that man is 'an hiding place from the wind, and a covert from the tempest,' Is. xxxii. 2; and through him, 'we being justified by faith, have peace with God,' Rom. v. 1; and his tabernacle is 'for a place of refuge, and for a covert from storm and from rain,' Is. iv. 6. The same thing is elsewhere signified by the scorching heat of the summer, Rev. vii. 16, 17.

VER. 12.—THE FLOWERS,] Or, *the flourishing things (or flowerings) appear*. A description of a pleasant and fruitful spring, after a doleful winter; signifying Christ's gracious and comfortable gifts, for the delight and benefit of his church, after the removal of the former evils. These flowers may be understood both of the saints themselves, who now begin to hold up their heads; and of the graces of the Spirit wherewith they are adorned, for their mutual comfort; whiles the joyful tidings of the gospel are discovered unto the consciences of afflicted sinners, to assure them of the favour of God. Thus, unto Pharaoh's butler in prison was signified his restoring to his former good estate, by a dream of vine branches that budded, blossomed, and brought forth grapes, Gen. xl. 9, 10—13. And when God promiseth grace to his people, he saith, 'Israel shall blossom and bud, and fill the face of the world with fruit,' Is. xxvii. 6; and 'they of the city shall flourish like grass of the earth,' Ps. lxxii. 16. THE EARTH,] Which being naturally dry and barren, (and cursed for man's sin, Gen. iii.), is by the blessing of God, and by means of the rain and dew of heaven, made fruitful; and this is applied unto our sinful barren nature, made fruitful by the blessing and gospel of Christ, Heb. vi. 7—9. So God promising to heal the backsliding of his people, and to love them freely, after his anger is turned away, saith, 'I will be as the dew unto Israel, he shall grow as the lily, and cast forth his roots as Lebanon; his branches shall spread, and his beauty shall be as the olive tree,' &c., Hos. xiv. 4—6. The Chald. paraphrast applieth these flowers to Moses and Aaron, "who were like unto palm-tree branches, and appeared to do miracles in the land of Egypt." SINGING,] To wit, *of birds*, as after in special he nameth the turtle dove. This is both a sign and an effect of the spring time, which cheereth all creatures, and causeth them in



the turtle is heard in our land. <sup>13</sup> The fig-tree putteth forth her green figs; and the vines *with* the tender grape give a smell. Rise up thou, my love, my fair *one*, and come thou away. <sup>14</sup> My dove, *that art* in the clefts of the rock, in the secret *place* of the stairs;

their kind to sing praises unto God; and these birds and turtles signify the saints, who feeling the comforts of God's Word and Spirit, do sing his praise; and with psalms, and hymns, and spiritual songs, do sing and make melody in their hearts to the Lord, Eph. v. 19. As it is written, 'They shall lift up their voice, they shall sing for the majesty of the Lord, &c. From the utmost part of the earth have we heard songs, Glory to the righteous,' Is. xxiv. 14, 16. OF THE TURTLE,] The church itself is sometimes meant by the turtle, Ps. lxxiv. 19; and the dove, chap. ii. 14; v. 2; sometimes the Holy Spirit with his graces is resembled by a dove, as at our Lord's baptism, Mat. iii. 16; and thus the Chald. expoundeth it here, "The voice of the Holy Spirit." So it signifieth the voice of the Spirit, in the people of Christ mutually comforting one another, and jointly praising God with and for his graces. The turtle dove, casting her feathers, is said to hide herself in winter in holes of trees, her voice therefore being now heard, signifieth that summer was come.

VER. 13.—HER GREEN FIGS,] Or, *her unripe figs*; such as the fig-tree thrusteth out instead of flowers which appear on other trees. A sign not only of the spring, but of a fruitful year. Our Saviour saith, 'Learn a parable of the fig-tree. When her branch is yet tender and putteth forth leaves, ye know that summer is nigh,' Mat. xxiv. 32. And the blessing of God upon his church, is hereby signified, as, on the contrary, when he threateneth to consume the same, he saith, there shall be 'no grapes on the vine, nor figs on the fig-tree,' &c., Jer. viii. 13. TENDER GRAPE,] Or, *young small grape*, called in Heb. *smadar*, a word used only in this Song here, and in ver. 15, and chap. vii. ver. 12. By this variety of fruits is figured the variety of graces, the good work and sweet odour of them, which appear in the saints after they are reconciled to God by Jesus Christ; who is 'the true vine,' the faithful 'are the branches,' who, when they bear much fruit, the Father is glorified, John xv. 1, 5, 8. The people of God themselves are also likened to grapes and figs, as, 'I found Israel like grapes in the wilderness; I saw your fathers, as the first ripe in the fig-tree,' &c., Hos. ix. 10. RISE UP THOU,] Or, *rise up for thyself*, as in ver. 10, which exhortation is here again repeated.

VER. 14.—MY DOVE,] So Christ calleth

here his church. The dove is mournful, sociable, harmless, chaste, fearful, &c., as, 'I did mourn as a dove,' Is. xxxviii. 14; and 'we mourn sore like doves,' Is. lix. 11. Again, who are these that fly 'as the doves to their windows,' or lockers, Is. lx. 8; and in Ezek. vii. 16, 'They that escape of them, shall escape, and shall be on the mountains like doves of the valleys, all of them mourning every one for his iniquity.' And in Hos. xi. 11, 'They shall tremble as a dove, out of the land of Assyria;' Mat. x. 16, 'be harmless as doves.' All which properties agree with the church in this her estate; especially fearfulness and mourning for her iniquities, whereby she became sick of love, ver. 5. THE CLEFTS OF THE ROCK,] Hidden there for fear of enemies, as it is written, 'O ye that dwell in Moab, leave the cities, and dwell in the rock; and be like the dove, that maketh her nest in the sides of the holes' mouth,' Jer. xlviii. 28. The rock whither this dove, the church, was now fled, seemeth most properly to mean faith in Christ, as Mat. xvi. 18; wherein she hid herself, for fear of God's wrath for her sin, and yet durst not show herself; or, the election of God, which, as a sure and rocky foundation, abideth for ever. Herewith compare Ex. xxxii. 22, where Moses was put in a cleft of the rock, and covered with God's hand, while he passed by. SECRET PLACE,] Or, *hiding place*. Thus, David often calleth God his secret or hiding place, as in Ps. xxxii. 7, 'Thou art a secret place to me, from distress thou wilt preserve me,' &c. See also Ps. lxi. 5; xci. 1. STAIRS,] Heb. *stair*, or *steep place*. This, as the rock aforesaid, may signify Christ; by faith in him, we ascend unto God by degrees, as by stairs, he being the ladder which Jacob saw in a vision, upon whom the angels of God ascended and descended, Gen. xxviii. 12; John i. 51. LET ME SEE THY COUNTENANCE,] Or, *cause me to see thy personage, thy visage, thy form, fashion, sight, shape, or appearance*. See chap. v. 15; that is, stir up thy faith, and hold up thy face with comfort, come unto me, walk before me, and be upright, as Gen. xvii. 1. Present thy body as a living sacrifice, holy, &c., Rom. xii. 1. So the Chald. expoundeth it, "Shew me thy countenance, and thy righteous works." HEAR THY VOICE,] That is, thy prayers, praises, songs, thanksgivings, &c., Ps. v. 3; xxvi. 7; xxviii. 2; xlii. 5; call



let me see thy countenance, let me hear thy voice : for thy voice is sweet, and thy countenance *is* comely. <sup>15</sup> Take ye for us the foxes, the little foxes, that corrupt the vineyards ; for our vineyards *have* tender grapes.

upon me in all thy fears and troubles, as in Ps. l. 15, 'Call on me in the day of distress,' &c. By these words Christ both sheweth her the cause of her soul's sickness, to be her own infirmities, and negligence in prayer, and other holy duties, as also comforteth her against her fears, and the conscience of her infirmities. Thus the Chald. also explaineth it, "Let me hear thy voice, for thy voice is sweet in prayer, in the house of the little sanctuary, and thy countenance fair in good works." Is SWEET,] That is, pleasing and acceptable, being uttered in faith, and according to the will of God, as it is written, 'Then shall the offerings of Judah and Jerusalem be sweet (that is, pleasing) unto the Lord,' Mal. iii. 4 ; but unto the transgressors he saith, 'Your burnt-offerings are not acceptable, nor your sacrifices sweet unto me,' Jer. vi. 20. COMELY,] Or, to be desired, beautiful, as in chap. i. 4. These praises of the church are spiritual, and according to the esteem of God, not of men. For even Christ himself, in respect of worldly reputation, had his visage and form so marred, that many were astonished at him. He had no form nor comeliness, Is. lii. 14 ; liii. 2.

VER. 15.—TAKE YE FOR US THE FOXES,] It is uncertain whether these words be spoken by Christ, or by the church, or both ; but they seem rather to be Christ's words, directed chiefly to the watchmen and ministers of the church. By foxes are meant false prophets and heretics, as in Ezek. xiii. 4, 'O Israel, thy prophets are like the foxes in the deserts.' Such are by Christ likened to wolves, Mat. vii. 12. And the apostle to the elders of Ephesus giveth warning of such, Acts xx. 28, 29, &c. ; and all Christians are to mark and espy such, Rom. xvi. 17. The taking, or apprehending and holding fast, of these foxes, is the discovering and refuting of their errors, the judging, censuring, and casting them out of the church, 1 Tim. i. 3, 18—20 ; or avoiding them, if they be none of the church, 2 John 10. And because the vine-keepers knowing the malignity of foxes, would destroy them, but by reason of their subtilty, they often escape, and are not taken ; therefore he saith, 'take ;' meaning by consequence the rooting of them out. And as the fox is famous for his craft and subtilty ; so are false teachers called therefore 'deceitful workers, transforming themselves into the apostles of Christ,' 2 Cor. xi. 13. And not they only, but crafty

tyrants, and other like enemies, may be meant by foxes ; as Christ called Herod a fox, Luke xiii. 32 ; also sins of all sorts, may by reason of their deceitfulness (Heb. iii. 13) be here implied under the name of foxes, whose property is to have holes in the earth, Mat. viii. 10, as sins are hidden in the fraudulent hearts of men. THE LITTLE FOXES,] The lesser sort of sins, errors, false teachers, &c., even in their beginning and first bud, when they may seem to be less hurtful, as is said of Babylon, 'Happy shall he be that taketh and dasheth thy little ones against the rock,' Ps. cxxxvii. 9. CORRUPT THE VINEYARDS,] By devouring the grapes, the foxes corrupt, mar, and destroy vines and vineyards ; so sins, sinners, and heretics, destroy the faith, doctrine, and churches ; making 'shipwreck of faith,' 1 Tim. i. 19 ; their word 'eateth as doth a canker,' 2 Tim. ii. 17 ; they are 'vain talkers, and deceivers of minds ; who subvert whole houses,' Tit. i. 10, 11 ; they 'privily bring in heresies of perdition, being as natural brute beasts, made to be taken and destroyed,' 2 Pet. ii. 1, 12. Of such, the Lord complaineth, 'Many pastors have corrupted my vineyard,' Jer. xii. 10. FOR,] Heb. *and* ; which word is often used instead of *for*, as in Ps. lx. 13 ; Is. lxiv. 7 ; Gen. xii. 19. HAVE TENDER GRAPES,] Or, bring forth *the tender grape*. This reason sheweth the love and care of God towards his church and people that are fruitful. If they bear wild grapes instead of wholesome fruit, he will 'take away the hedge of his vineyard, and it shall be eaten up,' Is. v. 4, 5. Every branch in Christ that beareth not fruit, his Father, the husbandman, taketh it away ; and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit, John xv. 1, 2 ; and when the fruit is young and tender, he hath care to preserve and cherish the same.

VER. 16.—IS MINE,] Here the spouse professeth the joyful communion between Christ and her, which she now feelth renewed after her soul sickness. Christ is ours, when by faith we apply him and all his graces, his death, resurrection, ascension, intercession, &c. unto ourselves, as our own. 'Because we thus judge, that if one died for all, then are all dead,' 1 Cor. v. 14. 'I am crucified with Christ. Nevertheless I live, yet not I, but Christ liveth in me, &c. Gal. ii. 20. 'And we have known and believed the

<sup>16</sup> My beloved *is* mine, and I *am* his; *he* feedeth among the lilies. <sup>17</sup> Until the day dawn, and the shadows flee away: turn about, and be thou like, O my beloved, to a roe; or to a fawn of the hinds, upon the mountains of Bether.

love that God hath to us,' 1 John iv. 16. AND I HIS,] By the covenant of his grace: as it is written, 'I entered into covenant with thee, saith the Lord God, and thou becamest mine,' Ezek. xvi. 8. Or, as the former branch signified her faith to justification, so this latter, her sanctification; while by holiness of life, she giveth herself to Christ in all obedience to do his will, Rom. vi. And, 'hereby we know that we dwell in him, and he in us, because he hath given us of his Spirit,' 1 John iv. 13. FEEDETH AMONG THE LILIES,] This signifieth the continuance and increase of grace; for that faith and holiness might be increased daily, Christ by his Spirit, and by the ministry of his word, feedeth his flock among the fair, sweet, and comfortable lilies of the scriptures; and in the communion of the saints, which are like 'lilies among thorns,' ver. 2.

VER. 17.—UNTIL THE DAY DAWN,] Or, *until the day blow, or breathe forth*, to wit, light: as appeareth by that which followeth, *the fleeing of shadows*. Although it may have reference to the blowing of the wind at the break of the day. The like speech is used again in chap. iv. 6. THE SHADOWS FLY,] That is, the darkness of the night flee: as on the contrary, when 'the day goeth away, the shadows of the evening' are said to be 'stretched out,' Jer. vi. 4. TURN ABOUT,] To wit, unto me, have respect unto, and care of me: it is a request of comfort from Christ, as David saith, 'Thou didst much increase my greatness, and didst turn about and comfort me,' Ps. lxxi. 21. The spouse here in the night and darkness of her tribulation and

temptation, desireth Christ to be ready at hand for her help, by the comfort of his word and Spirit. The night and shadows thereof do signify either the darkness of ignorance and sin, when the truth and way of God is not known, Eph. v. 8; 1 John i. 6; Mic. iii. 6; or the time of trouble and persecution, Lam. iii. 1, 2; the *day* is the time of knowledge, holiness, comfort, peace, and joy, 1 Thess. v. 5; Rom. xiii. 12, 13; Esth. viii. 16. The dawning or break of this day, is the sense and feeling of inward joy and comfort by the word and Spirit; as the apostle exhorteth us to take heed unto the sure word of prophecy, as unto a light that shineth in a dark place, 'until the day dawn, and the day-star arise in our hearts,' 2 Pet. i. 19; the fleeing of the shadows is the removing away of blindness, ignorance, sinfulness, misery, and trouble, which God beginneth to his people in this life, and continueth to the end, when 'the day of the Lord,' and 'the day of Christ' shall appear, 1 Thess. v. 2; 2 Thess. ii. 2, when there shall be eternity of light, and joy to the faithful. TO A ROE,] For swiftness to help me, and pleasantness to delight me: see the notes on ver. 9. FAWN OF THE HINDS,] Or, *of the harts*, that is, a *young hart*: see ver. 9. OF BETHER,] Or, (by interpretation) *of division, of partition*. This seemeth to be the place called also *Bithron*, which was on the outside of Jordan, 2 Sam. ii. 29; called *partition*, because it was parted by the river Jordan from the land of Judea. And on those mountains (as by this scripture appeareth) harts and roes used to run, from which the similitude is taken.

### CHAPTER III.

<sup>1</sup> UPON my bed, in the night, I sought *him* whom my soul loveth: I sought him, but I found him not. <sup>2</sup> I will rise now,

VER. 1.—UPON MY BED,] The church now shoveth greater afflictions into which she fell, through want of feeling the presence and comforts of Christ. While she thought herself sure of her beloved, and laid her down as on the bed of ease, supposing him to be with her, she misseth his company, and seeking him by solitary meditation, found him not.

Thus may we understand this place, comparing it with chap. v. 2, 3, &c. The *bed* sometime signifieth tribulation, as in Rev. ii. 22, which may be also implied here; that the church sought and waited for the Lord, in the way of his judgments, as in Is. xxvi. 8. THE NIGHT,] The time of solitary and earnest meditation, as also of affliction, are

and go about in the city, in the streets, and in the broad places, I will seek *him* whom my soul loveth: I sought him, but I found him not. <sup>3</sup> The watchmen that go about in the city found me: Saw ye *him* whom my soul loveth? <sup>4</sup> It *was* but a little that I had passed from them, but I found *him* whom my soul loveth: I

signified by 'the night;' as in Ps. lxxiii. 7; cxix. 55; lxxvii. 3, 4, 7, &c. So in Is. xxvi. 9, 'With my soul have I desired thee in the night; yea, with my spirit within me, will I seek thee early.' I SOUGHT,] By prayer, study, meditation; upon repentance of sins and negligences, in faith of God's promises, &c. See Mat. vii. 7, 8; Hos. iii. 5; v. 15; Jer. i. 4; Zeph. ii. 3; Deut. iv. 29. MY SOUL LOVETH,] Christ, whom before she called her *beloved*, is here the love of her soul; for by withdrawing the light of his face, and afflicting the conscience, the love, zeal, and affections of the Christian heart are kindled and increased, 'When he slew them, then they sought him; and returned and sought God early,' &c. Ps. lxxviii. 34, 35. I FOUND HIM NOT,] To wit, presently, till afterward, ver. 4. For neglect of taking hold on grace when it is offered, or not keeping it when it is received, God often withdraweth the light of his countenance, to stir up zeal and fervency in his children, Prov. i. 24, 28; Mic. iii. 4; Jer. xi. 10, 11.

VER. 2.—I WILL RISE NOW,] Or, *Let me rise now*. This signifieth a stirring up of grace in her, an increase of faith, love, zeal, and fervency in spirit, Neh. ii. 12, 18; Lam. ii. 19; Ps. lviii. 6. Thus afflictions are profitable, that we may learn God's statutes, Ps. cxix. 17. GO ABOUT IN THE CITY,] A sign of earnest desire to obtain that which one seeketh, whether it be for evil, as in Ps. lv. 11; lix. 7, 15; or for good, as in this place. See also Is. xxiii. 16. By 'the city,' understand Jerusalem the holy city, where Christ dwelt amongst men, and had seated his temple, and the practice of his ordinances, whither all Israel repaired thrice every year; which was a figure of the church, Eccl. x. 15; Is. xxvi. 1. So amongst the people of God, in his word and ordinances, she sought Christ for the comfort of her soul. STREETS AND BROAD PLACES,] Or, *narrow streets*, and *broad streets*, for both words are used for *streets* of a city; and the latter, for such broad places as oftentimes people met together in, as in 2 Chron. xxxii. 6; Neh. viii. 1, 3, 16; Job xxix. 7. So this noteth an exquisite search, as in another case it is said, 'Run ye to and fro through the streets of Jerusalem, and see now and know, and seek in the broad places thereof, if ye can find a man, if there be any that executeth judg-

ment,' &c. Jer. v. 1. And she therefore seeketh him in the streets, because there 'wisdom uttereth her voice,' Prov. i. 20, 21, there Christ teacheth, Luke xiii. 26, yet now in them she cannot find him.

VER. 3.—THE WATCHMAN,] Or, *the keepers, warders*. These signify the officers or ministers of the church and city of God: for the priests and levites kept of old the watch or charge of the Lord, Num. iii. 7, 8. So in Is. lxii. 6, it is said, '*I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace, day nor night,*' &c. FOUND ME] It is not said she sought them, but they found her; which phrase signifieth diligence rather on their part, and a thing unlooked for on hers. So God is said to find his people in the wilderness, Deut. xxxii. 10, and afflictions do find men, as Ps. cxvi. 3, 18. And this accordeth with the watchmen's duty, to find out such as wander about the city in the nights. After she speaketh of the like and more, that the watchmen found her, and smote her, &c. chap. v. 7. SAW YE HIM,] She inquireth of them for Christ, but here is no mention of any thing they said to her before; nor of any answer they gave to her demand after. It is probable by this silence, and her words following, that they told her no tidings of her beloved. Whether the fault were in them, that they were such as are spoken of in Is. lvi. 10, 'blind watchmen,' and 'dumb dogs' that could not bark: or in herself, that could not by the doctrine of the ministers, apprehend and apply Christ unto her conscience and comfort.

VER. 4.—BUT A LITTLE,] Or, *a very little*: meaning either time, or distance of place. PASSED FROM THEM,] So she stayed not with them because her beloved was not among them: but continued seeking elsewhere. For neither the society of brethren, or church, or ministers, can comfort the afflicted conscience, unless Christ himself be apprehended by faith. BUT I FOUND,] Or, *until I found*: here, after much seeking, without fainting or discouragement, when means fail, she findeth Christ to the comfort of her conscience. Thus the promise is fulfilled, 'Seek and ye shall find,' Mat. vii. 7. NOT LET HIM GO,] Or, *not leave him*; showing herein Jacob's faith when he wrestled with the angel, Gen. xxxii. 26. 'I will not let thee go, except thou bless me.' This is

held him, and would not let him go, until I had brought him into my mother's house, and into the chamber of her that conceived me. <sup>5</sup> I adjure you, O daughters of Jerusalem, by the roes, or by the hinds of the field: if ye stir, and if ye stir up my love, until he please.

<sup>6</sup> Who is this that cometh up out of the wilderness like pillars

done, when the doctrines and promises of the gospel are by faith retained; as it is said, 'Take fast hold of instruction, let her not go,' Prov. iv. 13. MY MOTHER'S HOUSE,] Hereby, any chief city, polity, or solemn place of assembly is signified, 2 Sam. xx. 19; Is. i. 1; Jer. l. 12; Ezek. xix. 10. The *mother* is *Jerusalem* which is above, *the mother of us all*; which is figured by *Sarah* the free-woman, and signifieth the New Testament or covenant of grace, Gal. iv. 24—26. The house and chamber wherein she conceiveth us by the preaching of the gospel, is outwardly the church, 1 Tim. iii. 5; inwardly, the heart and conscience, where faith dwelleth, Rom. x. 10; Gal. iv. 19. Thus by the Spirit, she getteth unto herself more constant assurance of her election and salvation by Christ, and by his presence through his word and ordinances, her state and church polity is set up and established. So after in chap. viii. 2.

VER. 5.—I ADJURE YOU, &c.] She having obtained Christ again, with constant purpose of heart to retain him, reneweth her contestation and charge of sanctification of life, such as becometh the gospel; and of patient suffering adversity for his name: that Christ be not provoked by sin to leave his people. For, as Moses said unto Israel, 'If ye turn away from after him, he will yet again leave them in the wilderness, and ye shall destroy all this people,' Num. xxxii. 15. See the Annot. on chap. ii. 7, where this charge was first given in these same words.

VER. 6.—WHO IS THIS,] *This* woman, speaking of the church, by the example of Israel, who went up from the wilderness to Canaan the promised inheritance, Num. x. 33, &c. This seemeth to imply a new company or state of a church rising up in the world: or it is the speech of strangers, admiring the glory of the spouse of Christ, who was seen before of Christ by her *faith*, and is now beholden of others by her *order*, (the two things most respected in the church of God, Col. ii. 5:) in which she marcheth through the wilderness of this world, towards her heavenly rest. So when Christ came riding into 'Jerusalem, all the city was moved, saying, Who is this?' Mat. xxi. 10. COMETH UP,] Or, *ascendeth*, as the going into Egypt, is called a descending, or going down, Gen. xlii. 2; xlii. 3, 4; so the going out from

thence, is called ascending, or going up, Ex. xiii. 18; xxxiii. 3; Deut. ix. 23. 'The way of life is above to the wise, that he may depart from hell beneath,' Prov. xv. 24. FROM THE WILDERNESS,] The wilderness of the land of Egypt was a figure of the world: as the prophet teacheth us when he mentioneth 'the wilderness of people,' Ezek. xx. 35, 36. So Christians are 'not of the world,' but he hath chosen them 'out of the world,' John xv. 19. PILLARS OF SMOKE,] Or, *vapours of smoke*, as the Holy Spirit translateth it in Gr., Acts ii. 19, from Joel ii. 30. In Heb. it hath the name of palm-trees, (such as the stature of the church is likened unto in chap. vii. 7,) which are upright and tall like pillars; and smoky vapours mounting upright, are so called by similitude. The spouse of Christ is here likened to 'pillars of smoke,' because her journey tendeth right upward to heaven, moved by the fire of God's Spirit. And whereas in Joel ii. 30, and Acts ii. 19, blood, and fire, and pillars of smoke, are signs of God's wrath against the contemners of his word and church, (and *smoke* in the scriptures is usually a sign of anger,) here also the like may be implied. Again, as smoke is dark and hindereth from seeing, and the cloudy pillar was dark to the Egyptians, Ex. xiv. 20, so is the church and glory thereof, obscure unto the world, by reason of her afflictions in this life, which were resembled unto Abraham by a 'smoking oven,' Gen. xv. 17. But chiefly this seemeth to denote the sanctification of the church, who as a spiritual sacrifice, ascendeth up to God, on the altar Christ, by the fire of the Spirit, resolving the earthly matter to ashes remaining beneath, and the other unto smoke mounting up unto God. PERFUMED,] Or, *becensed with myrrh*; the church is perfumed and made of sweet odour by Christ (the bag of myrrh that lodgeth between her breasts, chap. i. 13), whose death was like myrrh, bitter in taste, but of sweet smell: with this she was perfumed by knowing 'him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death,' Phil. iii. 10. And with the odour of this incense she is comforted; according to the proverb, 'Ointment and perfume rejoice the heart,' Prov. xxvii. 9. AND FRANKINCENSE,] Myrrh was used



of smoke, perfumed *with* myrrh, and frankincense, with all powder of the merchant?

<sup>7</sup> Behold, his bed which is Solomon's; threescore mighty ones are about it, of the mighty ones of Israel. <sup>8</sup> They all hold the sword; *being* expert in war, *every* man *hath* his sword upon his thigh, because of fear in the night.

in the holy anointing oil, and frankincense in the sweet perfume, Ex. xxx.; which perfume figured the mediation of Christ, the angel which offereth much incense with the prayers of all saints, Rev. viii. 3. So through his death and intercession, the church hath her sweet smell, and all her garments are myrrh, aloes, and cassia, Ps. xlv. WITH ALL POWDER,] Or, *above all powder* (that is, powders or spices) *of the merchant*. That is, with all other graces that Christ hath bestowed upon her by the preaching of his gospel. Or, those forenamed myrrh and frankincense which she hath from Christ, are above all other graces and gifts which can be attained to in this world. OF THE MERCHANT,] Or, *of the spice merchant*, as the word is Englished in 1 Kings x. 15. But the Gr. interpreteth it "apothecary," or "ointment-maker." Such were of the priests under the law, which 'made the ointment of the spices,' 1 Chron. ix. 30; and such now are the ministers of the gospel, uttering the word and graces of the Spirit.

VER. 7.—BEHOLD HIS BED, WHICH IS SOLOMON'S,] An Heb. manner of speech, explained thus in Gr., "Behold the bed of Solomon." Some understand here, *his bed* like that *which was Solomon's*: others, above (or better than) that *which was Solomon's*. The Spirit here calleth us to behold the guard which was about Solomon's bed, for his safety and security from fear. Solomon in his name, kingly office, wisdom, and royalty, was a figure of Christ, (who is greater than Solomon, Mat. xii. 42); and his bed is above Solomon's. Christ's bed here seemeth to mean the hearts of the elect, (as in chap. i. 13, the spouse said, he should lodge betwixt her breasts,) in whose hearts Christ dwelleth 'by faith,' Eph. iii. 17, and there taketh his repose and rest. And this habitation or lodging was figured by the tabernacle and temple of Solomon, 1 Cor. vi. 19. Therefore the Chald. paraphrast (who saw not Christ but in shadows) apply this bed to the temple which Solomon built. SIXTY MIGHTY ONES,] Or, *sixty valiants, strong men*. Solomon's bed was guarded with sixty of the valiants, or mighty men of Israel, that he might be safe from peril, figuring the safe guarding and keeping of the hearts and minds of God's elect, both by their own diligent

watch over their hearts and ways; (as it is written, 'Above all observation keep thy heart: for out of it are the issues of life,' Prov. iv. 23; wherein while they keep sound wisdom and discretion, when they lie down they shall not be afraid; yea, they lie down, and their sleep is sweet, Prov. iii. 21, 24;) as also by the safe keeping and protection of God, by whose power the saints are guarded (or kept) through faith unto salvation, 1 Pet. i. 5; so that they are not afraid for 'the terror of the night, or for the arrow that flieth by day,' Ps. xci. 1, 5; and the peace of God, which passeth all understanding, doth keep (or guard) their hearts and minds through Christ Jesus, Phil. iv. 7. And in special, this is done by the ministers of Christ, that watch and wake for the souls of his people, Heb. xiii. 17; Acts xx. 28—31; as his servants of old did 'stand in the house of the Lord in the nights,' Ps. cxxxiv. 1. MIGHTY ONES OF ISRAEL,] What mighty valiants were in Israel, appeareth by David's worthies, which helped him in his wars, and are mentioned in 1 Chron. xi. 10—47; xii. 1—38. They figured such strong men as have the word of God abiding in them, and do overcome the wicked one, 1 John ii. 14.

VER. 8.—HOLD THE SWORD,] Or, *holden* (*apprehended*) *of the sword*, that is, girded therewith. 'The word of God is the sword of the Spirit,' Eph. vi. 17; which men do then hold when they hold forth 'the word of life,' Phil. ii. 16; and therewith resist Satan and all enemies, and by faith do overcome, 1 John ii. 14; v. 4. EXPERT,] Or, *learned, taught*, (as the Gr. translateth it,) being taught of God, who teacheth the hands of his people to war, 2 Sam. xxii. 35; so that they fight the good fight of faith, 1 Tim. vi. 12; and by long custom are inured and skilful in the Lord's battles, and 'have their senses exercised to discern good and evil,' Heb. v. 14. Such in figure were the sons of Reuben, Gad, and Manasses, 1 Chron. v. 18. HIS SWORD ON HIS THIGH,] By his side prepared, and ready to fight, as Ex. xxxii. 27. So unto Christ it is said, 'Gird thy sword upon thy thigh, O mighty One,' Ps. xlv. 4. FEAR IN THE NIGHT,] Or, *dread* (*terror*) *in the night*, the dreadful evils that are secret and unseen, and every night do endanger. For thefts, murders, treasons, and other mischiefs,

<sup>9</sup> King Solomon made himself a chariot of the wood of Lebanon. <sup>10</sup> He made the pillars thereof of silver; the bottom thereof of gold; the covering thereof of purple: the midst thereof being

are often done in the night; as experience and the scriptures testify, Job xxiv. 14; Jer. vi. 5; Neh. vi. 10; Dan. v. 30; 1 Cor. xi. 23; Mat. xiii. 25; Prov. vii. 9, 22; and then it is needful to watch, and stand ready armed, Neh. iv. 22; Mat. xxiv. 43; xxvi. 31, 41. So Christians which are to wrestle against manifold temptations, and 'against the rulers of the darkness of this world, against spiritual wickedness in high places;' are willed to take unto them 'the whole armour of God:' and to stand, having their 'loins girded,' &c., Eph. vi. 12—14.

VER. 9.—A CHARIOT,] The Heb. *apirjon* is not found but in this one place, translated in the Gr. *phoreion*, which is a thing to carry upon, as a chariot, litter, or the like; but after the Heb. it hath the name of fairness or gloriousness, and of fruitfulness. Some take it to be a *throne*, some a *palace*, some a *bed*. Sol. Jarchi expounds it "a secret chamber for honour," to wit, such as is made for the bride and bridegroom. The Chald. expoundeth this of the temple which Solomon made of the wood of Lebanon, but that temple was a figure of Christ and of his church: to which we may better refer it. Of Christ, it may be meant, in respect of his human nature, which was all glorious, without spot of sin: which humanity he made and assumed to himself with all the glorious graces of the Spirit, for the salvation of his elect, the daughters of Jerusalem. Of the ministers of Christ, or the church (his mystical body) it may (as I think) rather here be spoken; which by the preaching, profession, and practice of the gospel, carrieth Christ as a chariot, holding forth the word of truth, and of salvation, in the midst whereof Christ sitteth, teaching, governing, and triumphing. So the former similitude of the *bed*, signifieth the more secret state of the church in times of danger; this of the *chariot* betokeneth the more open glory of the same by the publishing and practising of the gospel. WOOD,] Or, *trees of Lebanon*, that is, of cedar wood that grew on Lebanon, figuring the saints, likened to cedars in Lebanon, Ps. xcii. 12, 13; of which, as of the matter, Christ maketh his church, Rom. i. 7; 1 Cor. i. 2.

VER. 10.—THE PILLARS,] This, if it be referred to persons, meaneth the ministers, who by the doctrine of the gospel sustained the church; 'as James, Cephas, and John seemed to be pillars,' Gal. ii. 9. If unto other things, it may be understood of the

words of God, (likened unto fined silver in Ps. xii.) with whose oracles, as with pillars, the chariot of the church is sustained. So Prov. ix. Wisdom builded her house, and hewed out her 'seven pillars.' A pillar signifieth constancy and stability, Rev. iii. 12. THE BOTTOM,] Or, *the seat* on which Solomon sitteth, resteth, or lieth in his chariot: so the Gr. translateth it *anaciton*, that which one sitteth or lieth down upon. This bottom or seat of gold seemeth to have reference to the golden mercy-seat over the ark in the temple, on which God is said to 'sit,' Ps. lxxx. 3. And it signifieth the covenant of grace, apprehended by faith, (which is much more precious than gold that perisheth, 1 Pet. i. 7;) and the doctrines of the law by faith, which are better than thousands of gold and silver, Ps. cxix. 72. THE COVERING,] The top and hangings, which have the name here of riding, because it seemed as it were to ride upon the chariot: so the Gr. calleth it *epibasis*, of ascending. It seemeth to signify the outward conversation and clothing of the church, which being purple, is not only a princely colour, denoting heavenly life, but hath special reference to the blood and death of Christ, whereof the church is made partaker, both for justification and sanctification, Rev. i. 5, 6; vii. 14; Rom. vi. 3, 4. And so the hope of heavenly glory is here also applied, and protection from Christ, till we come unto his glory. THE MIDST,] Or, *the inmost thereof, being paved with love*: or he made a *pavement of love*. This, in respect of Christ, signifieth his inmost and fervent love towards us, even giving his life for us, and having us as it were written in his heart: in respect of his people, it signifieth the sense and feeling of Christ's love towards them, as also their love unto Christ, and one to another. So the *seat*, the *covering*, and the *pavement*, are answerable to those three graces, *faith*, *hope*, and *love*, spoken of in 1 Cor. xiii. OF THE DAUGHTERS OF JERUSALEM,] These are the elect of God, the children of Jerusalem ('the mother of us all,' Gal. iv. 26), which being loved of Christ, are 'graven on the palms of his hands,' Is. xlix. 16; yea, carried upon his heart, as the high-priest bare 'the names of the children of Israel, in the breast-plate of judgment, upon his heart,' Ex. xxvii. 29. And so of his ministers, as it is said, 'Ye are our epistle written in our hearts,' 2 Cor. iii. 2; and 'you are in our hearts, to die

paved *with* love, of the daughters of Jerusalem. "Go forth, O ye daughters of Zion, and see King Solomon with the crown wherewith his mother crowned him in the day of his espousals, and in the day of the gladness of his heart.

and live with you,' 2 Cor. vii. 3. Such, therefore, as the love of Christ, are the pavement of his coach.

VER. 11.—DAUGHTERS OF ZION,] Zion was a mount in Jerusalem, and as that was called 'the holy city,' Is. lii. 1, so Zion is called the Lord's 'holy mountain,' Joel iii. 17, because of his temple there. The daughters of Zion were the women dwelling therein, or belonging thereto, Is. iii. 16, 17; iv. 4. But under the name *daughters*, all the inhabitants, men and women, are comprised; and all towns and cities of Israel which were daughters (in scripture phrase) to the mother Zion; and so the Chald. here expoundeth it, "Inhabitants of the provinces of the land of Israel." This mount Zion figured the Christian church, Heb. xii. 22; the daughters figured Christians, either persons or churches, Is. xlix. 14, 22, which are therefore said to be virgins, and to follow the Lamb Christ, who standeth upon 'mount Zion,' Rev. xiv. 1, 4. These are called forth by the preaching of the gospel, to behold Christ (the true Solomon) with his crown. So in Ps. cxlix. 2, 'Let the sons of Zion be glad in their King;' and in Mat. xxi. 5, 'Tell ye the daughter of Zion, behold thy King cometh,' &c. SEE KING SOLOMON,] The faithful are called out of their former state, to a further degree of knowledge, to see Christ (whom Solomon figured in his kingdom) crowned with glory and honour in his church. So unto John it was said, 'Come and see,' Rev. vi. 1, 3, 5, 7. HIS MOTHER CROWNED HIM,] By the *mother*, seemeth to be meant the con-

gregation of the faithful, (as also the Chald. here expoundeth it, "the people of the house of Israel,") called 'his mother,' because by the doctrine of faith, they spiritually do conceive and bring forth Christ, Gal. iv. 19; and doing the will of his Father they are esteemed and loved of him, as his 'sister and mother,' Mat. xii. 50. The *crown* is a sign of kingdom, dominion, and victory, Ps. xxi.; and Christ warring against his enemies, and overcoming, hath 'on his head many crowns (or diadems),' Rev. xix. 11, 12, &c.; vi. 2. And the kingdoms of this world, after the tyranny of antichrist, do become the kingdoms 'of our Lord, and of his Christ,' Rev. xi. 15. When Christ therefore ruleth in his church by the sceptre of his word, and his people submit unto his law and government, then set they the crown upon his head, acknowledging his sovereignty. DAY OF HIS ESPOUSALS,] When he was espoused unto his bride the church; this is the day of the covenant made between Christ and his people, Ezek. xvi. 8, &c.; as he saith to Jerusalem, 'I remember thee, the kindness of thy youth, the love of thine espousals, when thou wentest after me in the wilderness,' &c. Jer. ii. 2. For when a people are by the gospel won unto the faith, and settled in the order of Christ, they are 'espoused' unto him as to a 'husband,' 2 Cor. xi. 2. And this is after called 'the day of the gladness of his heart,' because 'as the bridegroom rejoiceth over the bride,' so God rejoiceth over his people, Is. lxii. 5.

## CHAPTER IV.

<sup>1</sup> BEHOLD, thou *art* fair, my love, behold thou *art* fair: thine eyes (*are as*) doves within thy locks; thy hair *is* as a flock of

VER. 1.—THOU ART FAIR,] As the church before set forth the glory of Christ, by the similitudes of the guard about Solomon's bed, his chariot and his crown: so here Christ setteth forth the graces of his church, not by her ornaments only (as before in chap. i. 10.) but by the parts and features of her body. And first he commendeth in general her spiritual beauty (which she had from him, Ezek. x. 14.) through her perfect constitution, faith, and holiness; see the Notes on chap. i. 15.

EYES,] He mentioneth seven particulars, the *eyes, hair, teeth, lips, temples, neck and breasts*: that as seven is often the number of perfection, (Christ himself being likened to 'a Lamb with seven horns, and seven eyes, which are the seven spirits of God,' Rev. v. 6.) so by these, the manifold graces bestowed on the church, might be signified; 'that in every thing she is enriched by him, and cometh behind in no gift:' as 1 Cor. i. 5, 7. AS DOVES,] The word *as*, is after supplied,



goats; that appear, from mount Gilead. <sup>2</sup> Thy teeth, *are* like a flock (of sheep) even (shorn) which come up from the washing: which all of them bear twins, and none among them is bereaved of the young. <sup>3</sup> Thy lips, *are* like a thread of scarlet, and thy speech

in chap. v. 12. and it meaneth, *as doves' eyes*, that is, fair, full, clear, chaste; to see by faith 'him who is invisible,' Heb. xi. 27. and having 'the eyes of her understanding enlightened, to know what is the hope of his calling,' Eph. i. 18. so that 'she lifteth not up her eyes unto idols,' Ezek. xviii. 6. but to 'the Holy One of Israel,' Isa. xvii. 7. and 'her eyes observe his ways,' Prov. xxiii. 26. See the Notes on chap. i. 15; vii. 4. where her eyes are like *poles*. WITHIN THY LOCKS,] Or, *from within* (or through) *thy locks*; which are named in the original of *binding* or *restraining*; because a woman's locks are modestly and seemly tied up and covered: so that it was a sign of sorrow, misery, and captivity, to have such locks uncovered, Isa. xlvii. 2. But the spouse of Christ, freed by him from Satan's bondage, is decently dressed and covered, in sign of her subjection (as 1 Cor. xi.) and of her chaste affection to him. So after in ver. 3. chap. vi. 7. HAIR,] This is the ornament and covering of the head, proceeding from moisture and strength of nature: likened here to the hair of a flock of goats, fed in pasture, as on mount *Gilead*; whose hair is long, rank, and smooth: figuring the thoughts, purposes, devices, &c. which are ordered and composed aright, according unto God (as thoughts on the bed, and visions of the head are mentioned in Dan. iv. 5; vii. 15; Job iv. 13.) or if we apply this unto persons, by hair may be meant the multitude of believers, (as by the hair, the people of Israel was signified, Ezek. v. 1, 2, 12,) and by the *eyes*, the guides of the church, as in Num. x. 31. 'Thou mayest be to us instead of eyes.' And thus the Chald. paraphraseth here, by the *eyes*, understandeth the princes and wise men of Israel; and by the *hair*, the other people of the land. Other Hebs. expound the eyes to mean the prophets, called seers, (1 Sam. ix. 9.) and the *hair* the Nazarites, which were to let their hair grow, Num. vi. 5. THAT APPEAR,] Or, 'that appear smooth,' that 'glisten;' as the hair of fat cattle is smooth and shining. The Heb. word *Galash* is not used but in this place, and again (in like sense) in chap. vi. 4. The Gr. here translateth it, "are revealed" or "appear," but there, *do come-up*. GILEAD,] A mountain which bare good pasture for cattle, as appeareth by Num. xxxii. 1; Jer. xxii. 6; 1. 19.

VER. 2.—OF (SHEEP) EVEN SHORN,] Or, of sheep) *made even*, or *equal*, of the same

size. The word *sheep* (or *ewes*) is after expressed in chap. vi. 6, and is to be understood here. This is the first praise of the teeth of the church, that they are cut of equal height; not one longer than another, which would both be unseemly, and an hinderance to the well eating and chewing of her spiritual food. FROM THE WASHING,] The second praise of her teeth, that they are white and clean, as washed sheep: which seemeth to respect (besides comeliness) the purity of the spiritual meat wherewith she is fed; as it is a part of Judah's blessing, that 'his teeth should be white with milk,' Gen. xlix. 12. BEAR TWINS,] As fruitful ewes bring forth twins of equal bigness, so the teeth are set in double ranks, one answerable to another: which is the third property for which they are praised. BEREAVED OF THE YOUNG,] Or, *robbed of the young*, by miscarrying, or any other accident. *Barren* is that which beareth not, Isa. liv. 1, but the word here used, signifieth either miscarrying in the birth, or loss of that which is brought forth, by robbery, death, or the like: so this denoteth the stedfastness of every tooth in his place, after it is brought forth, against the inconveniences fore-mentioned. These *teeth* of the church, which chiefly serve to eat with, may here mean her courage and strength against her enemies, as is prophesied of 'Israel he shall eat up the nations his enemies,' Num. xxiv. 8, or rather, her judging, discerning, esteeming, and applying of the word of God and seals of his covenant, the comfort and nourishing of her soul; so chewing the cud, and feeding by faith upon the promises of God; which are often made under the similitude of eating and drinking; as in Ps. xxii. 26; Prov. ix. 5; Isa. lxxv. 13; John vi. 41, 50, 51. Some referring this to persons, understand by the *teeth* the ministers of the word, that break, and as it were, chew the bread of life unto and for the people. So the Chald. expoundeth these teeth, to be the priests and levites, that did offer and eat the sacrifices in Israel.

VER. 3.—A THREAD,] Or, *a lace, a line, (a ribband) of scarlet*: that is, thin in substance, red of colour, as scarlet double-dyed: which two things are the grace of the lips. Here by the lips of the church are commended, her doctrines, reproofs, prayers, praises, &c. For the lips are the instruments wherewith words are uttered, whether in prayer, as Zeph. iii. 9; Ps. xxi. 2, or praise and



is comely : thy temples *are* like a piece of a pomegranate, within thy locks. <sup>4</sup> Thy neck, is like the tower of David, builded for an armoury : a thousand bucklers hang thereon ; all, shields of mighty men. <sup>5</sup> Thy two breasts, *are* like two fawns, twins of the roe ;

thanks, as Ps. lxxvi. 3 ; Heb. xiii. 15, or vows, as Ps. lxxvi. 13, 14, or doctrine, Mal. ii. 6, 7 ; Ps. cxix. 13, or pleading, as Job xiii. 6, or comfort, as Job xvi. 5, or any other speech. All these she uttereth not with swelling words of vanity, or taught by human wisdom but by the Spirit of God, (who hath poured grace into her lips) and by faith in the blood of Christ, wherein her doctrines, prayers, comforts are all dyed and coloured, 1 Cor. ii. 4, 12, 13 ; i. 17, 18. Or these things applied to persons, signify the ministers of the word and prayer : as the Chald. paraphrast applieth it to the high priest in Israel, and his prayers for the reconciliation of the church on atonement-day, Lev. xvi. Other of the Jews expound it of the singers in Israel. COMELY,] *Gracious*, and to be desired : see the Notes on chap. i. 5. So our praises of God are said to be pleasant, and comely ; Ps. cxlvii. 1, and we are commanded that our 'speech be always with grace,' Col. iv. 6. THY TEMPLES,] Heb. *thy temple*, that is, each of the temples of thine head : here by the cheeks also may be meant (as the Gr. version here hath it) which are adjoined to the temples, whose red colour (like a piece of pomegranate when it is cut) are a part of the beauty of the face, and a sign of modesty and shamefacedness. So here in the church it betokeneth her reverend and modest countenance ; as fearing and taking heed lest she should speak or do amiss ; or blushing if she had failed. Some do explain this to signify the governors of the church, and the similitude of the pomegranate to denote the fruit and benefit that cometh by such. The Chald. also expoundeth it of the "king in Israel, and the locks" (after mentioned) of the governors under him.

VER. 4.—LIKE THE TOWER OF DAVID,] Whereof mention is made in Neh. iii. 19, 25, or the fort of Zion, which David took, and builded, 2 Sam. v. 7, 9. Hereby is meant that her neck was upright, high and strong : for the neck is named in Heb. *Tsavvaar*, of firmness and strength ; a *tower* (*migdal*) is a building great and high, Isa. ii. 15. This signifieth the magnanimity, and courage, the sure hope, the bold and comfortable carriage of the church, while she being by faith united unto Christ her head, doth no longer bow down her neck to bear the yoke of her enemies, to serve Satan and sin any more, or to be a servant unto men, Rom. vi. 17, 18 ; 1 Cor. vii. 23, but by 'the weapons of

her warfare, which are not carnal but mighty for God,' 2 Cor. x. 4, she standeth, and withstandeth in the evil day, taking 'the shield of faith, the sword of the Spirit, which is the word of God,' and other like armour, wherewith she defendeth herself, and discomfitteth all her enemies, Eph. vi. 11, 17, so that her neck is like the horse's clothed with thunder (and terror) Job xxxix. 19. The contrary state of the church was figured by the captivity of Babylon, when her neck was under persecution, and her transgressions (as a yoke) were wreathed, and come up upon her neck, Lam. v. 5 ; i. 14. See after, in chap. vii. 4. The Hebs. in their Chald. paraphrase, expound this neck to mean the chief of the session (or great council) in Israel. FOR AN ARMOURY,] To hang swords on, and other like weapons of war. The Heb. word *talpijoth* (used only in this place) is by the Gr. left uninterpreted *thalpioth* : and seemeth to be derived of *thalah* to hang, and *pijoth* two-edged swords ; meaning all instruments to offend or wound the enemy : as the bucklers and shields after mentioned, were to defend herself. BUCKLERS HANG,] Or, are *hanged* : a buckler hath the name in the original of protection or defence : the word following, *shields* (which seemeth to be borrowed from the Heb. *shiltei*) hath the signification of power or dominion, as being used of great and mighty men. Such bucklers and shields of David, were sometimes kept in the house of God, 2 Chron. xxiii. 9, and as the taking away of shields from the enemy was a sign of victory, 2 Sam. viii. 7, so the hanging of them up on walls was a sign of glory, Ez. xxvii. 11. OF MIGHTY MEN,] This hath reference to David's worthies or mighty men, 'who held strongly with him in his kingdom, and with all Israel, to make him king,' whose names and heroic deeds are recorded in 1 Chron. xi. 10, 47. Their shields hanged up in David's tower for monuments are here taken for figures and examples of all the mighty men of God, which by the shield of faith (in God and Christ the shield of his people) have done many great and mighty works ; as the apostle bringeth a cloud of witnesses, in Heb. xi. with all which the spouse of Christ is adorned, whiles with courage and comfort she followeth the footsteps of their faith and works ; and abideth constant, sustained by the promises of God.

VER. 5.—THY TWO BREASTS,] These are both for ornament and for use, as experience

which feed among the lilies. <sup>6</sup> Until the day dawn, and the shadows flee away; I will get me to the mountain of myrrh, and to the hill of frankincense. <sup>7</sup> Thou *art* all fair, my love; and *there* is no blemish in thee. <sup>8</sup> Come with me from Lebanon, my spouse, with me from Lebanon: look from the top of Amanah, from the

in nature, and the scriptures show: for God saith to his church, 'thou art come to excellent ornament; thy breasts are fashioned, &c.' Ezek. xvi. 7, and sheweth the use of them, that her children and lovers 'may suck and be satisfied with the breasts of her consolations,' &c. Isa. lxvi. 11. So here the *breasts* of Christ's spouse, are likened to *roes* for pleasantness, to *fawns*, or young roes, for smallness, to *twins* for equalizing; and to roes feeding among lilies, as in fat and sweet pasture. Hereby is signified how the church is fruitful in good works, and comfortable words, and communicat[i]on of all God's blessings: so that by her loving affection, wholesome doctrines, sweet consolations, and gracious beneficence; her children are delighted; and sucking 'the sincere milk of the word do grow thereby,' Isa. lxvi. 11; 1 Pet. ii. 2. FEED AMONG THE LILIES,] In fat, sweet, and wholesome pasture. Hereby is signified, that the breasts of the church, (that is, her doctrines, exhortations, and consolations wherewith she nourisheth her children,) are fed and filled not with human traditions, but with the doctrine of Christ; whose *lips* are likened unto 'lilies, dropping sweet-smelling myrrh,' chap. v. 13. So when the soul of the priests is satiate with fatness; the Lord's people are satisfied with goodness; as he promised, Jer. xxxi. 14.

VER. 6.—UNTIL THE DAY DAWN,] Or *blow*: see before on chap. ii. 17. SHADOWS,] That is, darkness; meaning ignorance, infirmities, troubles, miseries, &c. as chap. ii. 17. I WILL GET ME,] Or, *I will go for myself*. It is not evident, whether these be the words of Christ, withdrawing himself for a time, or of his spouse, betaking herself to the mountain. Comparing this place with the former, chap. ii. 17. I understand it of the latter: that as the spouse there requested speedy help of Christ in the time of her sorrow; so here, in like temptation, she fleeth for refuge to the mount of myrrh, and hill of frankincense, where she hopeth for comfort. The speech hath reference to mount Moriah, whereon the temple was builded, 2 Chron. iii. 1, in which temple was the holy anointing oil made of pure myrrh and other chief spices; as also the incense made of pure frankincense and other sweet spices; which were to anoint and sanctify the holy things and persons; and to burn upon the golden altar daily; Exod.

xxx. 23, 34; 1 Chron. ix. 29, 30. On which mount, Abraham long before, did offer his son Isaac for a sacrifice; and upon experience of God's grace and providence, this proverb was used, 'in the mountain of Jehovah, it shall be seen;' Gen. xxii. 2—14. To the kingdom of Christ, figured by this mountain, people should flow; for God's law and word was to proceed from it, Mic. iv. 1, 2. The church therefore in the darkness of her temptations, fleeth to the Lord's mountain by faith in Christ, meditation in his promises, consolation by his graces, prayer, reading of the scriptures, and other like spiritual exercises, confirming by faith and hope, and waiting with patience, till the day should dawn, and the day-star arise in her heart, as the apostle speaketh, 2 Pet. i. 19. So Christ himself, in the days of his flesh, used to go up into mountains to pray, and spent the whole night in prayer to God, Luke vi. 12; ix. 28, and preached the gospel in such places, Mat. v. 1, 2. &c.

VER. 7.—ALL FAIR,] The spouse was called *fair* before in ver. 1, and chap. i. 15; now Christ saith, she is *all fair*, whereby he comforteth her against her fears and infirmities, that in him she hath perfect beauty; for he loved her, and gave himself for her, that he might sanctify and cleanse her, 'with the washing of water by the word; that he might present her to himself 'glorious, a church not having spot or wrinkle, or any such thing,' but that she should be 'holy and without blemish,' Eph. v. 25—27. NO BLEMISH,] Or, *no spot, no fault, no blameworthy thing*; called in Heb. *mum*, and thereof in Gr. *momos*, which meaneth first any blemish in the body, as blind, lame, or deformed in any limb or part, Lev. xxi. 18—21; Deut. xv. 21; xvii. 1; so is applied to blemishes in the soul, that is, to sins and vices, from which Christ purgeth his people, that being reconciled unto God, 'in the body of his flesh, through death,' he might present them 'holy, and without blemish, and unrep[re]hensible in his sight,' Col. i. 21, 22. Thus the hundred and forty-four thousand that stand with the Lamb on mount Zion, &c., are said to be 'without blemish before the throne of God,' Rev. xiv. 1—5.

VER. 8.—COME WITH ME,] Or, *Thou shalt come with me*. Here Christ (having cleansed his spouse by his death) calleth her

top of Shenir and Hermon; from the dens of the lions, from the mountains of the leopards. <sup>9</sup> Thou hast ravished my heart, my sister, *my* spouse: thou hast ravished my heart with one of thine eyes, with one chain of thy neck. <sup>10</sup> How fair are thy loves, my

to follow him, from the mountains of wild beasts, from the false churches and societies of wicked people; that forsaking all corruption in herself and others, she may walk with him in newness and holiness of life, beholding and acknowledging God's mercy in her deliverance, Rom. vi. 6, 13, 22; 1 Pet. ii. 21—24; iv. 1—3; 2 Pet. i. 3, 4. **LEBANON.**] In Gr. *Libanus*, a mountain in the north part of the land of Canaan, possessed of old by the Hivites, Judg. iii. 3; afterward by the Israelites: on it grew many cedar trees, chap. iii. 9; but in comparison with other places it was a forest or wilderness, Is. xxix. 17; and so the haunt of wild beasts, 2 Kings xiv. 9; which is respected here, as the end of the verse manifesteth. Sometimes in respect of the largeness of the mount, and goodly trees thereon, it is used to signify glorious things, as in chap. v. 15; iii. 9; Deut. iii. 25. **MY SPOUSE,**] Or, *my bride*; named in Heb. *callah*, (of the perfection of her attire, ornaments, and beauty, Jer. ii. 32,) in Gr. *nymphæe*, which name the Holy Spirit giveth to the church, calling her 'the nymph, (or bride,) the Lamb's wife;' who is 'prepared as a bride adorned for her husband,' Rev. xxi. 9, 2. Christ before had called her his 'love' or 'friend;' now when she is 'all fair,' and without blemish, he calleth her 'spouse;' and in ver. 9, both 'sister' and 'spouse.' **LOOK,**] Or, *thou shalt look, shalt see*, mark and observe. **TOP OF AMANAH,**] Or, *head of Amanah*, which was a mountain in Syria, the valley and river in it was also called Amanah and Abanah, in 2 Kings v. 12; and so the Chald. here expoundeth it, "the heads," that is, "the princes of the people that dwell by the river of Amanah, shall offer a gift unto thee." Human writers testify that Amanah was "a mountain forcibly possessed by many tyrants," &c., Strabo, l. 14. So the Holy Spirit here calleth these places 'dens of lions,' and 'mountains of leopards.' **SHENIR AND HERMON,**] This Hermon was a goodly mountain possessed of old by Og king of Bashan, taken from him by the Israelites: and the Amorites called it *Shenir*, the Sidonians *Shirion*, as Moses telleth in Deut. iii. 9. **DENS OF LIONS,**] This openeth the former, and sheweth the danger wherein Christ's spouse was, dwelling as among lions and leopards, that is, among savage, beastly, and idolatrous people, (as David complaineth, 'my soul is

among lions,' Ps. lvii. 4,) from which estate Christ calleth and delivereth his chosen: who being delivered do see and observe the perils wherein they were, and safe estate whereinto the Lord had brought them. So the apostle writing to the converted Gentiles saith, 'Such were some of you; but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God,' 1 Cor. vi. 9—11.

**VER. 9.—HAST RAVISHED MINE HEART,**] Or, *hast taken away, or hast pierced (hast wounded) my heart*: the original is but one word, and used only in this place twice; and meaneth the ravishing or drawing of the heart with love and delight. The Chald. expoundeth it, "Thy love is fixed in the table of mine heart." Christ speaketh here to his spouse, as a man overcome with love: as it is said, 'With the joy of the bridegroom over the bride, thy God will rejoice over thee,' Is. lxii. 5. **MY SISTER,**] So he calleth her out of his love, in respect of her adoption and regeneration (being born of God) and of her sanctifications; as it is written, 'Both he that sanctifieth, and they that are sanctified, are all of one; for which cause he is not ashamed to call them brethren,' Heb. ii. 11. And, 'whosoever shall do the will of my Father which is in heaven: the same is my brother, and sister, and mother,' Mat. xii. 50. **ONE OF THINE EYES,**] Or, *one look from thine eyes*; which eyes were in ver. 1, likened to doves, simple, chaste, pure: and mean here her faith, and the fruits thereof, as prayer, &c., wherewith Christ is greatly affected and delighted. **CHAIN OF THY NECK,**] Heb. *of thy necks*; that is, which hangeth on both sides of thy neck. The eye is a natural part of the body; the chain is an adjoint and ornament of the body, figuring God's laws and ordinances, Prov. x. 9, as also the graces of his Spirit in his people. See the Notes on chap. i. 10.

**VER. 10.—HOW FAIR,**] Or, *how beautiful*: and consequently, *how gracious, how lovely and delightful are thy loves!* By loves are meant not only the affections, but the actions also and fruits of love, which the church manifesteth towards Christ, by her 'work of faith, and labour of love, and patience of hope;' and by keeping 'his commandments,' 1 Thess. i. 3; 1 John v. 3; and these are fair and goodly in the eyes of Christ, causing him to covet her 'beauty,' Ps.



sister, *my spouse!* how *much* better are thy loves than wine, and the savour of thine ointments than all spices. <sup>11</sup> Thy lips drop the honey-comb, O spouse: honey and milk *are* under thy tongue; and the savour of thy garments *is* as the savour of Lebanon. <sup>12</sup> A garden locked, my sister, *my spouse:* a spring locked, a fountain

xlv. 11, 12. HOW MUCH BETTER,] Or, *how good are thy loves, better than wine:* the meaning of this speech is opened in chap. i. 2; there the church preferreth Christ's love above wine; here, he doth the like of her loves towards him, signifying how pleasant and acceptable the fruit of his own graces are in his church; so that the Lord her God 'delighteth' in her, and 'rejoiceth' over her, Is. lxii. 4, 5. SAVOUR OF THINE OINTMENTS,] That is, of the graces of the Spirit wherewith thou art anointed: see the Annot. on chap. ii. 3, where the church extollet the savour of Christ's ointments, as here he doth hers. SPICES,] Sweet odours, or sweet-smelling spices: for of such the holy anointing oil was made, Ex. xxx. 23; and with such sometimes women were purified, Esth. ii. 12; and the dead embalmed, 2 Chron. xvi. 14; they were a present for a king, 2 Chron. ix. 1, 9.

VER. 11.—DROP THE HONEY-COMB,] That is, utter sweet words: hereby the doctrines and prayers of the church are commended as sweet and pleasant to the hearers, like honey to the taste. By this similitude the words of God are praised in Ps. cxix. 10, 163. As 'grace is poured' into the lips of Christ, Ps. xlv. 2, so by communication of his grace, the speech of his people is 'with grace,' Col. iv. 6. HONEY AND MILK UNDER THY TONGUE,] *Honey and milk*, both of them mean the sweet, easy, comfortable, and nourishing words of faith, love, holiness, &c.; 'the sincere milk of the word,' whereby the babes in Christ may grow, 1 Pet. ii. 2. And plenty of grace is promised in Emmanuel's days, under the similitude of 'abundance of milk,' so that every one should 'eat butter and honey,' Is. vii. 22. By *under the tongue*, seemeth to be meant the secret and inward parts, as the heart and mind, (as David exalted God under his tongue, Ps. lxxvi. 17;) to show her sincerity and difference hereby from the lewd woman, whose 'lips also drop the honey-comb, but her end is bitter as wormwood,' Prov. v. 3, 4. For some, 'by good words and fair speeches, deceive the hearts of the simple,' Rom. xvi. 18; the words of her mouth are 'smoother than butter, but war is in her heart,' Ps. lv. 21; and 'adders' poison is under their lips, Ps. cxl. 3. THE SAVOUR,] Or, *the smell, (the odour) of thy garments:* these are 'the beautiful garments of Zion,' Is. lxi. 1; the 'fine linen,

clean and bright, the righteousness of the saints,' Rev. xix. 8; who have 'put on the Lord Jesus Christ,' Rom. xiii. 14; Gal. iii. 27; and in their faith, doctrine, conversation, and administration, are holy, just, and righteous, and clothed with salvation, Ps. cxxxii. 9, 16; so that the savour, the fame and good report hereof, is sweet, like the smell of Lebanon, where pleasant and odorous trees, herbs and spices, grew in abundance. God 'maketh manifest the savour of his knowledge by them in every place;' for they are 'unto God a sweet savour in Christ,' 2 Cor. ii. 14, 15. Thus God promised unto Israel, that 'smell' should be 'as Lebanon,' through the dew of his grace, Hos. xiv. 5—7; as when he first received the blessing, the smell of his garments was such, that his father compared the smell of his son to 'the smell of a field' which the Lord had blessed, Gen. xxvii. 27.

VER. 12.—A GARDEN,] Understand from the verses before and after, *Thou art a garden;* which is (by signification) a place closed and fenced, and is sown and planted with herbs and trees for use and pleasure. So in Is. v., the church of Israel is likened to a fenced vineyard. LOCKED,] Or, *barred:* that is, close shut; as the Gr. translateth it *shut:* which is for safety and defence, that no evil should come thereon, no enemies should enter. For walls, doors, locks, bars, &c. are means to preserve, secure, and save; so in figure, when the walls of Jerusalem were repaired, they were fortified with 'doors, locks, and bars,' Neh. iii. 3, 13. But when such fences are wanting, or broken down, all things lie open to the spoil, Is. v. 5; Ps. lxxx. 12. Hereby is signified on God's part, the protection of his church, for he is unto 'Jerusalem a wall of fire round about,' Zech. ii. 5; and strengtheneth 'the bars of her gates,' Ps. cxlvii. 13; he keepeth his vineyard, and watereth it every moment, 'lest any hurt it,' he keepeth it 'night and day,' Is. xxvii. 3. Again, on the church's part it signifieth her care to keep herself and all her plants and fruits holy, chaste, and pure unto her beloved only; opening the gates, 'that the righteous nation which keepeth the truths may enter in,' Is. xxvi. 2; but keeping watch lest the enemies should invade, lest the unclean or any thing that defileth should enter thereinto, 2 Chron. xxiii. 19; Rev.



sealed. <sup>13</sup> Thy plants are an orchard of pomegranates; with fruit of precious things: cypress with spikenard. <sup>14</sup> Spikenard, and saffron, calamus and cinnamon; with all trees of frankincense: myrrh and aloes, with all the chief spices.

<sup>15</sup> Fountain of gardens, well of living waters: and streaming

xxi. 27. As, on the contrary, secure and careless people are said to dwell without walls, bars, or gates, Ezek. xxxviii. 11; Jer. xlix. 31. A SPRING,] To wit, a water-spring, in Heb. *gal*, so named of the rolling and waving of the waters that flow therefrom. This is to signify that the garden of Christ's church is watered with his graces, and so made fruitful and joyful, Ezek. xxxi. 4, 5; John vii. 38, 39; Is. xlv. 3, 4; as it is promised, the Lord 'will satisfy thy soul in droughts, and make fat thy bones, and thou shalt be like a watered garden, and like a spring of water, whose waters fail not,' Is. lviii. 11. LOCKED,] Or, *barred*, that is, kept close from enemies, that the waters of grace may be thine only. This signifieth (as before) God's special favour and protection for his church, and her care to keep herself and hers pure to the Lord. Wherefore Solomon to teach spiritual chastity, useth this parable, 'Drink water out of thine own cistern, and running waters out of thine own well. Let thy fountains be dispersed abroad, and rivers of waters in the streets. Let them be only thine own, and not strangers with thee. Let thy fountain be blessed, and rejoice with the wife of thy youth,' &c., Prov. v. 15—18. SEALED,] Hereby is figured the confirmation of grace to Christ's people, as *scaling* meaneth in Jer. xxxii. 20; John iii. 33; 2 Cor. i. 22; Eph. i. 13; and the reserving of this grace to them only, as that which is sealed is not communicated with others, nor known unto them, Is. xxix. 11; Dan. xiii. 4, 9; and so it is said, 'Bind up the testimony, seal the law, among my disciples,' Is. viii. 16.

VER. 13.—THY PLANTS,] Or, *thy shoots*: the Heb. and Gr. words have both of them the name of "sending forth," that is, of shooting or growing, and so of bringing forth leaves, flowers, and fruits. Hereby the members of the church are meant, planted and made fruitful by Christ: and here the garden of the church, is like the garden of Eden: out of which ground, the Lord God made to grow every thing pleasant to sight, and good for food, Gen. ii. 8, 9. And this is the second blessing of the church, that it is replenished with wholesome, sweet, and precious plants. AN ORCHARD,] Or, *a paradise*, so called of the Heb. *pardes*, and Gr. *paradoisos*: a place set with trees, as ap-

peareth by Eccl. ii. 5. and is therefore sometimes used for a park, or forest, Neh. ii. 8. POMEGRANATES,] Or, *Pomegranate-trees*, *granat-apples*, so named because they are full of granes or kernals; hereupon the Chald. paraphraseth, "The young men are filled with thy precepts," (or as Jarchi explaineth it, "full of good works") "like pomegranates." PRECIOUS THINGS,] Or, *dainties*, *pleasant things*: with store of these, the land of Joseph was blessed, Deut. xxxiii. 13—16. The Holy Spirit seemeth to have respect unto this name in Rev. xviii. 14. *fruits* (or *apples*, in Gr. *opora*) *that thysoul lusted after*. CYPRESS,] *Cypress* clusters, (for the word is of the plural number) or *camphire* fruits: see the Notes on chap. i. 14. SPIKENARD,] This is also in the form plural *spikenards*, or *nards*; which is framed of the Heb. name *nerd*, whence the Gr. *nardos*, and Latin *nardus* is also borrowed. And it is here used plurally (whereas in the next verse it is singular) either to imply all sorts of nard, (for there be divers kinds) or, the ears and leaves of nard, both which are in use for sweet smell. The herb which we call lavender, is named *pseudonard*, as being a base kind of nard, but nothing so sweet or precious as the true: see the Notes on chap. i. 12.

VER. 14.—SAFFRON,] In Heb. *carcom*: we call it saffron, of the Arabic *tsaphran* (or *zafran*) so named of the yellow colour: it is not mentioned in scripture, but in this one place. CALAMUS,] Or, *sweet cane*, or *sweet reed*: this with the *cinnamon* following, were used in the composition of the holy anointing oil, Ex. xxx. 23. see the Annot. there. FRANKINCENSE,] This was used in the holy incense: as the *myrrh* (following) was in the anointing oil; see Ex. xxx. 34, 23.

ALOES,] Or, *Lign aloes*: it was used also to perfume with, for the sweet smell thereof: see Num. xxiv. 6; Ps. xlv. 9; Prov. vii. 17. CHIEF SPICES,] Or, *heads of spices*: see Ex. xxx. 23. By these fruits are signified the manifold graces in Christians, which are precious and sweet before God and all good people: such are the fruits of the Spirit, mentioned in Gal. v. 22, 23. Contrary to these, are the roots of *bitterness*, that bear gall and wormwood; which are diligently to be looked unto, lest they spring up, and so trouble and defile the garden of the church; Heb. xii. 15; Deut. xxix. 18.

from Lebanon. <sup>16</sup> Stir up, thou north *wind*, and come thou south, blow upon my garden, *that* the spices thereof may flow out: let my beloved come into his garden, and eat the fruit of his precious *things*.

VER. 15.—FOUNTAIN OF THE GARDENS,] This seemeth to be the speech of the spouse unto Christ, 'O thou the Fountain,' &c. whereby she acknowledgeth a third blessing to make her fruitful, abundance of water, and that all the former graces which he so praised her for, do proceed from him who is the fountain that watereth all the gardens (His churches) as in Jer. ii. 13. God calleth himself 'the fountain of living waters.' From the fountain, rivers do run, (as in Ps. civ. 10.) which water the gardens and plants in them, so making them green and fruitful, as in Ezek. xxxi. 4, 5. 'The waters made him great; the deep set him up on high, with her rivers running about his plants,' &c. But when the desolation of the church is threatened, it is likened to a garden that hath no water, Isa. i. 30. Here Christ by his doctrine and spiritual graces, refresheth his churches, and all their plaints, satisfieth their soul in drought, and maketh fat their bones; that their soul is 'like a watered garden, and they shall not sorrow any more at all,' Jer. xxxi. 12; Isa. lviii. 11. LIVING WATERS,] That is, springing and running waters, which dry not up with heat, nor putrify: but are always wholesome, and give life. So Christ giveth living water, of which whosoever drinketh, it shall be 'in him a well of water, springing up into everlasting life,' John iv. 10—14. and saith, 'He that believeth on me, &c. out of his belly shall flow rivers of living water,' speaking 'of the Spirit, which they that believe on him should receive,' John vii. 38, 39. STREAMING,] *Running, flowing:* or, *streams from Lebanon.* It hath reference to the stream of Jordan, which river began at the foot of mount Lebanon, and ran along through the holy land, watering the same. This similitude is amplified in Ezek. xlvi. 6—10. where waters issuing out of the sanctuary (which was built of the cedars of Lebanon) ran along Galilee, and to the plain, and into the sea, &c. and every living thing that moveth whithersoever the rivers come, shall live, &c. and 'every thing shall live, whither the river cometh,' so in Rev. xxii. 1, 'out of the throne of God, and of the Lamb' (Christ) 'a pure river of water of life' proceedeth.

VER. 16.—STIR UP,] Or, *raise up* (thyself) *thou north wind*. A fourth blessing upon the garden of Christ's church, that it is blown up by the winds, to refresh it, to cleanse the air of it, and to make it more fruitful. And

though the north and south winds be of contrary qualities, as cold and hot, moist and dry, yet are they both fitting for her estate, which sometimes needeth sharp reproof and sometimes calm and gentle consolation. But he mentioneth not the east wind; because that is often used in sign of wrath, to blast, burn, and destroy the fruits; as Ezek. xvii. 10; xix. 12. Hos. xiii. 15; Gen. xli. 6. BLOW UPON MY GARDEN,] The garden being Christ's (as the words following manifest) the Lord, who 'bringeth forth the wind out of his treasures;' Ps. xiii. 5. 7, speaketh unto it to blow: signifying hereby the ministration of his word and Spirit bestowed on his people for their further good, that they have not only the waters of holy Scripture, but the lively graces also of God's Spirit to quicken them. So in Ezek. xxxvii. 9. the prophet was enjoined to 'prophesy unto the wind' and say thereunto, 'Come from the four winds, O wind, and blow upon these slain, that they may live.' And the efficacy of the Spirit of God is resembled by the wind, in John iii. 8. and doctrines are winds, in Eph. iv. 14, and the restraint of God's graces by wholesome doctrine, is signified by four angels holding the four winds of the earth, 'that the wind should not blow on the earth, nor on the sea, nor on any tree,' Rev. vii. 1. SPICES THEREOF MAY FLOW,] That is, the fruits may ripen, and be abundant: for by the gracious gifts of the Spirit, breathing upon the church, corruption is purged away, the souls are refreshed, quickened, comforted, and all graces do increase, 1 Cor. ii. COME INTO HIS GARDEN AND EAT,] The faithful acknowledging both themselves and theirs to be Christ's, do desire that he would come and accept the fruits and graces of his own Spirit; with which, and for which he is to be honoured. So the offerings unto God, are called his 'bread;' Num. xxviii. 2. the good works of Christians are called 'fruits,' John xv.; his acceptance of those fruits, and communication of further grace, is signified by mutual supping together, Rev. iii. 20, and thus the Lord rejoiceth 'in his works,' Ps. civ. 31. FRUIT OF HIS PRECIOUS THINGS,] That is, the fruit of his precious graces; or, *his precious fruits*: so that now the church is not like Israel of old, 'an empty vine,' which brought forth 'fruit unto himself,' Hos. x. 1. or bare 'wild grapes,' even 'grapes of gall, and bitter clusters,' Isa. v. 2; Deut. xxxii. 32. but is 'filled with the

fruits of righteousness,' Phil. i. 11, and walketh 'worthy of the Lord unto all pleasing, being fruitful in every good work,' Col. i. 10, and hath her 'fruit unto holiness, and the end everlasting life,' Rom. vi. 22. The Chald.

paraphrast applieth this to the service of God under the law, saying: "Let the beloved God come into the house of the sanctuary, and accept with favour the oblations of his people."

## CHAPTER V.

<sup>1</sup> I AM come to my garden, my sister, *my* spouse: I have gathered my myrrh with my spice, I have eaten my *honey-comb* with my honey, I have drunk my wine with my milk: eat, O friends, drink, and drink abundantly, O beloved.

<sup>2</sup> I sleep, and my heart waketh: *it is* the voice of my beloved

VER. 1.—I AM COME,] Or, *I have come*: but the time passed is often used for the present. Here Christ answereth to the prayer of the spouse, being ready to 'fulfil the desire of them that fear him,' Ps. cxlv. 19. God is said to 'come' unto men when he manifesteth his presence by his works, either of mercy or judgment, Ex. iii. 7, 8; Gen. ii. 5, 7. Here he cometh to the garden of his church with grace, acceptation, comfort, and blessing, to keep a spiritual banquet there: as he promised, 'In every place where I shall make the memorial of my name, I will come unto thee, and I will bless thee,' Ex. xx. 24. MY SISTER, SPOUSE,] See the Notes on ver. 8, 9; chap. i. 4. MYRRH WITH MY SPICE,] That is, with my other spices or aromatic fruits: for myrrh was one of the chief spices used in composition of sweet ointments, Ex. xxx. 23; with such ointments they anointed them and their friends at feasts; see the Annot. on chap. i. 3. I HAVE EATEN,] Or, *I do eat*, for the words following show this to be spoken as at a banquet. MY HONEY-COMB,] As the word and doctrine of Christ is likened to 'honey' and the 'honey-comb,' to 'wine and milk,' Ps. xix. 11; cxix. 103; Is. lv. 1; 1 Pet. ii. 2, because it is sweet, comfortable, and wholesome, to nourish the soul as these things do the body; so here the manifold fruits and graces which that word, by the Spirit, bringeth forth in Christians, are likened also to such things; whereof Christ is said to eat, that is, graciously to accept and delight in them. On the contrary, the evil fruits of sinners are likened to 'grapes of gall,' and their wine to the 'poison of dragons,' Deut. xxxii. 32, 33. EAT, O FRIENDS,] Or, *O neighbours*. Christ speaketh as at a feast, cheering up his friends, as partakers with him of his graces, and comforts aforesaid.

They that do his commandments are his 'friends,' John xv. 14, (as Abraham is called the friend of God, Is. xli. 8; Jam. ii. 23;) and these desire and delight to be partakers of the fruits of the saints, and rejoice in their obedience, Phil. i. 9—11; xli. 17, 18; 2 John 4; 3 John 3, 4. The angels also are made joyful at the conversion, sanctity, and salvation of sinners by Christ, Luke xv. 7, 10; ii. 13, 14. The Chald. expoundeth this of God's acceptation of his church's service under the law: thus, "The holy and blessed (God) said to his people the house of Israel, I am come to the house of my sanctuary, which thou buiddest for me, my sister, O congregation of Israel, which art likened to an honest spouse, and have caused my divine presence to dwell in the midst of thee: I accept thy incense of spices, which thou madest for my name: I have sent fire from heaven, and it hath eaten the burnt-offerings, and sacrifice of peace-offerings: accepted with favour before me is the drink-offering of red wine and of white wine which the priests have poured out upon mine altar. Now come ye priests that love my precepts, eat that which is left of the oblations, and delight yourselves in the good that is prepared for you." DRINK ABUNDANTLY, O BELOVED,] Or, *be drunken*, (that is, be plenteously filled) with *loves*. By *beloved*, he meaneth his friends aforesaid; or, by *loves* (for so the word may be interpreted) he meaneth the fruits of love which his spouse had brought forth unto him, which loves, he said, were much 'better than wine,' chap. iv. 10. In Is. xxv. 6, it is prophesied how the Lord of hosts would make (in the mountain of his church) unto all people, a feast of fat things, a feast of wine on the lees, &c.

VER. 2.—I SLEEP,] Or, *I sleeping*, and *my heart waking*. The spouse of Christ



that knocketh: open to me, my sister, my love, my dove, my perfect one: for my head is filled with dew, my locks with the drops of the night.

here telleth of a new and greater trouble that befell her through her own negligence, and how she got out thereof. In chap. iii., she had a much like temptation, but not so heavy as this: for there she slept not, but upon her bed in the night sought her beloved; here she sleepeth, her beloved seeketh her, knocketh, provoketh, but she maketh excuses for a while. There the watchmen, though they tell her no tidings of her beloved, yet they do her no farther harm: here they smite, wound, and unveil her. There she soon findeth him after she was past the watchmen: here she findeth him not so soon, but languisheth with love, and complaineth to her friends, who (upon report of his praises) do help to seek him with her. Sleep is the rest or ceasing of the creature from use of the outward senses and from action; it is caused by vapour in the head, that arise from meat, drink, &c., which stop the passages of the spirits, and bind the senses. This sleep, as it is a refreshing, is sometimes used in a good sense, for the repose and rest that the faithful have in God, Ps. iii. 5; iv. 8; Prov. iii. 24. But oftener it is applied to the neglect of holy duties, and a sinful kind of life, Is. lvi. 10; Rom. xiii. 11; 1 Thess. v. 6, 7; and this sleep is caused sometimes through sorrow, Luke xxii. 45; sometimes through weariness, Is. v. 27; sometimes through 'slothfulness,' and then it causeth spiritual beggary, Prov. xix. 15; xx. 13. The spouse here, having eaten and drank largely of the blessings of Christ, beginneth to remit her zeal, and neglect the works of faith and love, wanting the presence of her beloved, and being pressed with the remnants of the flesh, so she gave place to carnal ease and security. Occasioned further hereunto by the time, the night; and by the weather, which was rainy: that is, by ignorance and error prevailing, and by the opposition and persecution of enemies. AND MY HEART WAKETH,] Or, *but my heart watcheth*, or is awake. The heart meaneth the inner man, the spirit, or man as he is regenerate, opposed to the flesh or outward man, Rom. ii. 28, 29; and the 'flesh and spirit' (even in God's children) do lust one against another, that we cannot do the things that we would, Gal. v. 17; and when 'the spirit is willing (to watch, pray, &c.) the flesh is weak,' Mat. xxvi. 41. Whereas therefore her heart waked while she slept, it signified that she gave not herself wholly to this negligence; but as the wise virgins had their lamps burning while all

slumbered and slept, when the lamps of the foolish were gone out, Mat. xxv. 4, 5, 8, so she now had given herself to fleshly ease, but had her heart and spirit otherwise disposed. For when the whole man addicted itself to any thing, the heart also is adjoined; as Solomon saith, 'I compassed about, I and my heart, to search and to seek out wisdom,' Eccl. vii. 25. THAT KNOCKETH,] Or, *that beateth*, to wit, at the door. She telleth the love and care of her beloved, who would not let her rest in the bed of worldly ease, but exciteth her to holy duties by receiving him and the spirit of his grace. Christ's voice is uttered by preaching his gospel, calling to repentance, faith, and obedience, Heb. iii. 7, 8, 15; iv. 2. His knocking signifieth a more earnest provocation and desire to be let in, Mat. vii. 7; Luke xiii. 25; and it may imply his chastisements also whereby he would call her to repentance; as he saith to the church in Laodicea, (when it was fallen to be neither cold nor hot), 'As many as I love I rebuke and chasten, be zealous, therefore, and repent. Behold, I stand at the door and knock,' Rev. iii. 19, 20. OPEN TO ME,] God 'openeth doors' to us when he bestoweth his blessings on us, Ps. lxxviii. 23, 24; Is. xlv. 1—3; and spiritually, when he giveth grace to utter his word, and to believe the same, Col. iv. 3; Acts xiv. 27. So we open the door unto him when we give him entrance into our hearts, he calling upon us by his word and works; when we repent, believe, and accept Christ with his graces, &c., Rev. iii. 20. MY SISTER, MY LOVE, &c.] These titles given unto the church, even in her infirmity, show what affection he bare unto her, and how he esteemed her, notwithstanding her sins; which he imputeth not, but looketh upon her graces which he had endured her with, as if she were perfect and undefiled. FILLED WITH DEW,] Or, *full of dew*. This head of Christ (which in ver. 11, is likened to 'most fine gold,') here 'filled with dew,' seemeth to mean his manifold troubles which he suffered for her sake, not only in his own person while he was on earth, but in his servants and ministers, who are often 'troubled on every side, perplexed, persecuted, cast down, always bearing about in the body the dying of the Lord Jesus, &c., 2 Cor. iv. 8—10. Thus Christ cometh in the dark night of affliction to awake her, and to communicate himself and his graces with her. For a man to be 'wet with the dew of heaven' is a sign of misery, Dan. iv. 25;



<sup>5</sup> I have put off my coat, how shall I put it on? I have washed my feet, how shall I defile them?

<sup>4</sup> My beloved put in his hand by the hole (*of the door;*) and my

so is 'rain' where there is no covert, Is. iv. 6; and 'drops' (or droppings) likewise signify troubles, Amos vi. 11. But 'dew and rain' upon the land maketh it fruitful: so is Christ by his doctrine to his church, Ps. lxxii. 6; Hos. xiv. 5; Deut. xxxii. 2. And in this sense some take it here, as if Christ came unto her full of the dew of blessings to enrich her. The Chald. paraphrast applieth this verse to the Jews' captivity, and God's calling them to repentance: thus, "After all these words, the people of the house of Israel sinned, and he delivered them into the hand of Nebuchadnezzar king of Babylon, who led them into captivity: and in the captivity they were like to a man asleep, that cannot wake out of his sleep. And the voice of the Holy Spirit admonished them by the hand of the prophets, and stirred them up from the sleep of their heart. The Lord of all the world spake, and thus he said, Turn by repentance, open thy mouth and make request, and laud me, my sister, my love, the congregation of Israel, which art like a dove in perfection of thy works: for the hair of my head is filled with thy tears, as a man whose hair of his head is wet with the dew of heaven; and my hairy locks are filled with the drops of thine eyes, as a man whose hairy locks are full with the drops of rain that descend in the night."

VER. 3.—HOW SHALL I PUT IT ON?] That is, *I cannot put it on* without trouble and reluctance of my flesh. The like phrase God used in Hos. xi. 8. 'How shall I give thee up, Ephraim,' &c. 'how shall I make thee as Admah?' &c. that is, I cannot utterly destroy thee, as I did those cities, such is my compassion towards thee. The spouse here telleth her answer to Christ, how she made excuses and delays, and that she could not presently admit him: as the friend answereth (in Luke xi. 7.) 'Trouble me not, the door is now shut, and my children are with me in bed: I cannot rise and give thee.' The keeping on of clothes is a sign of care and watchfulness, Neh. iv. 23. so she now (in the absence of her Lord) should have had her 'loins girded about,' her 'light burning,' herself waiting for his return; that when he came and knocked, she might 'open to him immediately,' Luke xii. 35, 36. But she had not only ungirded, but put off her coat, and washed her feet, so composing herself to a settled rest in her bed; and instead of watching, sleepeth; instead of opening the door, driveth him away through her neglect and sloth.

WASHED MY FEET,] Another sign that she had betaken herself to rest: for in those hot countries (where usually they went bare-footed) they washed their feet from soil and sweat after travel: which she now having done, could not (as she pretended) without soiling them again, open to her beloved. Such worthless excuses doth our flesh allege; the time is unseasonable, the night is cold and damp, the weather wet, we cannot rise to entertain Christ, without trouble and detriment. So the people that dwell in their 'ceiled houses,' said, 'the time is' not come 'that the Lord's house should be built,' Hag. i. 4, 2. 'The slothful saith, A lion is in the way, a lion is in the streets,' Prov. xxvi. 3. and 'The sluggard will not plow, by reason of the cold,' Prov. xx. 4. The Chald. here paraphraseth thus, "The congregation of Israel answered before the prophets, Lo now I have put off from me the yoke of his precepts, and have served the erroneous idols of the peoples; and how can I have the face to turn again unto him? The Lord of the world answered them by the hand of the prophets; and I also, lo now I have taken away my divine-presence from midst of thee; and how shall I return? And thou hast done evil works, and I have sanctified my feet from thy uncleanness; and how shall I defile them in the midst of thee, by thy evil works?"

VER. 4.—PUT IN,] Heb. *sent his hand*, or, *put it forth*. BY THE HOLES,] Or, *from the hole*, to wit, of the door, where he knocked, which some understand to be a withdrawing of the hand as purposing to leave off his calling of her: but the Gr. translateth "by the hole;" and the putting forth the hand usually meaneth the enterprising of a work, rather than the leaving of it off, as in Gen. iii. 22; xxii. 10—12; xlviii. 14; Ex. iii. 20; 1 Chron. xiii. 9. and the effects following, that her 'bowels' were 'moved,' that she 'rose up,' &c. seem to confirm this. And an hole is a mean either to look in, or to put in the hand, or to make a wider entrance, Ezek. viii. 7, 8, 9. The spouse of Christ here signifieth, that though the door was shut against him, that her beloved could not enter; and though his voice (by the outward ministry of his word, could not cause her to arise; yet he put forth his hand (by the inward working of his Spirit) and wrought more effectually in her. For, as 'the finger of God' (in Luke xi. 20,) meaneth 'the Spirit of God,' Mat. xii. 28, so doth his 'hand.' Wherefore the disciples outwardly 'preaching the word;' it is said,

bowels made a troubled noise for him. <sup>5</sup> I rose up, to open to my beloved: and my hands dropped myrrh, and my fingers passing myrrh, upon the handles of the lock. <sup>6</sup> I opened to my beloved, and my beloved had withdrawn himself, was passed away; my soul went forth because of his speech. I sought him, and I found him

‘the hand of the Lord was with them, and a great number believed, and turned to the Lord,’ Acts xi. 19—21. MY BOWELS MADE A TROUBLED NOISE,] Or, *my bowels sounded, rumbled*. Hereby she signifieth her disquietness, hearty sorrow, and repentance, for her beloved, who had suffered so many things for her sake, and whom she had so neglected and put from her, when he desired to come in. So the prophet (to show his sorrow for Moab’s calamity) saith, ‘My bowels shall sound’ (or make a noise) ‘like an harp for Moab,’ Isa. xvi. 11, and for the Jews another saith, ‘My bowels, my bowels, I am pained at my very heart; my heart maketh a noise’ (or a troubled sound) ‘I cannot hold my peace,’ Jer. iv. 19. Yea God himself, in commiseration of Ephraim’s misery, saith, ‘My bowels sound’ (or make a troubled noise) ‘for him, I will surely have mercy on him,’ saith the Lord, Jer. xxxi. 20. So here the spouse, by the sounding of her bowels, sheweth the grief of her heart, which is one (and the chiefest) of the bowels, as is after noted on ver. 14.

VER. 5.—I ROSE UP,] Or, *I myself rose up*. Unto her inward grief, she addeth outward acts of amendment, (fruits meet for repentance) rising, opening, seeking, calling for her beloved, now departed from her door, through her former negligence. DROPPED MYRRH,] That is, *oil of myrrh*. PASSING MYRRH,] That is, *pure myrrh*, which is of bitter taste, and sweet-smelling savour; or *current myrrh*, such as passeth from one to another, vendible to merchants, because it is good: as *passing money* is *current money* with merchants, Gen. xxiii. 16. ‘Passing myrrh’ dropping from Christ’s lips, (chap. v. 13.) signifieth the sweet odour of his doctrine; so the like here dropping from the hands and fingers of his spouse, seemeth to denote the sweet odour of her works; that her godly sorrow, with faith and love unfeigned, might be acceptable to her beloved, and of sweet smell in his nostrils. In those countries, women (before they were brought to kings) were purified with ‘oil of myrrh,’ and ‘sweet odors,’ Esth. ii. 12. and the ‘garments’ of Christ’s spouse do smell of ‘myrrh,’ &c. Ps. xlv. 9. Here her hands, that is, her actions, are anointed with oil of myrrh, that is, the grace of God’s Spirit, as the holy oil in the sanctuary (figuring grace) was made of ‘pure myrrh,’ and other chief spices, Ex. xxx. 23, &c. Otherwise we may understand it of the grace of Christ, which he

left behind him as a sweet odour to allure her, when he put in his hand at the hole of the door; which he perceived now when she was risen from her bed of carnal security. HANDLES OF THE LOCK,] These *handles* (or hands) of the lock, were those that kept out Christ from entering; which now she anointeth with oil of myrrh, that her heart being anointed and supplied with grace, all bars and lets being removed, he might freely enter to reap the fruit of his own grace in her.

VER. 6.—I OPENED,] Or, *I myself opened*: this noteth a further degree of grace in her, who after she had risen, openeth the doors, (putting away all excuses, delays, hinderances, admitting the word and work of Christ into her heart,) that the King of glory might come in. WITHDRAWN HIMSELF,] Or, *turned away*. WAS PASSED AWAY,] This doubling of the complaint for his departure, sheweth her passion and grief, in that she enjoyed not his presence and favour, as in time past. But the narration telleth how even ‘the righteous are’ (for their sins) ‘recompensed in the earth,’ and scarcely saved;’ Prov. xi. 31; 1 Pet. iv. 18, if we refuse the grace of God proffered, he will hide his face from us, Mic. iii. 4; Hos. v. 5. MY SOUL WENT FORTH,] Or, *was gone, departed*; that is, *failed, fainted*. I was even a dead woman, through fear and grief: for death is the departing of the soul from the body, Gen. xxxv. 18, and as the heart is said to go forth when men are astonished with fear, or the like passions, Gen. xlii. 28, so here the soul is said to ‘go forth’ for like cause. BECAUSE OF HIS SPEECH,] For his words, which he had used, when so lovingly he intreateth me, in ver. 2. The word spoken does not always presently take effect in the hearers, but after, when they fall into temptation, the Spirit of God often bringeth things to their remembrance, that they do better understand and make use of that they heard, John xiv. 26; Mat. xxvi. 75. HE ANSWERED ME NOT,] This is one of the greatest temptations, that God seemeth not to hear the prayers of his people, though they call day and night, Ps. xxii. 3. ‘He shutteth out their prayer,’ Lam. iii. 8. But here the spouse hath measure for measure; because he called and she would not obey, she also calleth and hath no answer. Howbeit ‘his ear is not heavy, that it cannot hear:’ but (as it is written) ‘Your

not; I called him, and he answered me not. <sup>7</sup> The watchman that went about the city, found me, they smote me, they wounded me: the watchman of the walls took my veil from on me. <sup>8</sup> I adjure you, O daughters of Jerusalem: if ye find my beloved, what shall ye tell him? that I *am* sick of love.

<sup>9</sup> What is thy beloved more than *another* beloved, O thou fairest

iniquities have separated between you and your God; and your sins have hid his face from you, that he will not hear;’ Isa. lix. 1, 2. The Hebs. (in their Chald. paraphrase) apply the affliction here prophesied of, to the sins and captivity of Israel, mentioned in 1 Chron. v. 25, 26; 2 Kings xvii. 6; at what time though the priests (as they say) offered oblations and burnt incense, yet were they not accepted.

VER. 7.—THE WATCHMEN,] Or, *keepers* that keep watch and ward in the city by night: meaning the officers of the church; see before on chap. iii. 3. FOUND ME,] By this it appeareth, that she went not only to the door of her house to seek Christ, but did ‘go about the city, in the streets, &c. as before in chap. ii. 3. THEY SMOTE ME,] Smiting is not only with the hand, or other like instrument, but with the ‘tongue,’ as in Jer. xviii. 18. ‘Come and let us smite him with the tongue:’ and generally to ‘smite,’ is to afflict by what means soever, Isa. liii. 4; Ps. lxxix. 27. Here the watchmen are more injurious than before in chap. iii. neither inquireth she of these for her beloved; but being by them found out of the common course, is smitten and wounded as an evil doer, judged as a dishonest woman, whose feet would not abide in her house, no not by night, is rebuked, censured, &c. WOUNDED ME,] Drew blood of me, for it is a further degree of hurt than smiting, 1 Kings xx. 37; Ex. xxi. 25. So the husbandmen wounded the lord’s servants, Luke xx. 17. WATCHMEN OF THE WALLS,] Watchmen in the city are to see that order and peace be kept of those that are within; watchmen on the walls, are to look to enemies without, that they break not in, and to warn the city if foes approach: so these were other than the former, from whom she escaping with stripes and wounds passeth from the streets to the walls to seek Christ, but is there as evil entreated. These are in name the ministers of Christ, supplying the place of such as are mentioned in Is. lxii. 6. but of another kind, not making mention of the Lord but persecuting those that seek him. TOOK MY VEIL,] Or, *my scarf*; it hath the name in the original, of *spreading*, as being spread over her head to cover her: such veils were worn of women, partly for ornament, as appeared by Isa. iii.

23. partly for modesty, and in sign of subjection to men, especially their husbands, 1 Cor. xi. 6—10. and an husband to the wife ‘a covering of the eyes,’ Gen. xx. 16. The taking away therefore of her veil, seemeth to be a note of infamy; disloyalty or dishonesty imputed unto her: as of idolatry, heresy, schism, and the like; so she was spoiled of her good name and reputation; and counted among the light and lewd women. For it appeareth by Ezek. xxiii. 25, 26, that they used to entreat dishonest women so; disfiguring their faces, stripping them out of their clothes, and taking away their fair jewels.

VER. 8.—I ADJURE YOU,] *I charge you by oath*; here the spouse (having with much ado escaped from the watchmen) meeteth with her friends the ‘daughters of Jerusalem;’ of whom, see the Notes on chap. ii. 7; i. 5. where also she adjured them upon other weighty cause. WHAT SHALL YE TELL HIM?] This is an earnest and passionate kind of speech, showing her great affliction; and stirring up their care and diligence; that if they who had not for the present the knowledge of Christ by his graces clearly manifested unto them, (as appeareth by their answer in ver. 9; chap. vi. 1.) should find him by being made partakers of his mercy through the revelation of his gospel, (as in Rom. x. 20.) then they should tell (or show) unto him in their prayers, the state of this his afflicted spouse. SICK OF LOVE,] In Gr. *wounded with love*: languishing with desire of his mercy, of the forgiveness of my sins, of reconciliation, &c. See the Notes on chap. ii. 5.

VER. 9.—MORE THAN ANOTHER BELOVED,] When God and Christ is preached, the wicked take occasion to mention and magnify other false gods, and erroneous services, Isa. xxxvi. 18, 20; Acts xix. 26, 28, but they that belong to the heavenly Jerusalem desire to be informed further in the truth, and to know the difference between true and false Christs, worship, ordinances, &c. as these here, and so in Acts xvii. 18, 19, 34, &c.; xxviii. 22—24. FAIREST AMONG WOMEN,] See chap. i. 8. Here the spouse of Christ, though in her sorrows and miseries, though persecuted and abused by wicked watchmen, though in the dark night of tribulation, is notwithstanding discerned



among women? What is thy beloved more than *another* beloved, that thou dost so adjure us?

<sup>10</sup> My beloved is white and ruddy; having the banner above ten-thousand. <sup>11</sup> His head, the fine gold, the solid gold: his locks

and professed to be fair and glorious; by such as belong unto Christ, Heb. xi. 24—26; 1 Thes. i. 5, 6.

VER. 10.—WHITE AND RUDDY,] She describeth Christ unto them in his beauty, to stir up both her own and their affections, and to draw them after him. For as the outward show of idolaters, allureth the unwise to affect and follow them, Ezek. xxiii. 5, 6, 12, 14—16, so the true knowledge of Christ with his graces draweth the elect to seek and embrace him, Acts ii. 22, 37, 41; iii. 12, 13, &c.; iv. 4; xvii. 11, 12, and by the gospel preached, Christ with his sufferings is evidently set forth, Gal. iii. 1. Here as a goodly young man, he is as in an image portrayed by his visible qualities, his colours, and by the parts of his body. White and red, as they show the best temperature of man, so here they may signify in Christ; first, his Godhead and manhood; for God in vision hath appeared all 'white as snow, and as pure wool,' Dan. vii. 9, and Christ in his glory had 'his face shining as the sun, and his raiment white as the light,' Mat. xvii. 2, and 'in him dwelleth all the fulness of the Godhead bodily,' Col. ii. 9. Man had his name Adam, of Adamah, the red mould of the earth out of which he was taken, Gen. ii. 7, and Christ (who here is *Adam, red,*) is 'the last Adam,' 1 Cor. xv. 45, and 'was partaker with his children of flesh and blood,' Heb. ii. 14. Secondly, white denoteth his innocence in himself, without spot of sin: *red*, his sinful case by imputation, for 'God made him, who knew no sin, to be sin for us, that we might be made the righteousness of God in him,' 2 Cor. v. 21, and so these two colours are used to signify sinfulness and innocence, Isa. i. 18. And consequently *red* betokeneth his sufferings to the shedding of his blood, as *white* doth his victory, peace, joy and comfort in God, Rev. vii. 9, 13—17; Eccl. ix. 8. And in respect of his administration, white setteth forth his grace and mercy to repenting and believing sinners, whom he justifieth, sanctifieth, and will bring into glory; who therefore are said to be clothed in 'linen white and clean, which is the righteousness of the saints,' Rev. xix. 8, 14, and red, his justice in punishing and doing vengeance on his enemies, in token whereof his garments are said to 'be red, dyed and dipt in blood;' Isa. lxiii. 1—3; Rev. xix. 13. HAVING THE BANNER,

ABOVE TEN THOUSAND,] Or, *having banners, of ten-thousand*: Heb. *bannered, above* (or *of, or with*) *ten thousand*. Meaning either that he was the chief, most valiant and most excellent of all; or, that he had many banners and companies of warriors with him. In the first sense the Gr. interpreteth it, the chosen (or choicest) of ten thousands: in the latter, the Chald. paraphraseth, and other Heb. expositors, apply it to the ten thousands of angels that minister before him, (as in Dan. vii. 10.) The banner (or standard) is a warlike sign; and he that beareth it, is of the chiefest; and by it, other warriors do encamp, as appeareth in the armies of Israel, Num. ii. And there Judah was chief standard-bearer, and had under his banner the greatest number of warriors: so here Christ ('the lion of the tribe of Judah,' Rev. v. 5.) is chief among many, yea above all; for he standeth 'for an ensign of the people,' Isa. xi. 10, (that is, 'ruleth over the Gentiles,' Rom. xv. 12.) and unto him both the angels do minister, and worship him, Mat. iv. 11; Heb. i. 6, and many ten thousands of people do believe in him, Acts xxi. 20; Rev. vii. 9, and (in his wars against his enemies) 'the armies in heaven do follow him,' Rev. xix. 11, 14.

VER. 11.—THE FINE GOLD, THE SOLID GOLD,] Understand *fine gold and solid gold*, for this word *and* is sometime not expressed in the Heb. though it be meant; as is noted on Ex. xxii. 30; Deut. xxiv. 17. Two names of the best gold are here joined, *Cethem*, and *Paz* (or *Phaz*;) the first is fine, notable and shining; the latter, solid, strong, and fast gold, or *Fesse gold*: (according to the Heb. name.) Fine gold is in Arabic called *Fes*; and the land of *Fess* seemeth to be so named of such gold there. Both these together, set forth the glory of Christ's *head* here: which being taken either properly, or figuratively for the crown or ornament of the head; (as by the feet are implied the 'shoes on the feet,' Deut. viii. 4; xxix. 5,) seemeth to denote his headship, dignity, or regiment; that his kingdom is most glorious (like fine or splendid gold) because it is spiritual and heavenly; and most firm and durable (like pure solid gold) because it is eternal: John xviii. 36, 37; Luke xvii. 20, 21; Dan. vii. 13, 14. For the spouse calleth her beloved king, in chap. i. 4, and David praising God, saith, 'thou



curled, black as a raven.<sup>12</sup> His eyes as doves, by the streams of water : washing in milk, sitting in fulness.<sup>13</sup> His cheeks, as a bed of spice, flowers of sweet-odours : his lips lilies ; dropping pass-

hast set on his head, a crown of fine gold,' Ps. xxi. 4. And as Christ is here described, so is he in the administration and government of his church : that when his kingdom is powerful and glorious, and of large extent, it is like a golden head, as in Dan. ii. 37, 38, and when it is administered according to his laws and judgments, (which 'are more to be desired than much fine solid gold,' Ps. xix. 11.) then is 'the street of Jerusalem' (the law wherein men walk) 'pure gold,' as in Rev. xxi. 21. Hereby also his rich grace, and bountifulness unto men, may be implied. HIS LOCKS,] His hairy-locks, of which before he complaineth in verse 2, that they were filled with drops of the night. CURLED,] Or, *heaps*, that is, are like heaps, curled and bushy. BLACK,] In Rev. i. 14, Christ appeareth as an ancient, with his 'hair white as wool;' here he is described as a goodly young man, with *curled* locks, *black as a raven*: that white colour showed him to be the 'ancient of days,' Dan. vii. 9, full of gravity, wisdom, justice, &c. but *black* and *curled* locks, as they are signs of heat and strength in nature, so here they seem to denote strength and vigour spiritual, as also the hidden mystery of his counsels, thoughts, and purposes unsearchable. According to the variety of times, causes, and administrations, so things are spoken diversely of God and of Christ: as in 1 Tim. vi. 16, he 'dwelleth in the light which none can approach unto;' in 2 Chron. vi. 1, he 'dwelleth in the thick darkness:' his administration of mercy by the preaching of the gospel is signified by 'a white horse,' his judgments by 'a black horse,' Rev. vi. 2, 5. And if we refer this here to Christ's administration, it may denote both his counsels unsearchable, and in special his judgments decreed for his enemies.

VER. 12.—AS DOVES,] In Rev. i. 14, 'his eyes are as a flame of fire,' and in Dan. x. 6, as 'lamps of fire;' to search and try all men's ways, and to set men's secret sins to the light of his countenance, Jer. xvi. 17; Ps. xc. 8; xi. 4. Here, he hath *doves' eyes*, to show that he is 'of purer eyes than to behold evil, and cannot look on iniquity,' Hab. i. 13, that he graciously beholdeth his people with mercy, and commiseration of their misery, Deut. xi. 12; Ps. xxxiv. 16; xxxiii. 18, 19, and that he faithfully looketh to his covenant with his people; as the spouse for her faith and loyalty is said also to have *doves' eyes*, chap. i. 15; iv. 1. BY STREAMS,]

Or, *by currents (rivers) of water* that run violently: such waters are pure and clear, where doves delight to be. WASHING,] To wet *themselves*; which the Gr. translatheth, "washed in milk." As doves washing themselves in milk-white water are cleansed from dust and soil: so the eyes of Christ are pure and clean, beholding his people in grace. SITTING IN FULNESS,] If the similitude of waters be continued, then it meaneth full channels of water, by which doves delight to sit; or, if of the doves, it may be understood of sitting in their lockers, and so applied to the eyes in the holes of the head with fit and due proportion, neither sunk in, nor starting out; but as the precious filling stones, Ex. xxv. 7, were embossed and fitly set in the hollow places of the golden ephod: so were these pure and gracious eyes in the head of Christ.

VER. 13.—BED OF SPICE,] Meaning a garden-bed, wherein spice aromatic is set; as after in chap. vi. 2. FLOWERS,] Or, *grown plants*, so named of being grown great: the word also may be translated *towers*, which have their names of greatness. The *cheeks* (which are both sides of the face) are likened here to a garden-bed of sweet spice; not barren or faded, but sprouting and grown up to blade and flower of sweet odours; whereby the beard also that groweth out of the cheeks or jaws, Isa. i. 6,) may be meant. These cheeks of Christ thus adorned, signify his manliness and comeliness to all that by faith behold him, and the sweetness of the graces that flow from his heavenly countenance; while being as a man grown up to years of discretion, he administereth all things discreetly, justly, and comfortably to his people. The Hebs. in the Chald. paraphrase on this book, understand the head, the law of God, which is to be desired more than gold: by the locks of hair, the interpretation of the words therein heaped together, which are black to those that keep them not: by the eyes, his providence to behold and bless his people, by means of counsellors, teachers, judges, &c. by the cheeks, the two tables of stone, written with lines as with rows of a garden of spices; and yielding acute and sweet senses. PASSING MYRRH,] That is, *oil of myrrh* of sweet favour, which passeth current and is vendible among merchants (as before in ver. 5.) This signifieth that grace, (or words of grace, Luke iv. 22.) which was poured out in the lips of Christ, Ps. xlv. 3, which set forth by

ing myrrh. <sup>14</sup> His hands rings of gold, filled with the chrysolite; his bowels, bright ivory, overlaid with sapphires. <sup>15</sup> His legs pillars of marble, founded upon sockets of solid gold: his countenance as Lebanon, choice as the cedars. <sup>16</sup> His palate, sweetness; and he is

similitude of the pleasant lily and sweet myrrh-oil do denote the comfort and sweetness of the gospel, in the hearts of them that believe.

VER. 14.—THE CHRYSOLITE,] In Heb. *tharshish*; it is a precious stone of a golden sea-green colour: see Exod. xxviii. 20. These *hands* of Christ, likened unto, or adorned with *gold rings*, whose hollow place or foil is set and filled with the chrysolite, signify his precious, pure, and religious works; acceptable and honourable before God and men. HIS BOWELS,] That is, *his breast* and *belly*, for in them the bowels are contained, as the heart, liver, &c. but he nameth *bowels*, to denote his inward affections outwardly manifested. So the *heart* is said to be among the *bowels*, in Ps. xxii. 15, and the *liver* is joined therewith in Lam. ii. 11, where also the *bowels* are in Gr. translated the *heart*. See before on verse 4. BRIGHT IVORY,] Heb. *brightness of ivory*; meaning, most bright, polished, fair, and glorious. OVERLAID,] Or, which is *covered*, and so adorned with *sapphires*: for in Gen. xxxviii. 14, this word is used for *covered*, where the Gr. and Chald. expound it “adorned.” These bowels of Christ, like burnished ivory decked with sapphires (which are precious stones of a sea blue, or heavenly colour), signify his hearty and heavenly affections, love, mercy, commiseration, &c. towards God, his law, and his people; as he saith (in Ps. xl. 9,) thy law is within my bowels; and bowels are inward affections in 2 Cor. vii. 15, and joined with mercies in Phil. ii. 1, and used for tender-mercy in Luke i. 78, and Paul’s great longing after the saints, is said to be ‘in the bowels of Jesus Christ,’ Phil. i. 8. The Chald. paraphrast applieth these to the body of the church of Israel, the twelve tribes, who shined (as he saith) like lamps, were polished in their works like elephants’ tooth (or ivory) and shone like sapphires.

VER. 15.—HIS LEGS PILLARS OF MARBLE,] Under the name *legs*, the *thighs* also are comprehended, and all down to the feet: which are the instruments to bear, sustain, and remove the body from place to place: so the legs of a man and the strength of an horse are mentioned (in Ps. cxlvii. 10,) to signify man’s might and swiftness. And as iron legs denoted a strong kingdom, Dan. ii. 33, 40, so the strength of Christ in his ways

and government, is resembled by marble pillars, and the uprightness and purity thereof, by the colour of white marble, or alabaster. FOUNDED,] Or, *grounded*, set fast as on a foundation. SOCKETS OF SOLID GOLD,] That is, Christ’s feet, on which his legs are set, (as pillars on their sockets to sustain and stay them up) are of solid gold; firm and stable, pure and glorious: so that his ‘way is perfect’ ‘his ancles slip not,’ 2 Sam. xxii. 33, 37; his ‘foot standeth in righteousness,’ Ps. xxvi. 12; ‘he walketh safely in his way, and his foot stumbleth not,’ Prov. iii. 23; with these feet in justice he treadeth down his enemies, Ps. cx. 1; Isa. xxvi. 6; 2 Sam. xxii. 39, 43; but ‘bringeth good tidings of peace to his people,’ Nah. i. 15, that ‘all they are blessed which trust in him,’ Ps. ii. 12; whereas ‘confidence in an unfaithful man in the day of trouble is like a foot out of joint,’ Prov. xxv. 19. HIS COUNTENANCE,] Or, *his sight*, *appearance*, *form*; that is, his personage: for this word meaneth not his face only, but his whole person: for behold he is like Lebanon, goodly, great, high, glorious. So in 2 Sam. xxiii. 21, ‘a man of countenance,’ (that is, a goodly personable man) is by another prophet called ‘a man of measure,’ (that is, of great and goodly stature) 1 Chron. xi. 23. LEBANON,] A goodly mountain in the north part of the land of Canaan, see chap. iv. 8. As Christ’s large, glorious, and everlasting kingdom was signified by a stone, that ‘became a great mountain and filled the whole earth,’ Dan. ii. 35, 44, and other kingdoms also are figured by mountains, Jer. li. 25, so the largeness, eminence, and glory of Christ in his kingdom, is here figured by mount Lebanon. CHOICE,] That is, *goodly*, *excellent*, for things that excel are chosen before others: and these words, choice and good (or goodly) are joined together in the praise of men (as in 1 Sam. ix. 2,) or of trees, Ezek. xxxi. 16, and choice cedars are mentioned in Jer. xxii. 7, so here Christ is choice as the cedars, meaning goodly, excellent, flourishing, and continuing in vigour: ‘the just man groweth as a cedar in Lebanon,’ Ps. xcii. 13.

VER. 16.—HIS PALATE,] Or, *the roof of his mouth*, which, as the tongue and lips, is the instrument of speaking; and so figuratively used for *speech* or *words*, Prov. v. 3. SWEETNESSES,] Or, *sweets*, *sweet things*, which properly is meant of sweet meats and drinks, as in Neh. viii. 10; Prov. xxiv. 13;

altogether desires. This is my beloved, and this is my friend, O daughters of Jerusalem.

but applied to the words of God, which are sweet to the soul, as honey, or other sweets, to the taste, Ps. xix. 10 ; cxix. 103. Here the palate or mouth of Christ being likened to sweet things, signified his words, doctrines, promises, comforts, proceeding from his Spirit, and being plainly and powerfully uttered, to be pleasant, wholesome, comfortable to the souls of such as do discern and believe them ; as the spouse before said, 'His fruit was sweet unto her palate,' or taste, chap. ii. 3. So the wisdom of God saith in Prov. viii. 7, 'My palate (that is, my mouth) shall speak the truth.' And the Chald. here paraphraseth, "The words of his palate are sweet as honey." HE IS ALTOGETHER.] Or, *all (every whit) of him is desired*; that is, much to be desired, he is wholly amiable : which the Chald. expoundeth, "All his commandments are to be desired." Thus Christ

is both generally and in particulars commended and magnified by the tongue of his spouse, unto the daughters of Jerusalem, as by the tongue of Paul he was crucified among the Galatians, Gal. iii. 1, when his sufferings were declared. But as he is 'the power of God, and the wisdom of God, unto them which are called,' when to others he is 'a stumbling block and foolishness,' 1 Cor. i. 23, 24. So here he is to the spouse and her friend glorious and beautiful ; but to the world he is base and ignominious ; 'a worm, and not a man, the reproach of men, and contemned of the people,' Ps. xxii. 7 ; 'his visage marred more than any man, and his form more than the sons of men ; growing up as a root out of a dry ground ; having no form nor comeliness ; no beauty that we should desire him,' Is. lii. 14 ; liii. 2.

CHAPTER VI.

<sup>1</sup> WHITHER is thy beloved gone, O thou fairest among women : whither is thy beloved turned aside, that we may seek him with thee ?

<sup>2</sup> My beloved is gone down to his garden to the beds of spice ;

VER. 1.—TURNED ASIDE,] Or, *hath he turned his face*, to wit, from thee to others ; or, to another place. THAT WE MAY SEEK,] Or, *and we will seek him*. The daughters of Jerusalem (God's elect) having heard from his spouse the praises of Christ, are moved earnestly to inquire after him, and promise (if they knew where) to seek him with her, that they might be made partakers of his grace and blessings. Such is the effect of the preaching of the gospel in the hearts of the chosen, Acts ii. 37 ; iv. 4 ; xi. 20, 21. But the watchmen forementioned, (chap. iii. 3 ; v. 7), had no such affection ; that in them the saying was fulfilled, 'The pastors are become brutish, and have not sought the Lord ; therefore they shall not prosper,' Jer. x. 21.

VER. 2.—IS GONE DOWN TO HIS GARDEN,] The garden of Christ is his church, as in chap. iv. 16 ; v. 1. The spouse which before missed and sought him, hath now intelligence, and informeth others where he is ; so that this

respecteth another time and state, and the promise is fulfilled, 'Seek, and ye shall find,' Mat. vii. 7. 'If from thence thou shalt seek the Lord thy God, thou shalt find him ; if thou seek him with all thine heart, and with all thy soul,' Deut. iv. 29. BED OF SPICE,] Ranks, rows, or beds, wherein spices were sown ; which seemeth to mean companies of believers, in whose hearts, as in good earth, the sweet and precious word of the gospel was sown, Mat. xiii. 8, 23. For these beds are by Aquilla, a Greek interpreter, translated *prassai*, which word is used in Mark vi. 40, for ranks of people sitting down to be fed of Christ. TO FEED,] To associate himself, and communicate with the graces of his people, eating his pleasant fruits, as in chap. iv. 16 ; as also to feed his friends, and impart unto them the graces of his Spirit in the gardens, his particular churches, as in chap. v. 1. TO GATHER LILIES,] To accept the sweet-smelling fruits of his own graces growing in his churches ; or to gather unto him his faithful

to feed in the gardens, and to gather lilies. <sup>3</sup> *I am my beloved's, and my beloved is mine*: he feedeth among the lilies.

<sup>4</sup> *Thou art fair, O my love, as Tirzah, comely as Jerusalem*: terrible as *armies* with banners. <sup>5</sup> Turn about thine eyes over against me: for they have lifted me up: thy hair *is* as a flock of goats that appear from Gilead. <sup>6</sup> Thy teeth *are* as a flock of sheep, which come up from the washing: which all of them bear twins, and none among them *is* bereaved of their young. <sup>7</sup> As a piece of a pomegranate *are* thy temples, within thy locks. <sup>8</sup> *There are*

people, which are as lilies among thorns, chap. ii. 2. The Hebs. in their Chald. paraphrase, apply this to God's returning of his people from the captivity of Babylon by Cyrus, Ezra, Nehemiah, Zorobabel, &c., and the restoring of his worship in the temple, re-edified, and accepting their service, and nourishing them with dainties; 'and as a man that gathereth lilies out of the valleys, so gathereth he them out of Babylon.'

VER. 3.—*I AM MY BELOVED'S,*] The spouse here glorieth in the peace renewed between Christ and her, and their mutual communion by his Spirit and her faith, notwithstanding her former infirmities and afflictions. The same word, but in other order, she used before, in chap. ii. 16. See the Notes there.

VER. 4.—*THOU ART FAIR,*] The spouse having found, and being reconciled to Christ, is here commended by him for her manifold graces wherewith she was beautified. Compare these her graces with the former, in chap. iv. 1, &c. AS *TIRZAH,*] This was a city in Canaan, not far from Samaria, wherein one of the thirty-one kings whom Joshua conquered did dwell, Josh. xii. 24. Afterwards the kings of Israel kept their courts in it, 1 Kings xiv. 17; xv. 21, 33; xvi. 6, 8, 23. By interpretation *Tirzah* signifieth *grateful, well-pleasing, or acceptable*, and so the Gr. here translateth it, *good pleasure, or favourable acceptance*, which sheweth it to be a goodly pleasant place, such as kings delight to dwell in. A like beauty is here ascribed to the spouse being made fair and acceptable by Christ her beloved, as Eph. i. 6; v. 27. *JERUSALEM,*] A city renowned for glory, especially because God himself chose to dwell in it, having his temple built there on mount Zion. It was 'fair in situation, the joy of all the earth, the city of the great king,' Ps. xlviii. 2, 3, &c. Hereupon the church under the gospel, the spouse and wife of the Lamb Christ, is called Jerusalem, holy and heavenly, whose glory from God, and excellent ornaments, are described at large, in Rev. xxi. 2, 9—11, &c. *Jerusalem* by interpretation is the *sight of peace*. AS *ARMIES WITH BANNERS,*] Or, as *bannered hosts*; as armies

ordered under their banners and ensigns, which are terrible to their enemies. So again in ver. 10. This sheweth the peace of the spouse to be in Christ, but from the world she is to look for affliction, and is to fight the good fight of faith, in the order appointed her of God. Thus when Israel abode 'in his tents, according to their tribes,' encamping in the wilderness, his tents were goodly, his strength was as an unicorn's, he couched as a courageous lion, whom none durst stir up, Num. xxiv. 2, 5, 8, 9.

VER. 5.—*TURN ABOUT THINE EYES,*] This word is used sometimes for *turning towards*, as in 1 Chron. xii. 23; sometimes for *turning away*, as in Ezek. vii. 22. Here it seemeth to be meant in the first sense, that the eyes of the spouse, which were like doves, chap. iv. 1, should now, in her beloved's absence, be turned to him by faith, that he thereby might be encouraged and cheered in her love. *OVER AGAINST ME,*] Towards me, though afar off. So the word is used sundry times, as is noted on Num. ii. 2. It may also be Englished *from me, or from before me*. *FOR THEY HAVE LIFTED ME UP,*] Or, *that they may lift me up*, to wit, with courage, strength, comfort, &c., as in Psalm cxxxviii. 3, *thou hast encouraged (or lifted up, strengthened) me*. In this sense the Gr. here translateth figuratively, "For they have lifted me up on wing," or, have made me fly; that is, encouraged, cheered me. The Hebs. also, in their Chald. paraphrase, apply this to the restoring of the high council or senate in Jerusalem, after their return from Babylon. *THY HAIR,*] Thy thoughts, counsels, purposes, &c., are orderly composed, like the hair of fat goats. See the Notes on chap. iv. 1.

VER. 6.—*TEETH,*] Wherewith she eateth the spiritual food of the word, &c., or devour eth her enemies. See chap. iv. 2. *FROM THE WASHING,*] And so are white and clean.

VER. 7.—*TEMPLES,*] Signifying her modesty, shamefacedness, &c. See chap. iv. 3.

VER. 8.—*THERE ARE THREESCORE QUEENS,*] Heb. *sixty, they queens*, and *eighty concubines*, which may be understood either affirmatively, "There are sixty," as the Gr.



threescore queens, and fourscore concubines: and virgins without number. My dove, my perfect one, she is one, she is the *only* one of her mother; she is the choice *one* of her that bare her. The daughters saw her, and they blessed her; the queens and the concubines, and praised her. <sup>10</sup> Who is she that looketh forth as the

also translateth, or by supposition, *be there sixty queens*, that is, though there were sixty, &c., yet one is my dove. And for the numbers *threescore* and *fourscore*, it is uncertain whether the allusion be to Solomon's wives and concubines which he took at first, before he increased them to seven hundred wives, and three hundred concubines, 1 Kings xi. 3, (as before we heard of threescore valiant men about Solomon's bed, chap. iii. 7), or, as the Hebs. conjecture, to the sons of Noah, Abraham, Esau, &c.; or rather whether a certain number be not put for an uncertain; meaning many queens, more concubines, and innumerable damsels, as, 'seven shepherds and eight princes,' in Micah v. 5, signify many, and no definite number. So 'six troubles and seven,' in Job v. 19, and others the like. CONCUBINES,] These were secondary wives, taken for propagation of children, but they bare no rule in the family as wives, neither had their children such right to inherit as had the others, but were sent away with gifts, as Abraham's practice sheweth, Gen. xxv. 1, 5, 6. See the Notes on Gen. xxii. 24. VIRGINS,] Or, *maidens, damsels*. Such as are not married at all, but accompany and attend upon queens, and other great women, as in Ps. xlv. 15; Esth. ii. 9.

VER. 9.—SHE IS ONE,] Or, *there is* (but) *one, my dove*, &c. So this one only is opposed to the many queens, concubines, &c. forementioned. Here the spouse of Christ, which is but one, (as there is 'one body, and one Spirit, one hope, one Lord, one faith,' &c., Eph. iv. 45), is preferred before the multitude of others, which, in their own and the world's esteem, are queens, ladies, &c., Rev. xviii. 7; Is. xlvii. 7. Thus was it said of Israel, 'And who is like thy people, like Israel; one nation in the earth, whom God went to redeem for a people to himself,' &c., 2 Sam. vii. 23. And when God entered into covenant with them, he said, 'If ye will obey my voice indeed, and keep my covenant; then ye shall be a peculiar treasure unto me above all peoples: for all the earth is mine,' Ex. xix. 5. THE ONLY ONE OF HER MOTHER,] Or, *one she is to her mother*, meaning by *mother, Jerusalem*, 'which is above, which is the mother of us all,' Gal. iv. 26; which was prefigured by Sarah the free-woman, the only wife of Abraham, of whom he had his only son Isaac, the child of pro-

mise, though he had by Agar and Keturah, his concubines, other children also, to whom 'he gave gifts, and sent them away; but gave all that he had unto Isaac,' Gen. xxv. 5, 6. And Sarah was a type of the New Testament, and Isaac, in whom Abraham's seed was called, of the children of promise, which by faith in Christ are made heirs of salvation, Rom. ix. 7—9; Gal. iv. 22, 31. But here the holy seed is likened to a daughter, espoused unto Christ, belonging to the heavenly Jerusalem, the mother of the faithful only. THE CHOICE ONE,] Or, *the clear (the pure) one*, as after in ver. 10, 'clear as the sun.' The Heb. *sarah* signifieth pure and clean from filthiness, purged, polished, severed and select from others; and so the Gr. here expoundeth it *elect* or *chosen*; and the word is used for *choice*, in 1 Chron. vii. 40; Neh. v. 18, and elsewhere; as also for *purged* by trials and afflictions, Dan. xi. 35; xii. 10; which signification hath use in this place. THE DAUGHTER,] The virgins or damsels forementioned in ver. 8, and such as were spoken of in chap. ii. 2. THEY BLESSED HER,] Or, *they called her blessed, they counted her happy*, as in Jam. v. 11. 'We count them happy which endure.' PRAISED HER,] The spouse here, as Israel of old, is praised and counted happy for the great blessings of God upon her, whom he hath made 'high above all nations which he hath made, in praise and in name and in honour,' Deut. xxvi. 19. So Moses said, 'This is your wisdom and your understanding, in the eyes of the people; which shall hear all these statutes, and say, Surely this great nation is a wise and understanding people,' Deut. iv. 6. So the people magnified Christians, Acts v. 13.

VER. 10.—WHO IS SHE,] Or, *who is this*, that is, what manner of one is this, as *tis, who*, in Mark iv. 41, is *potapos, what manner of man*, in Mat. viii. 27. So, *whose son*, that is, *what manner of man's son is this youth?* 1 Sam. xvii. 55. Here the praises already spoken of are set forth most gloriously, or a new state of the church is described. AS THE MORNING,] That is, *lightsome, bright, cheerful*; as the morning after the dark night, so the spouse after the darkness of affliction, error, ignorance, ariseth to her own and others' comfort. Thus it is said to the church, 'Arise, shine, for thy

morning ; fair as the moon, clear as the sun, terrible as *armies* with banners ?

<sup>11</sup> I went down to the nut garden, to see the fruits of the valley: to see whether the vine flourished, whether the pomegranates blossomed. <sup>12</sup> I knew not ; my soul put me, the chariots of my willing people.

light is come, and the glory of the Lord is risen upon thee ; and the Gentiles shall come to thy light, and kings to the brightness of thy rising,' Is. lx. 1, 3. And to such as amend their ways, he promiseth, 'Then shall thy light break forth as the morning,' &c., Is. lviii. 8. FAIR AS THE MOON,] Which is called in Heb. *lebanah* of her whiteness and bright shining. When glory and prosperity is promised, God saith, 'Thy sun shall no more go down, neither shall thy moon withdraw itself,' Is. lx. 20 ; 'The light of the moon shall be as the light of the sun ; and the light of the sun shall be sevenfold,' Is. xxx. 26 ; but when affliction is threatened, he saith, 'The sun and the moon shall be darkened,' &c., Joel iii. 15 ; Ezek. xxxii. 7, 8. Here therefore the glorious state of the spouse is signified, to the admiration of others, as it is said, 'Thy renown went forth among the heathen for thy beauty ; for it was perfect through my comeliness which I had put upon thee, saith the Lord God,' Ezek. xvi. 14. CLEAR AS THE SUN,] Or, *pure*. In Gr. *choice as the sun*, as ver. ix. Christ himself is the *Sun of righteousness*, Mal. iv. 2 ; the *woman (his spouse) is clothed with the sun*, Rev. xii. 1, because by faith she hath *put on Christ*, Gal. iii. 27 ; by whose righteousness imputed, she is purged from all sin, and so is made glorious. Here also we may observe in her the degrees of grace, her first light being like the morning or day dawning ; her second beauty like the moon ; her third degree like the sun itself in brightness. And so it is said, 'The path of the just is as the shining light ; that shineth more and more unto the perfect day,' Prov. iv. 18. TERRIBLE,] To the enemies with whom she is to fight under the banner of Christ's gospel and love, chap. ii. 4 ; having the weapons of her warfare, 'not carnal but mighty through God to the pulling down of strong holds,' &c., 2 Cor. x. 4. So Israel was 'a people saved by the Lord, the shield of their help, and who was the sword of their excellency,' Deut. xxxiii. 29. God did put the dread of them, and the fear of them upon the nations, under the whole heaven, who heard the report of them, and trembled, Deut. ii. 25. The peoples heard, and were afraid ; sorrow took hold on the inhabitants of Palestina ; the dukes of Edom

were amazed, the mighty men of Moab trembling took hold upon them ; all the inhabitants of Canaan melted away ; fear and dread fell upon them, &c., Exod. xv. 14—16 ; Ps. xlviii. 5, 6. See before on ver. 4.

VER. 11.—I WENT DOWN,] The words of Christ, showing how he went to visit the garden of his church. NOT GARDEN,] The original word *egoz* is not found but in this one place. The Gr. translateth it *the nut*, and most interpreters. The Arabic also agreeth, in which tongue *nuts* are called *geuz*. It meaneth aromatical trees and fruits, such as Christ's gardens are planted with, chap. iv. 12—14 ; and so is to be understood of that fruit which we call *nutmegs*, and the like. The Chald. paraphrast applieth this nut-garden to the second temple, builded by Cyrus' commandment, and the state of the church then ; but these prophecies seem rather to mean the times under the gospel, as before is showed. THE FRUITS OF THE VALLEY,] Fruits here properly mean the new, green, or first ripe fruits, such as are tidy and forward in the beginning of the year. So, after the winter of tribulation and wrath, cometh the cheerful spring of grace in the garden of the church, situate low and base as in a valley or bourne, where it is watered with God's word and Spirit, and made fruitful. The Gr. translateth it, "fruits of the bourne," or stream. In hot countries, gardens and orchards were wont to be planted near bournes, streams, and pools of water, to make them fruitful, Eccl. ii. 6 ; Ezek. xxxi. 4, 5, 7. THE POMEGRANATES,] Or, *pomegranate trees*. By these and the former vines are meant the people called of God, and planted in the garden of his church, which, when they flourish in a good profession, do after bring forth the fruits of good works, to the glory of Christ. The Chald. expoundeth these of the wise men of Israel, likened to a vine, and their plenty of good works, as the pomegranate is full of juice and kernels. So in chap. vii. 12.

VER. 12.—I KNOW NOT,] These words seem to be the continued speech of Christ, (though some think them spoken by his spouse), and by saying, 'I know not,' he meaneth experimental knowledge or perceiving ; for things are spoken of God after the

<sup>13</sup> Return, return, O Shulammitess ; return, return, that we may look upon thee. What shall we see in the Shulammitess? As the company of two armies.

manner of men, as in Gen. xviii. 21, 'I will go down now and see whether they have done altogether according to the cry of it, which is come unto me ; and if not, (that) I may know.' See also Exod. xxxiii. 5 ; Gen. xxii. 12. Now that which Christ here knew not may be understood of the former things, that he perceived not the vines to flourish, or the pomegranate to blossom, and therefore calleth upon the Shulammitess (in ver. 13) to return ; or, that he knew not, neither was aware of the frowardness of his people, which was beyond man's expectation ; and therefore he furthered them as with chariots, to help and hasten them forward ; For, 'Who-soever hath, to him shall be given ; and he shall have more abundance,' Mat. xiii. 12. MY SOUL PUT ME,] That is, *I put myself* ; but the manner of speech noteth an earnest desire and hearty affection ; as, 'my soul seeketh,' Eccl. vii. 28 ; 'my soul loveth,' chap. i. 7 ; 'my soul is troubled,' Ps. vi. 4 ; 'my soul hateth,' Is. i. 14 ; 'my soul is joyful,' Is. lxi. 10 ; and many the like. THE CHARIOTS OF MY WILLING PEOPLE,] Or, of *my princely* (or *noble*) *people*. In Heb. *amminadab*, that is, my voluntary, free, bounteous, or noble people. The Gr. putteth both words in one, make it a proper name, "The chariots of Aminadab." It rather denoteth the people of Christ, which are voluntaries in the day of his power, Ps. cx. 3 ; sustained with a free or princely spirit, Ps. li. 14 ; and receiving the word with all readiness or willingness of mind, as Acts xvii. 11 ; ii. 41. To such Christ is as chariots, by the ministry of the word, to help and hasten them forward in grace, and to defend them from their enemies. For chariots were used in wars, Jos. xi. 4 ; 1 Sam. xiii. 5 ; and when God threateneth vengeance unto the wicked, he saith, 'He will come with his chariots like a whirlwind, to render his anger,' &c., Is. lxvi. 15. And as the prophets of old were the chariots and horsemen of Israel, 2 Kings ii. 12 ; xiii. 14 ; and people's conversion unto Christ is called a bringing of them 'upon horses and in chariots, for an offering to the Lord,' Is. lxi. 20. So the ministers of the New Testament did so minister the gospel of God, 'that the offering up of the Gentiles might be acceptable,' Rom. xv. 16 ; in which sense Christ here is by his servants, as chariots, for his voluntary and free people to be brought as an oblation to the Lord. The Chald. paraphraseth on these words thus : "I consulted with my soul to do

them good, and to put them high in the chariots of kings," &c.

VER. 13.—O SHULAMMITESS,] As Solomon (named in Heb. *Shelomoh*) had his name of 'peace,' 1 Chron. xxii. 9 ; and Jerusalem was also called 'Shalem' (or Salem), Ps. lxxvi. 3, which signifieth peace, Heb. vii. 2 ; so here the church or people called upon to return is named 'Shulammitess,' (in Heb. *Shulamith*), of her peace and perfection with God in Christ ; and so in one Gr. version it is interpreted *eirenevousa*, as being at peace. It may also have reference to Jerusalem, as being a daughter to that mother of us all. And this name hath occasioned some probably to apply this unto the recalling of the Jews, as was foretold, Rom. xi. 25, &c., which is yet to be fulfilled. RETURN, RETURN,] This doubling of the word, and that twice, sheweth the earnest desire of her conversion with the certainty thereof. THAT WE MAY LOOK UPON THEE,] Or, *let us see* (or *view*) *thee*, and properly it meaneth a looking upon with delight. This seemeth to be spoken by her friends, desirous to see the graces in this Shulammitess returned. For even 'the angels desire to look into' the things that are imparted to the church by the gospel, 1 Pet. i. 12 ; and it was David's one request that he might 'view the pleasantness of the Lord' in his house or temple, Ps. xxvii. 4. And the prophet foretold how the watchmen should sing with a high voice, for that they should 'see eye to eye when the Lord returned Zion,' Is. lii. 8. The Chald. paraphrast explaineth the words thus, "Return unto me, O congregation of Israel ; return unto Jerusalem ; return unto the house of the doctrine of my law ; return to receive prophecy from my prophets, which prophesy in the name of the word of the Lord." WHAT SHALL YE SEE IN THE SHULAMMITESS ?] Or, *Why look ye* (or *would ye look*) *upon the Shulammitess* ? The question (which seemeth to be demanded by Christ) is to stir up attention and affection in the hearers. AS THE COMPANY,] Or, *as the dance* ; that is, a company of dancers that rejoice together, as they were wont after victories, Ex. xv. 20. And prophesying of the spiritual joy at the restoring of his people, God saith, 'O virgin of Israel, &c. thou shalt go forth in the dances of them that make merry : ' and, 'Then shall the virgin rejoice in the dance,' Jer. xxxi. 4, 13. And at the return of the prodigal son there were 'music and dances' in his



father's house, Luke xv. 25. This answer seemeth to be made by Christ himself that asked them, or it may be the question continued; thus, 'what look ye upon the Shulammitess, which is like the company (or dance) of two armies?' OF TWO ARMIES,] Or, of two camps (two hosts), in Heb. *Ma-chana'im*: by which name the place was called where an host (or troop) of angels met Jacob with his troop at his return out of ser-

vitute, Gen. xxxii. 1, 2. Hereby is signified both the deliverance of the Shulammitess out of her miseries, and the joy of men and angels for her victory. For 'there is joy also in the presence of the angels of God over one sinner that repenteth,' Luke xv. 10; and they pitch their camps about them that fear the Lord for to deliver them, Ps. xxxiv. 8.

## CHAPTER VII.

<sup>1</sup> How beautiful are thy feet with shoes, O bounteous prince's daughter! the joints of thy thighs are like jewels, the work of the hands of an artificer. <sup>2</sup> Thy navel is like a round goblet; let

VER. 1.—HOW BEAUTIFUL ARE,] The Shulammitess or spouse of Christ is here admired and praised for her graces where-with God had furnished her, and adorned her whole body: the particulars wherof are described in other order than before in chap. iv. vi., for here her feet are first mentioned, and then other parts upward unto her head. This description seemeth to be made by her friends, that called upon her to 'return,' chap. vi. 13. For Solomon (or Christ) is spoken of as another or third person after in ver. 5, 9. FEET WITH SHOES,] Or, *steps (going) in shoes*: hereby is meant her obedient walking in the faith and gospel of Christ, whereby she, being freed from the misery and bondage of sin, made free by the truth (as John viii. 32,) stood fast, and walked steadily in the liberty and grace of Christ, Gal. v. 1; not going barefooted, as was the manner of captives and others in misery, Is. xx. 4; 2 Sam. xv. 30; but as God rehearsing his blessings upon his church, saith, 'I shod thee with Tachash skin,' Ezek. xvi. 10, so here the feet of his spouse are 'shod with the preparation (or stability) of the gospel of peace,' Eph. vi. 15; with the knowledge, profession, and obedience whereof she being firmly settled and defended, her feet and steps were now beautiful, as the feet also 'of them that preach the gospel of peace' are said to be beautiful, Rom. x. 15. BOUNTEOUS PRINCE'S DAUGHTER,] Heb. hath *Nadib*, that is, *daughter of the bountiful*, (or *of the prince, the noble*,) for princes were styled 'bountiful or benefactors,' Luke xxii. 25, as being free, liberal, and willing to do good unto others: hereby is signified that she was of noble race and ingenuous disposition, ready and willing to serve the Lord, and propagate the grace of his gospel unto others; as

before Christ calleth them his 'willing (or noble) people, chap. vi. 12. And as 'a son or daughter of Belial' meaneth one of wicked disposition, Dent. xiii. 13; 1 Sam. i. 16; and for a king to be the 'son of nobles,' Eccl. x. 17, is to be of an ingenuous and noble disposition; so to be a 'daughter of Nadib,' is to be nobly and bounteously affected. This title belongeth to such only as believe in Christ, 'which are born not of blood, nor of the will of the flesh, nor of the will of man, but of God,' John i. 13. Wherefore when Christ was promised to 'reign in justice,' it was said that then Nabal (the fool or vile person) should no more be called (*Nadib*) liberal, noble, or bountiful, Is. xxxii. 1, 5. JOINTS,] The original word, used only in this place, hath the signification of *turning* or *going about*, and seemeth to mean the bones that turn and move in the hollow of the thighs: these are likened to 'jewels or ornaments, signifying the firm, upright, goodly, and glorious stature, gesture, walking, and conversation of this prince's daughter, well beseeming the gospel which she professeth: being in fit, orderly, and due proportion, as the Gr. version also implieth. ARTIFICER,] Or, *faithful craftsman*, in Heb. *a man* of fidelity and skilfulness in his workmanship: meaning here God or Christ, for he is the artificer in heavenly things, Heb. xi. 10; and the church with her gracious blessings is 'the work of his hands,' Is. lx. 21.

VER. 2.—A ROUND GOBLET,] Or, *a goblet (or cup) of roundness*. The spouse being praised before for her ready receiving of, and holy, steadfast walking in the gospel of Christ, is now further commended for her propagating the truth unto others; likened to a mother conceiving and nourishing her children. For Zion or Jerusalem (named here the Shu-



there not want mixture: thy belly is *like* an heap of wheat set about with lilies. <sup>3</sup> Thy two breasts are like two fawns, twins of the roe. <sup>4</sup> Thy neck is like a tower of ivory; thine eyes *like* the

lammitess, chap. vi. 13,) likened to a woman with child, travailing, bringing forth children (or a man-child), and after nursing them with the breasts of her consolation, Is. lxvi. 7—11. So here first the *navel* (by which the child is nourished in the womb) is commended for the form, 'round as a goblet;' and for the nourishment, which is as mixed liquor without scarcity, wherewith the goblet is full; and after her *breasts* (with which the child is nourished after it is brought forth) are praised in ver. 3. Thus Paul preaching the gospel to the churches is likened sometimes to a father that begetteth, sometimes to a mother travailing in childbirth, sometimes to a nurse cherishing her children, 1 Cor. iv. 15; Gal. iv. 19; 1 Thess. ii. 7. LET THERE NOT WANT,] Or, *there wanteth not, or shall not want*: but the former is more pathetical, as wishing a continual supply of grace for nourishment of the children of Christ, though a promise also is herewith implied. MIXTURE,] That is, *liquor mixed* and tempered, and so made fit to refresh and nourish. For they used to temper and mix their wine, either with water or milk, to allay the heat; or with spices to make it more comfortable. So the wisdom of God is said to have 'mingled her wine,' Prov. ix. 2; Christ drank his wine with his milk, chap. v. 1; and after here is mentioned 'spiced wine,' chap. viii. 2; and 'mixture' (or mixed wine) was sought for of drunkards, Prov. xxiii. 29, 30; Is. v. 22. The navel therefore, not wanting mixture, signifieth the juice of grace abundantly supplied of God for the nourishing and cherishing of his young children in the body of his church, so that both mother and infant are in health and good plight, not destitute of any good: even as to them that remember and keep God's law it is promised that health shall be to their navel, and marrow (or moistening) to their bones, Prov. iv. 1, 8. AN HEAP OF WHEAT,] The supply and growth of grace is here further commended by likening her 'belly to an heap of wheat;' for in their harvest they gathered their corn into floors, where it was stacked upon heaps, and after threshed, Ruth iii. 7; Hag. ii. 16. To such a stack or heap is her belly resembled; signifying that her spiritual harvest being come, she was ready to bring forth store of good issue, as wheat fit for the Lord's granary. SET ABOUT WITH LILIES,] As the corn-floors in Israel, being in the open fields, were hedged

about for safe defence; so the belly of Christ's spouse, big and ready to bring forth fruit unto him, is beset as with an hedge of lilies for her further comfort and glory. So that her way was not hedged up with thorns as was the harlot's, Hos. ii. 5, 6, but set about with lilies, denoting the graces wherewith the spouse herself and those about her are environed. The Jews applying these things to their church estate in their Chald. paraphrase, understand by the 'navel' the chief of their synedrion or high council, governing all as the child is nourished by the navel in the mother's womb; the 'round goblet' to signify his clear doctrine of the law as the round moon: so that the words of the law are not wanting from his mouth, as the waters of the great river running out of Eden do not fail; by the 'belly' they understand the seventy wise men or councillors that sat about him as a round floor, whose cellars are full of tithes, sanctified things, &c.; and by 'lilies' the men of the great congregation, as Ezra, Zerubbabel, Nehemiah, Joshua, and the like, who had their employment in the law day and night.

VER. 3.—BREASTS,] That minister sweet consolations to the children, sucking out of them the sincere milk of the word, Is. lxvi. 11; 1 Pet. ii. 2. See the Notes on chap. iv. 5, where this resemblance was formerly used.

VER. 4.—TOWER OF IVORY,] Fair, strong, and upright. In chap. iv. 4, the neck of the spouse was likened to 'the towers of David builded for an armory:' here it is likened to 'a tower of ivory' (or of elephant's tooth), which the Chald. paraphrast expoundeth "the ivory tower that king Solomon made." But we read of no such tower made by him, unless it be meant of that 'great throne of ivory' which he made, 2 Chron. ix. 17, and that may well be called a tower; even as the pulpit which was made for Ezra and others to stand upon when they read and expounded the law unto the people is called in Heb. 'a tower,' Neh. viii. 4. Thus the neck of the Shulamitess, likened to Solomon's ivory throne, denoteth the power and glory of the church in her clear doctrine and upright judgments, whereby her children are guided and governed peaceably; freed from the servitude of men, of sin, Satan, and all enemies, 1 Cor. vii. 23; Rom. vi. 6; Heb. ii. 14, 15; so that now, Jerusalem is loosed from the bands of her neck, as was promised

pools in Heshbon, by the gate of Bath-rabbim; thy nose *is* like the tower of Lebanon, looking toward Damascus. <sup>5</sup> Thine head

in Is. lii. 2, and is made to 'inherit the throne of glory,' 1 Sam. ii. 8. See the Notes on chap. iv. 4. The Chald. also by the neck here understandeth the judge of Israel. **THE POOLS IN HESHBON,**] Or *Cheshbon*; in Gr. *the lakes in Essebon*. As before her eyes were like 'doves,' chap. iv. 1, so here they are like water pools, clear to see the truth, and to look unto the ways and actions of herself and others. It also may intend her watery eyes, weeping for her former sins; as Jeremiah lamenting the sins of his people, wishing that his eyes were 'a fountain of tears,' Jer. ix. 1; and prophesying their conversion, he saith 'they shall come with weeping,' &c., Jer. xxxi. 9. Heshbon was a city where king Sihon sometimes dwelt, Num. xxi. 26; it was situated in a goodly fertile country, which the Reubenites possessed, Num. xxxii. 34, 37; so it seemeth to have in it fair and clear pools or ponds of water, which beautified it as eyes do the body. The Heb. expositors understand by these eyes the prophets, or (as the Chald. paraphrast saith) scribes. Heshbon by interpretation signifieth a count, computation, or artificial device; and thus some expound it here, pools artificially made; and pools have their name of blessing, either because they were esteemed great blessings in those hot and dry countries, Judg. i. 15, or because they were filled with rain the blessing of God, Ezek. xxxiv. 26. **BATH-RABBIM,**] Or, (as the Gr. interpreteth it) *daughter of many*: so that it was a gate frequented of many, and it may be a gate where the judges sat; for public judgments and assemblies were at the gates, Ruth iv. 1; 2 Sam. xix. 8; Lam. v. 14; wherefore if Heshbon be not the proper name of a city, these pools may be thought to be at some gate of Jerusalem where many people assembled, as in Neh. viii. 3. The Chald. applieth it to the governors that sat "in the gate of the house of the great council." **THY NOSE,**] This is a principal ornament of the face, the instrument of smelling and of drawing breath; sometimes it is used for the whole face, and oftentimes for anger, which appeared by the face and breath. Here it seemeth to denote her spiritual courage and bold carriage against her enemies, because her nose is likened to the 'tower of Lebanon,' which was high and lofty. For as in speech of the wicked, the 'loftiness of his nose,' (or countenance,) in Ps. x. 4, signifieth his lofty, stout, and proud carriage: so here, contrariwise, it being spoken for praise in the godly, her nose like an high tower, noteth

her courage and magnanimity for the truth, manifested in her countenance and behaviour, so that she discomfitteth all her enemies. On the contrary, when God threateneth the overthrow of Jerusalem for her adulteries, he saith that her lovers (turned to be her enemies) should 'take away her nose, and her ears,' &c., Ezek. xxiii. 25. **TOWER OF LEBANON,**] Or, *of Libanus*, which was a mountain in the north parts of the land. It may here be understood of the tower of the house, called 'the house of the forest of Lebanon,' which Solomon built very stately, 1 Kings vii. 2, in which he put 'two hundred targets and three hundred shields made of beaten gold,' 1 Kings x. 17. **LOOKING TOWARDS DAMASCUS,**] Or, *espying, watching, beholding the face of Damascus*; which was the chief city in Syria, Is. vii. 8; called in Heb. *Dammeseck*, sometimes *Darmeseck*, as in 1 Chron. xviii. 5; and *Dummesek*, as 2 Kings xvi. 10; in the Gr. and in the New Testament *Damascus*, Acts ix. 2; it lay northward from mount Lebanon aforesaid, was a goodly city 'of praise and of joy,' Jer. xlix. 24, 25. The inhabitants were commonly enemies to Israel, and often wars were between God's people and them, as the story of scripture sheweth, 1 Chron. xviii. 5, 6; 1 Kings xi. 24, 25; Is. vii. 5, 8; Amos i. 3. Wherefore 'the tower of Lebanon, looking (or espying, watching) towards Damascus, may intimate here, besides the courage, the care also of the spouse, for the safeguard of herself and her children against the enemy. For in times of danger, they set on towers and high places watchmen or spies to give warning of what they saw, Is. xxi. 6, 9; Ezek. xxxiii. 2, 6; 2 Sam. xviii. 24, 25.

**VER. 5.—THINE HEAD UPON THEE,**] This may be understood properly of her head itself, likened to mount Carmel, or of the ornament upon her head. **LIKE CARMEL,**] Or, *like crimson*; but both the Gr. and Chald. paraphrase expound it *Carmel*, the name of a mountain where Elias killed the Baalists and prayed for rain, 1 Kings xviii. 19—42. Carmel also was a place inhabited by Nabal, 1 Sam. xxv. 2, 5. It seemeth to have been very fertile, Nah. i. 4; for a fruitful place is called Carmel, opposed to a barren wilderness, Is. xxxii. 15; xxix. 17; xxxiii. 9; Jer. iv. 26. Thus her head likened to Carmel, may signify her mind filled with the knowledge of God, and fruitful in grace: so God promising the restoration of his church, saith, 'Israel shall feed on Carmel and Bashan,' &c., Jer. l. 19; and foretelling the

upon thee is like Carmel, and the hair of thine head like purple: the king is bound in the galleries. <sup>6</sup> How fair art thou, and how pleasant art thou, O love, for delights! This thy stature is like

glory of Christ's kingdom, saith, 'the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon,' &c., Is. xxxv. 2. The Heb. *Carmil* is also used for crimson or scarlet colour, 2 Chron. iii. 14; which may also be meant here, seeing after her hair is likened to purple: and these were colours worn of princes and great personages, and so meet for this 'prince's daughter,' (ver. 1,) and for the attire of her head, on which she weareth 'the hope of salvation (through the blood of Christ, which these colours also prefigured) for an helmet,' 1 Thess. v. 8. HAIR,] The original word *dallath* is no where used for hair but in this one place, as the Gr. also interpreteth it: properly it signifieth *slenderness* or *tenuity*, and so meaneth small and slender hair. Some take it for a small lace or head band wherewith the attire of the head was tied. This her 'hair like purple,' denoteth her cogitations and purposes to be holy, heavenly, and as dyed in the blood of Christ. The Chald. paraphrase applieth the head here spoken of to the king, the chief governor in Israel; and the 'slender hair,' to the 'poor of the people,' which should be clad in purple, as was Daniel, Mordecai, &c. See the Notes on chap. iv. 1, where the spouse's hair was likened to 'a flock of goats:' that description differing from this seemeth to imply a variety of estate, for God's people are not always of like condition in this world, though ever glorious in his eyes. THE KING IS BOUND IN THE GALLERIES,] By the king in this song is meant Solomon, that is, Christ. *Rehatim*, which the Gr. here likewise translateth *galleries*, is in Gen. xxx. 38, 41; Ex. ii. 16, *gutters* wherein waters run for the flock to drink, unto which some think this place hath reference: but in chap. i. 17, *rahatim* are *galleries* that run along the house sides, and so it seemeth to mean here. To be 'bound in the galleries' is to have a fixed habitation in the house of his church, where the king is retained, and as it were tied with the bands of love towards his spouse so excellent in all her parts; that now is fulfilled that which is elsewhere said unto her, 'The king will covet thy beauty,' Ps. xlv. 12; and that which is spoken of the lewd woman, 'her hands are as bands,' Eccl. vii. 26, may have use here of the chaste woman, that her graces are such as do not only delight the king, but hold him fast bound unto her in the bands of spiritual wedlock, no more to leave her, but to abide with her

for ever. For so he hath promised, 'I will betroth thee unto me for ever,' Hos. ii. 19; 'the Lord delighteth in thee, and thy land shall be married,' Is. lxii. 4; 'my servant David shall be their prince for ever; and I will set my sanctuary in the midst of them for evermore: and the name of the city from that day shall be, The Lord is there,' Ezek. xxxvii. 25, 26; xlviii. 35. 'The throne of God and of the Lamb shall be in it, and his servants shall serve him: and they shall reign for ever and ever,' Rev. xxii. 3, 5.

VER. 6.—AND HOW PLEASANT,] This admiration of her beauty and pleasantness, in all her parts, carriage and administration, sheweth the reason of the former speech, why 'the king was bound in the galleries;' for that he was delighted, and as it were ravished with her heavenly graces; as before in chap. iv. 9, 10. And as she admired Christ for his fairness and pleasantness; so now she is magnified for the like: see the Notes on chap. i. 15, 16. O LOVE,] That is, O thou that art dearly loved: thus they call her, to signify Christ's great affection towards her: for it is another and more forcible word than was used before in chap. i. 9, 15; ii. 2; iv. 1, 7; v. 2; vi. 4, that, betokening loving society and outward friendship; this, signifying inward charity and loving affection, which is strong and fervent, chap. viii. 6, 7. FOR DELIGHTS,] Or, *delicacies*, or, *with pleasures*; meaning full delight, all manner of pleasure: so that all that love her may rejoice with her, and delight themselves in the brightness of her glory, as Isa. lxvi. 10, 11.

VER. 7.—THY STATUTES,] Or, *thy height*: in Gr. *thy greatness*. A PALM-TREE,] Or, *a date tree*, called in Heb. *thamar*, in Gr. *phenix*; it is of tall and upright stature, always green and flourishing, bearing pleasant fruit. Wherefore the just man's state is likened to this tree, Ps. xcii. 13, and figures of palm-trees (signifying heavenly graces) were made in the temple, 1 Kings vi. 29; vii. 36; and foretold to be also in the spiritual temple under the gospel, Ezek. xli. 18, 19, and palm-branches carried in the hand, or on the head, were signs of victory: wherefore the saints (that by faith overcome the world) appeared with palm-branches in their hands; Rev. vii. 9. And the palm-tree is said to be of such a nature, that it will not bow downward or grow crooked, though heavy weights be laid upon it, but groweth still upright. So this stature of the spouse likened to a palm-tree,



to a palm-tree; and thy breasts to clusters. <sup>8</sup> I said, I will go up to the palm-tree, I will take hold of the boughs thereof: and now let thy breasts be as clusters of the vine: and the smell of thy nose like apples. <sup>9</sup> And thy palate like the good wine, that goeth

showeth her spiritual growth in the faith (notwithstanding all her tribulations) tending always upward towards heaven, till she attain unto 'the measure of the stature of the fulness of Christ,' Eph. iv. 13. For God hath now broken the staves of her yoke, and made her go upright; Lev. xxvi. 13. So the kingdom of Israel (while it flourished) is likened to a tree, whose 'stature was exalted among the thick branches,' &c. Ezek. xix. 11. CLUSTERS.] To wit, of the vine, as in ver. 8, signifying hereby that her breasts were not only fashioned, as in Ezek. xvi. 7, but full of milk to nourish her children, and of the wine of heavenly consolations, which they that love her, may 'suck and be satisfied,' as Isa. lxvi. 11. So that now the state of the church is not as when complaint was made, there is 'no cluster to eat,' Mic. vii. 1, but as when 'new wine was found in the cluster:' and he said, 'destroy it not, for a blessing is in it,' Isa. lxxv. 8.

VER. 8.—I WILL GO UP TO,] Or, *I will climb up on the palm-tree*, meaning to gather the fruit thereof. This purpose and promise, if it be spoken in the person of Christ, implieth his acceptance of the fruits of the Spirit in his spouse, as is noted on chap. v. 1. But it seemeth (by that which followeth) to be the speech of her friends already noted speaking collectively as one person, to mark their unity and joint consent to communicate with her graces, as in Isa. lxvi. 15, 11. For things of this sort, are spoken both of God, and of his people. Isa. lxvii. 2. THE BOUGHS THEREOF,] Or, *the branches of it*: the Heb. *sansinnim* is no where used but in this place: the Gr. translateth it "the heights thereof," meaning the branches which are on high, and which bear the fruit for the palm-tree though it be very tall, hath no boughs growing out by the sides of the body, as other trees; but on the very top, the leaves (which are long like swords) spread abroad pleasant to behold; and the fruit groweth not among the leaves, but on the top of the branches; as historians do record, Pliny, 50, 13; chap. 5. So Christ (if it be understood of him) going up and taking hold of the boughs, both signifieth it to be his own possession, and sheweth his care and love to look unto it, and to purge the branches that they may bear more fruit, (as the Father doth the fruitful branches of the vine, John xv. 1, 2,) and likewise to enjoy and accept of the gracious fruits of his

spouse, with whom he will now continue. Or, taking it (as before) for the speech of the faithful company, it meaneth their purpose and endeavour to partake of the heavenly fruits which this church bringeth forth. BE AS CLUSTERS,] Or, *shall be as clusters*; and thus it is an assurance or promise of blessing to her from the Lord, filling her with the juice of grace, that she shall 'neither be idle nor unfruitful in the knowledge of Christ,' 2 Pet. i. 8, but as is promised, 'he will cause them that come out of Jacob, to take root; Israel shall blossom and bud, and fill the face of the world with fruit,' Isa. xxvii. 6. But it may be taken also as a wish, 'and let thy breasts, I pray thee, be as clusters of the vine;' that is, have not thou 'a miscarrying womb, and dry breasts' (as Hos. ix. 14,) 'but grow in grace and in knowledge; be not an empty vine, as Israel was of old, Hos. x. 1. Leave not thy wine, 'which cheereth God and man,' Judg. xiii. 'but be filled with the Spirit;' that we may 'suck and be satisfied with the breasts of thy consolations,' Isa. lxvi. 11. THE SMELL OF THY NOSE, LIKE APPLES,] Her nose, commended for the form, in ver. 4, denoted her good carriage, and courage for the truth. The *smell, odour, or scent* thereof, meaneth the good report and fame thereof spread abroad: which is comfortable as a sweet odour. Or, by the *smell* of her nose, may be understood the breath coming out of her nostril, that it should be sweet. And so not only her outward behaviour should be commendable, but the hidden man of the heart, uncorrupted: that the breath or spirit proceeding from within, be pure; and God may 'manifest the smell (or savour) of his knowledge by her in every place,' 2 Cor. ii. 14, as the flavour of life unto life; and like the flavour of apples, which refresh those that languish and are sick of the love of Christ; as chap. ii. 5.

VER. 9.—THY PALATE,] Or, *the roof of thy mouth*: in Gr. *thy throat*. The palate for one's own use is to taste and discern, as in Job xxxiv. 3, 'the palate tasteth meat;' but for others it is the instrument of speech, as in Prov. xviii. 7, 'my palate shall speak truth.' This latter use seemeth here to be meant, that her palate, to wit, her speech and doctrine, should be like good wine, to comfort and revive bitter and heavy hearts, Prov. xxxi. 6. THE GOOD WINE,] That is, the best, most excellent, sweet and wholesome wine: as 'the



to my beloved, to righteousness; causing to speak the lips of those that are asleep.

<sup>10</sup> *I am my beloved's; and his desire is towards me.* <sup>11</sup> *Come my*

good oil,' (Ps. cxxxiii. 2,) is the best, sweetest, and most precious oil. The comfortable doctrines of the gospel are likened to *wine*, Isa. lv. 1—3; Prov. ix. 2, 5. See the Notes on chap. 1, 2. THAT GOETH TO MY BELOVED,] A commendation of *the good wine*, from the effects: that it is pleasing unto God, and profitable unto men. For by *the beloved*, usually in this chap. is meant Christ: by going to righteousness (or according to righteousness) that is, going aright, straightly or directly, is signified the nature of pure wine, manifesting the goodness by the moving and springing in the cup, whereby it is discerned to be the right and natural wine, and is pleasing to them that drink it. The like phrase Solomon used in Prov. xxiii. 31. 'Look not on the wine when it is red, when it giveth his colour in the cup, when it goeth (or walketh, that is, moveth itself) in righteousness;' as there, the nature of the most pure and generous wine is described, whereby men are allured to drink thereof; so here the right wine, the pure and wholesome doctrine out of the mouth of the spouse, is declared by the company of believers, to be pleasing and right in the eyes of Christ *their beloved*. It may also intimate, how the spouse (filled with the Spirit, rather than with wine, Eph. v. 18,) her speeches should tend to lead all unto Christ, and unto righteousness: that is, faith in him, and righteous works which he requir-eth us to walk in. CAUSING TO SPEAK,] *That maketh to speak, or giveth utterance, to the lips of those that are asleep: or speaking in the lips, &c.* This is the other effect of the Spirit, that as wine maketh men talkative, Prov. xxiii. 29, so the Spirit maketh men to utter the mysteries of God: as the disciples (when some thought they were 'full of new wine') prophesied and spake with other tongues, the great works of God, 'as the Spirit gave them utterance,' Acts ii. 4, 11, 13, &c. By *sleepers* here are meant sinners, awaked and quickened by the word preached, as it is said, 'awake thou that sleepest, and arise from the dead; and Christ shall give thee light,' Eph. v. 14. And so it was promised, 'thy dead men shall live, my dead bodies shall arise: awake and sing, ye that dwell in dust,' Isa. xxvi. 19. And Ezekiel, by prophesying, raised to life the dead bones of the house of Israel, Ezek. xxxvii. which also the Chald. paraphrast allegeth in opening this place. And not only dead men, (which are said to be *asleep*, Dan. xii. 2,) Vol. II

but others also that live, and through negligence or security fall asleep (as the spouse acknowledgeth of herself, in chap. v. 2,) are enabled by this spiritual wine to speak: for having drunk thereof, they forget their poverty, and remember their misery no more, as Prov. xxxi. 6, 7. So God promising to restore comforts unto Israel, and to his mourners, saith that he createth 'the fruit of the lips, peace, peace,' Isa. lvii. 18, 19.

VER. 10.—I AM MY BELOVED'S,] Here the spouse, as full of the wine of grace and consolation from the Lord, testifieth her assurance by faith that she is Christ's, and so an heir to salvation by 'promise;' Gal. iii. 29; see before in chap. ii. 16; vi. 3. HIS DESIRE,] *His desirous affection*, the Gr. interpreteth it, "his conversion" (or *turning*) is "towards me." This manner of speech was used before, when God chastening the woman for her sin, said 'thy desire shall be unto thy husband,' Gen. iii. 16. but now this woman being renewed by grace, and espoused unto Christ, as to an husband, 2 Cor. xi. 2. rejoiceth that 'his desire is unto her.' And this appeareth by the whole scope of this Song, and especially by those words in chap. ii. 14; iv. 9, 10; vii. 5. So contrary case to other are our natural sinful state, and our estate by grace in Christ.

VER. 11.—INTO THE FIELD,] Or, *into the country*, a place of corn, vines, fig-trees, pomegranate-trees, &c. as Joel xi. 12. IN THE VILLAGES,] Or, *by the cypress-trees*; for the Heb. "Cepharim" may signify both: but the Gr. also interpreteth it "villages," and such country villages, are distinguished from 'fenced cities,' 1 Sam. vi. 18; 1 Chron. xxvii. 25. The spouse here desireth of Christ, that they may go together into the field and villages, to look unto their husbandry, how it prospered, and whether the trees there planted did flourish and fructify, as the next words manifest. Hereby their desire and care is signified, for the increase and propagation of the gospel abroad in the world, (for the field in the parable is 'the world,' Mat. xiii. 38.) And as Christ himself in the days of his flesh 'went about all the cities and villages,' preaching the gospel, Mat. ix. 35; Mark vi. 6. and his disciples went abroad to 'teach all nations,' Mat. xxviii. 19. so afterward both he in spirit walked among the golden candlesticks of his churches, looking to their ways, Rev. ii. iii. and his apostles went again to visit their brethren in every city where they had preach-

Beloved, let us go forth into the field; let us lodge in the villages.  
<sup>12</sup> Let us get up early to the vineyards; let us see whether the vine flourish, the tender grape open *itself*, whether the pomegranates blossom: there will I give my loves to thee. <sup>13</sup> The mandrakes give a smell, and at our doors *are* all precious things, new and old: O my beloved, I have laid *them* up for thee.

ed the word of the Lord, and to see how they did, Acts xv. 36. such a care is here intimated, that the Lord's field might be visited, where he had (like a wise husbandman) prepared and fitted his work, Prov. xxiv. 27.

VER. 12.—LET US GET UP EARLY,] Or, *Let us rise betimes in the morning*; another act of diligence and care, Ps. cxxvii. 2. such as God performed to Israel of old, when he rose up early and sent his prophets unto them, because he had compassion on them: and the prophets rose early and spake unto them, 2 Chron. xxxvi. 15; Jer. xxv. 3, 4. TO THE VINEYARDS,] That is, the churches, or places where the gospel had been planted: so the *house of Israel*, was the Lord's 'vineyard,' Isa. v. 7. The Chald. also expoundeth this of the house (or place) of assembly, for learning God's law. THE TENDER GRAPE,] The first *small-grape*; of this see chap. ii. 13, 15. OPEN ITSELF,] That is, *appear* and so give a sweet smell; the Gr. interpreteth it, "flourish;" it meaneth the first appearance of fruit before the grapes be anything near ripe, a token that the spring is come, and that summer is nigh; as chap. ii. 12, 13. The Chald. paraphrast applieth it to the time of Israel's redemption. POMEGRANATES,] Or, *pomegranate-trees*, such do signify the particular persons in the churches, full of grace and good works: see chap. iv. 13. THERE WILL I GIVE MY LOVES,] The spouse promiseth to give unto Christ the fruition of her graces and fruits of her faith, confession, thanks, good works, &c. 'there' in the vineyards of the churches, in the society of the saints: for the Lord keepeth his vineyard and watereth it every moment; he 'causeth them that come of Jacob to take root, Israel shall blossom and bud, and fill the face of the world with fruit,' Isa. xxvii. 3, 6. 'And I will bring forth (saith the Lord) a seed out of Jacob, and out of Judah an inheritor of my mountains; and mine elect shall inherit it, and my servants shall dwell there. There shall the house of Israel all of them in the land serve me; there will I accept them, and there will I require your offerings, and the first-fruits of your oblations, with all your holy things, I will accept

you with your sweet savour,' &c. Isa. lxxv. 9; Ezek. xx. 40, 41.

VER. 13.—THE MANDRAKES,] *Dudaim*, (which the Gr. also called "Mandragoræes" or "Mandrakes") have allusion in name to *Dodim*, *loves*, already mentioned: and *Dod*, that is, 'beloved,' as she after calleth Christ. Mandrakes grew in the field, and were found 'in the days of wheat harvest,' as the history sheweth in Gen. xxx. 14, &c. It appeareth by Rachel's desire there of them, and by the smell that here they are said to give, that they were very lovely and pleasant, (differing from the mandrakes that grow in these parts.) The Chald. paraphrast calleth it "Balsemon, Balsam." GIVE A SMELL,] Or, *an odour*, that is, are fragrant and yield a pleasant savour: so the vines as said before 'to give a smell,' chap. ii. 13. and the 'spikenard' of the spouse, chap. i. 12. AT OUR DOORS,] Or, *by our doors*: which seemeth to be opposed unto the fields where mandrakes grew (as after new fruits are opposed unto the old;) signifying that both at home and abroad, near and far, the fame and odour of graces in God's people spread itself. For a thing is said to be 'at the doors,' when it is nigh at hand, Mat. xxiv. 33. PRECIOUS THINGS,] Or, *dainties*, *pleasant* fruits, and delightful graces, see Notes on chap. iv. 13—16. NEW AND OLD,] Signifying hereby, variety and plenty, Lev. xxvi. 10; and old fruits are oft-times better than new, as Luke v. 39. So now the state of the church (instructed unto the kingdom of heaven) is like the householder 'which bringeth forth out of his treasure things new and old,' Mat. xiii. 52. LAID THEM UP,] Or, *hidden*, *treasured*, *stored up*, to be reserved and safely kept. The Chald. paraphraseth thus, "Now rise, (O King Christ,) receive the kingdom which I have laid up for thee." As the goodness of God is great which he hath laid up for them that fear him, Ps. xxxi. 20, so all the goodness and fruits of grace that flow from his people are unto his honour and praise, consecrated unto him. 'For of him, and through him and to him are all things: to him be glory for ever. Amen,' Rom. xi. 36

## CHAPTER VIII.

<sup>1</sup> WHO will give thee as a brother to me, sucking the breasts of my mother: I would find thee without, I would kiss thee; also

VER. 1.—WHO WILL GIVE THEE.] That is, *O if some would give thee*; or, *O that thou wert*: a form of wishing often used in the scripture; see Deut. v. 29; Ps. xiv. 7. The faithful here desire the brotherhood, love, and communion of Christ for their further comfort, and that they might manifest their love and obedience unto him. AS A BROTHER,] Loving, affected, conjoined, familiar, and conversant with me. Brotherhood signifieth near conjunction and consociation, whether by bond of nature, or otherwise by agreement and covenant, Zech. xi. 14. Wherefore things without life, coupled together, are called ‘man and his brother,’ or ‘woman and her sister,’ Ex. xxv. 20; xxvi. 3; and they that are companions in like estate (though differing in nature) are brethren, as Job was a ‘brother to dragons, and a companion to owls,’ xxx. 29; and a man in quality, condition, or action, like another, is called his brother, Prov. xviii. 9; Gen. xlix. 5; and when Solomon persuadeth his son to affect, love, and associate himself unto wisdom, he biddeth him say unto her, ‘Thou art my sister,’ Prov. vii. 4. Although therefore Christ in his humanity was the brother of his people, taking part of the same flesh and blood with them, Heb. ii. 14, yet is he chiefly called our brother, because we are all of one Father by the Spirit of sanctification, Heb. ii. 11, 12; Mat. xii. 50. And this seemeth to be the desire of the godly here, that Christ would vouchsafe to enter into covenant with them by his word and Spirit, and to accompany them with his grace for their mutual comfort and fruition each of other’s love; that he would show himself as a brother, lovingly-affectioned, merciful, and compassionate in their troubles and miseries; as ‘a brother is born for adversity,’ Prov. xvii. 13. SUCKING,] Or that sucked the breasts of my mother, that is, every way most nearly conjoined, as having both one father and one mother, for so the band or kindred is more near than if they had one father only, as Abraham said, ‘She is the daughter of my father, but not the daughter of my mother,’ Gen. xx. 12. Wherefore the child followed the mother; if she were a free or a bond-woman, the child was likewise, Ex. xxi. 4; Gal. iv. 22, 30. And between brethren of the same mother the affections and love are most vehement, as Joseph’s carriage towards Benjamin manifesteth, Gen. xliii. 29, 30,

34. The mother here is Jerusalem which is ‘above, which is the mother of us all,’ and signifieth the New Testament or covenant of grace and freedom, Gal. iv. 26, 24. To ‘suck the breasts’ of this mother is to participate of her grace and consolations, Is. lxvi. 10, 11; lx. 16; and Christ is then said to suck these breasts when the covenant or testament is by him confirmed and stablished to and with his people, openly professed, and the communion of graces mutually doth grow. Which communion is figuratively signified by eating, drinking, sucking, supping together, and the like, chap. v. 1; Luke xxii. 15, 16; John vi. 51; Rev. iii. 20. The Hebs. in their Chald. paraphrase give this exposition, “In that time the king Christ shall be revealed unto the congregation of Israel; and the sons of Israel shall say unto him, Come, be thou with us for a brother, and let us go up to Jerusalem, and we will suck with thee the senses (or meanings) of the law, as a sucking child sucketh the breasts of his mother.” It may also be observed, that things are sometimes said to be done unto Christ, which are done unto his people, Mat. xxv. 35, 40; Acts ix. 4, 5; Col. i. 24. As therefore Christians, when they are begotten or converted unto Christ by the gospel, have ‘Christ formed’ in them, Gal. iv. 19, so when such are nourished with ‘the sincere milk of the word,’ (as 1 Pet. ii. 2,) it may be said that Christ himself is nourished in them: for he and his people are one body, and mystically called Christ, 1 Cor. xii. 12. Thus the things here spoken of, as to be done unto Christ, may be fulfilled by the begetting, nourishing, and cherishing of the elect, when the covenant of life and peace is made, continued, and confirmed among them. I WOULD FIND THEE WITHOUT,] Her fervent love and desire of Christ’s communion and brotherly grace is here accompanied with a promise of all careful and loving duty, acceptation, and obedience on her part. For to find him without (or in the street) where the wisdom of God crieth and teacheth, Prov. i. 20; Luke xiii. 26, signifieth her ready mind to go forth to meet him (as the virgins should to the bridegroom, Mat. xxv. 6,) and both lovingly and boldly to entertain and welcome him by receiving and obeying his gospel, as the sequel sheweth. See also chap. iii. 2, 4. WOULD KISS THEE,] A sign of love, honour, and of obe-



they should not despise me. <sup>2</sup> I would lead thee, I would bring thee into my mother's house, thou shouldest instruct me: I would cause thee to drink of spiced wine, of the juice of my pomegranate. <sup>3</sup> His left *hand* under mine head, and his right *hand* embrace me.

<sup>4</sup> I adjure you, O daughters of Jerusalem, why should ye stir, and why should ye stir up my love, until it please?

dience; as all are exhorted to 'kiss the Son,' Ps. ii. 12. See chap. i. 2. **THEY SHOULD NOT DESPISE ME,**] That is, *men should not, or, I should not be despised*; for so this manner of speech often importeth, as is noted on Gen. xvi. 4. Persons are despised or contemned, when either they do, or are thought to do, that which is not honest or comely, Gen. xxxviii. 23; 2 Sam. vi. 16; or when they miss of their purpose, and are laughed to scorn with contempt, Is. xxxvii. 22. Neither of these should befall her, doing but her duty in seemly and modest sort, and obtaining Christ whom her soul desired. What the state of a people is without Christ, and how subject they are to shame and reproach, the Lord himself sheweth in Is. liv. 1, 4, 6. But them that honour God he will honour, and they that despise him shall be lightly esteemed, 1 Sam. ii. 30; and if any man serve Christ, him will the Father honour, John xii. 26.

**VER. 2.—I WOULD LEAD THEE,**] To wit, with honour and solemnity, with joy and gladness: for kings and great personages are said to be led and brought along, Is. lx. 11; Ps. xlv. 15, 16. Here that which the faithful desire and receive of God and of Christ, to be led and to be brought to his holy mountain, Ps. xliii. 3, they promise to do unto Christ: but the Lord doth it by the light of his word and Spirit, Is. lxiii. 14; Ps. cxliii. 10; they do it unto him by earnest prayers, stirring up themselves to take hold on him, Is. lxiv. 1, 7. **MY MOTHER'S HOUSE,**] The state of ecclesiastical policy and public assembly, figured by the house or temple of God in Jerusalem of old, (unto which the Chald. paraphrase here referreth it,) but is fulfilled in Christian churches, which are God's house and temple now, Heb. iii. 6; 2 Cor. vi. 16; especially in that Jerusalem, which is 'the mother of us all,' Gal. iv. 26. See chap. iii. 4. **THOU SHOULD INSTRUCT ME,**] Or, *shalt teach, shalt learn me*, speaking to Christ, whose instruction she would gladly receive. Thus also the Gr. interpreteth it, "thou shalt teach me;" and the Chald., "thou shalt teach me to fear before the Lord." It may also be referred to the mother aforesaid, she that instructeth her; but the former

seemeth most agreeable, and sheweth both her desire and the end of bringing Christ unto her home, that she might be further taught and builded up by the doctrine of his gospel. And thus it is prophesied how in the last days many people should say, 'Come and let us go up to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths,' &c., Is. ii. 2, 3; Mic. iv. 1, 2. **OF SPICED WINE,**] Wine sweetened with a mixture or confection of spices; such (in the law) were put into the holy incense and oil, Ex. xxx. 34, 35, 23, 25; such were also used at the burial of the dead, 2 Chron. xvi. 14, and for banquetting, as this place sheweth. **THE JUICE,**] Or, *the new liquor, the sweet wine*, which hath the name of treading or pressing out of the pomegranates or grapes. Hereby she signifieth that the word should not be fruitless in her, but that she would honour Christ with her graces, and render unto him such fruits of faith as should be sweetened and spiced with his own Spirit in her, and wrung out of her by the same while she hath fellowship in his afflictions. For when Christ administereth the comforts of his word and Spirit, he giveth us wine to drink, Prov. ix. 1, 5; Is. lv. 1, 3; and when we bring forth the fruits of his Spirit, and with them do glorify him and edify our brethren, he counteth himself refreshed as with wine, and taketh pleasure in his people; see chap. iv. 10; v. 1. This juice and wine, spiced with the truth, faith, grace, and Spirit of the Lord, is contrary to that cup in the woman's hand 'full of abominations and filthiness of her fornication,' the heresies, idolatries, and other fruits of the flesh, with which wine the inhabitants of the earth, were made drunk, Rev. xvii. 2, 4.

**VER. 3.—UNDER MINE HEAD,**] Understand it prayerwise as before, *let it be under*; or, *should be under my head*. The spouse, privy to her own infirmities, and desirous of strength and comfort from Christ, prayeth that she may be sustained by him, and find rest to her soul in the feeling of his love, whose 'grace is sufficient' for her, whose 'strength is made perfect in weakness,' 2 Cor. xii. 9. See before in chap. ii. 6, where the like words are used.



<sup>5</sup> Who is this that cometh up out of the wilderness, that leaneth upon her beloved? Under the apple-tree I stirred up; there thy mother painfully brought thee forth, there she painfully brought forth *that* bare thee. <sup>6</sup> Set me as a seal upon thine heart, as a

VER. 4.—I ADJURE YOU,] Or, *I charge you by an oath.* The spouse here enjoying Christ, desireth the continuance of his grace, and chargeth her friends that they should by no means disquiet, provoke, or grieve him; as she had adjured them twice before, chap. ii. 7; iii. 5. See the Annot. there. WHY SHOULD YE STIR,] That is, *do not stir*, for it will not be for your profit: before it was said, *if ye stir*, in the like sense, and there in chap. ii. 7; iii. 5, ‘the roes,’ and ‘hinds of the field’ were mentioned, which are not here.

VER. 5.—WHO IS THIS,] *This woman.* This either implieth the springing up of a new church, conducted by Christ through the wilderness of this world: or, if it be understood of the former, it sheweth the admiration of the daughters of Jerusalem at her increase, strong faith, patience, holy order, &c., while she followeth and relieth upon Christ. So before in chap. iii. 6. THE WILDERNESS,] The people of this world, out of which the people of God are chosen and called, Ezek. xx. 35; John xv. 19. It signifieth also her former misery, under persecution, or under the bondage of sin and Satan, from which she escapeth by Christ; for the wilderness was a dry and thirsty land, a land of drought and of the shadow of death, Ezek. xix. 13; Jer. ii. 6. THAT LEANETH,] Or, *leaning, cleaving to, adjoining, associating herself*: it is a word not elsewhere used in scripture, and is borrowed from the Arabian language; the Gr. translateth it *confirming or strengthening herself*. It signifieth her weakness in herself, unable to sustain her steps; but her strength in Christ her beloved, on whom she leaneth by faith, is confirmed against all doubts, fears, dangers, difficulties, temptations, and by her union with him is made partaker of all grace and comfort; for ‘he that is joined to the Lord is one spirit,’ 1 Cor. vi. 17; and is by him made perfect, stablished, strengthened, settled, as 1 Pet. v. 10. This grace is foretold by the prophet, according to God’s first dealing with Israel, when he ‘put his Holy Spirit’ within his people, and ‘led them through the deep as an horse in the wilderness; they stumbled not. As a beast goeth down into the valley, the Spirit of the Lord quietly led him: so didst thou lead thy people to make thyself a glorious name,’ Is. lxiii. 11, 13, 14. I STIRRED THEE UP,] Or, *I raised thee up.* They by

the words of the spouse speaking again to her beloved, whom she stirred or raised up as out of sleep by her earnest prayers, as in Ps. xlv. 24, ‘Stir up, why sleepest thou, Lord?’ And they that give themselves to prayer are said also to ‘stir up’ themselves, Is. lxiv. 7. This raising up was ‘under the apple-tree,’ the tree of life and grace, whose shadow and fruit had been delightful and sweet unto her; and to which tree Christ himself was likened, chap. ii. 3. So she by faith taking hold on the covenant of grace and promises of like in Christ, called on his name in her sorrows, and stirred him up for her help and comfort. THERE,] Under the apple-tree, the faith and hope of salvation and life. THY MOTHER,] The faithful company, or the primitive church, who brought forth Christ into the world by preaching, professing, practising, and suffering for his gospel. PAINFULLY BROUGHT THEE FORTH,] Travailed of thee with sorrow. The bringing forth of Christ into the world by the preaching and witnessing of the gospel, (that the child might be ‘born unto us,’ Is. ix. 6,) is set forth by the similitude of a woman in her painful travail, Rev. xii. 1, 2; Gal. iv. 19. For as child-birth is accompanied with many pangs and sorrows, like bands that constrain forcibly; so is the bringing forth of Christ into the hearts and minds of men that they may believe in him, performed with much labour, sorrow, and difficulty; ‘In much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tossings to and fro, in labours, in watchings, in fastings,’ &c., 2 Cor. vi. 4, 5; iv. 8, 11. Wherefore the church signifying her sorrows for the deliverance and salvation of her children, saith, ‘Like as a woman with child, that draweth near the time of her delivery, is in pain, crieth out in her pangs; so have we been in thy sight, O Lord. We have been with child, we have been in pain, we have as it were brought forth wind; we have not wrought any deliverance in the earth,’ &c., Is. xxvi. 17, 18.

VER. 6.—SET ME,] Or, *put me as a seal upon thine heart.* The spouse desireth of Christ assurance and confirmation of his love towards her, that she may be graven as the engraving of a seal or signet upon his heart. This hath reference to the high priest of old, who having the names of the twelve tribes of Israel graven upon twelve precious stones, like the engravings of a signet or seal, is said

seal upon thine arm : for love is strong as death ; zeal is hard as hell : the coals thereof are coals of fire, the flame of Jah. ' Many waters cannot quench love, neither can the floods drown it : if a man would give all the substance of his house for love ; contemning they would condemn it.

to 'bear the names of the sons of Israel, in the breast-plate of judgment upon his heart, for a memorial before the Lord continually,' Ex. xxviii. 21, 29. So she desireth Christ to be her 'merciful and faithful high priest, in things pertaining to God,' Heb. ii. 17 ; that he would have a continual care of her salvation, mindful of her himself, and making a memorial of her before God his Father ; and that this affection of love might not vanish away, but be as a deep impression on his heart for ever. For a seal is used for a ratifying and confirming that which is spoken, that it may not be disannulled, Neh. ix. 38 ; Rom. iv. 11. And this God signified to Zerubbabel, saying, 'I will set thee as a seal ; for I have chosen thee,' Hag. ii. 23 ; and again it is said, 'The foundation of God standeth sure, having this seal ; the Lord knoweth them that are his,' 2 Tim. ii. 19. A SEAL UPON THINE ARM,] The high priest bare the names of the tribes not only upon his heart, but the same names he also bare engraven like a seal upon his shoulders before the Lord for a memorial, Ex. xxviii. 11, 12. And the Lord promising the daughter of Zion, that he would not forget her to have compassion on her, saith, 'Behold, I have graven thee upon the palms of my hands ; thy walls are continually before me,' Is. xlix. 15, 16. But as the heart signifieth inward love, so the arm of Christ signifieth his outward manifestation of love, by helping, bearing, and supporting her in all her infirmities, through his power ; wherefore it is said, 'Thou redeemest thy people with the arm,' Ps. lxxvii. 16 ; and 'thou hast scattered thine enemies with the arm of thy strength,' Ps. lxxxix. 11 ; and unto Jerusalem he saith, 'Behold the Lord will come with strong hand, and his arm shall rule for him : he will feed his flock like a shepherd, he will gather the lambs with his arms, and carry them in his bosom,' Is. xl. 10, 11. LOVE IS STRONG AS DEATH,] As death is strong, and overcometh the strongest man, Ps. lxxxix. 48, so the love which I bear towards thee, desiring to be united unto thee, is a strong affection which cannot be subdued in me by any trouble or temptation. ZEAL,] Or, *jealous zeal*, is love inflamed and fervent, and is used sometimes in good part, as John ii. 17 ; sometimes in the evil, called *litter zeal* or *envying*, Jam. iii. 14 ; so is jealousy, 2 Cor. xi. 2. Here it seemeth to

be meant of godly zeal or jealousy, wherewith her heart was also affected towards Christ. HARD AS HELL,] Cruel, fierce, and inexorable as is hell itself, that is, the grave or state of death, whereof see the Notes on Gen. xxxvii. 35 ; that as death and the grave devour eth all, so love and jealous zeal consumeth and eateth up, not sparing ; for 'the love of Christ constraineth,' 2 Cor. v. 14 ; and the zeal for his glory eateth up the godly, Ps. lxxix. 9. THE COALS,] *The fiery coals, arrows, or fiery darts* ; properly the word signifieth that which lieth and burneth ; and is applied sometimes to plagues and judgments, Deut. xxxii. 24 ; sometimes to arrows, Ps. lxxvi. 3 ; here to burning coals or darts of love, that pierce and inflame the heart, and cannot be quenched. FLAME OF JAH,] *The consuming flame of God*. *Shalhebeth-jah* noteth a vehement or consuming flame of Jah, the Lord, as the piercing and devouring lightning ; but meaneth the fire of his Spirit, which is compared unto fire, Mat. iii. 11 ; for the power and efficacy thereof in the hearts of the children of God.

VER. 7.—MANY WATERS,] By waters and floods are often meant afflictions, troubles, wars, persecutions, temptations, wherewith the faith, love, and patience of Christ's people are exercised and tried, Ps. lxxix. 2 ; Is. viii. 7, 8 ; lix. 19 ; Dan. ix. 26 ; xi. 12. So here is signified that the love of Christ wherewith the minds of his people are inflamed, is such as cannot be quenched with any calamities. And thus it is said, 'Who shall separate us from the love of Christ ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword ? (as it is written, for thy sake we are killed all the day long, we are accounted as sheep of slaughter :) nay, in all these things we are more than conquerors through him that loved us. For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord,' Rom. viii. 35, 39. ALL THE SUBSTANCE,] Or, *all the riches, wealth*, as silver, gold, &c. that is in his house. CONTEMNING THEY WOULD CONTEMN IT,] That is, *it would utterly or altogether be contemned* ; or, *he would wholly be contemned*. As the love

<sup>8</sup> We have a little sister, and she *hath* no breasts: what shall we do for our sister, in the day when she shall be spoken of? <sup>9</sup> If she be a wall, we will build upon her a palace of silver: and if she be a door, we will enclose her *with* boards of cedar. <sup>10</sup> I am a wall, and my breasts as towers: then was I in his eyes as *one* that findeth peace.

between Christ and his church cannot be separated, being united by the Holy Spirit; so neither can love, nor other graces of God be bought for money, but is the free gift of God bestowed on whom he pleaseth, Acts viii. 18—20; Rom. ix. 11—16. So wisdom cannot be gotten for gold, neither shall silver be weighed for the price thereof, &c., John xxviii. 15, 19; Prov. viii. 11, 19.

VER. 8.—WE HAVE A LITTLE SISTER,] The godly here consult about a new church arising, whom they call a *sister*, in respect of the unity of faith; *little* or *small*, as being young, newly converted, and nothing populous; *without breasts*, as having yet no established ministry, (for such is the state of the churches in their beginning, as appeareth by Acts xiv. 23; Tit. i. 5); so that her children could not suck out the sincere milk of the word, and be satisfied with the breasts of her consolations, 1 Pet. ii. 2; Is. lxvi. 11; for she was not yet come to the estate of Israel, whose breasts were fashioned, and the Lord entered into covenant with her, and she became his, Ezek. xvi. 7, 8. WHEN SHE SHALL BE SPOKEN OF,] Or, *wherein speech shall be of her*; when the fame of her calling and conversion shall come abroad, what furtherance shall we yield, to increase, settle, stablish her in the truth. This sheweth the duty of love from one church to another, in communicating their graces one to another, and praying one for another. See an example in Acts xi. 19—23. This Heb. phrase of *speech to be had of her, or in her*, may be understood two ways, *for or against her*; for her, when treaty shall be of her espousals unto Christ; thus 'David sent and spake of (or with) Abigail, to take her to him to wife, 1 Sam. xxv. 39; against her, as 'the people spake against God, and against Moses,' Num. xxi. 5; and 'princes spake against me,' Ps. cxix. 23. For no sooner do a people turn to the Lord, but the wicked do oppose in word and work. And thus the Hebs. in their Chald. paraphrase expound it here, "What shall we do for our sister, in the day when the nations shall speak to go up against her unto war?"

VER. 9.—IF SHE BE A WALL,] The answer to the thing proposed, made (as some think) by Christ, to which the Chald. paraphrast agreeth, saying, "Michael the prince of Israel will say." Or, by other her sister

churches, desirous to procure her good. A WALL,] That is, strong and well grounded in the truth, and so become a city, which is often described by walls, gates, bars, &c., 2 Chron. viii. 5; xiv. 7; Rev. xxi. 12. Spiritually it meaneth her faith and hope of salvation in Christ, grounded on the doctrine of the twelve tribes of Israel, and twelve apostles of Christ, Rev. xxi. 14, 19; as, 'Thou shalt call thy walls salvation,' Is. lxvi. 18; and 'we have a strong city,' salvation will God appoint for wall and bulwarks,' Is. xxvi. 1. Moreover, when God signified the strength and courage of his prophet against their enemies, he saith, 'I will make thee unto this people a fenced brazen wall; and they shall fight against thee, but shall not prevail,' Jer. xv. 20. WE WILL BUILD,] Here by *we*, may be implied the Trinity in the Godhead, as Gen. i. 26; Song i. 11; or, *we* may mean Christ inwardly and effectually by his grace, and his people (her sister) outwardly and ministerially by the word of the gospel. A PALACE,] Or, *a castle, a tower*, a fair and orderly building; such as were wont oft-times to be set on strong walls of cities; and this being of silver, noteth the purity, excellency, and durableness of this palace, adorned with the graces of God's word and Spirit, that so she might be builded 'for an habitation of God through the Spirit,' Eph. ii. 22; and be able to resist the forces of her enemies. AND IF SHE BE A DOOR,] If she go forward in the faith and practice of the gospel, that she be not only built up as a wall, but as a gate and door, fully edified; as at the repairing of Jerusalem, when they sanctified the gates, and set up the doors of it, Neh. iii.; which gates, doors, bars, &c., were for the safeguard of the inhabitants, and showed their care to resist and keep out the enemies, (as appeareth by the contrary in Jer. xlix. 31); as also to 'open, that the righteous nation which keepeth the truth may enter in,' Is. xxvi. 2; Ps. cxviii. 20. Therefore angels are at the gates of the heavenly city, to conduct God's people into it, Rev. xxi. 12, 27; xxii. 14. WE WILL ENCLOSE HER,] Or, *we will fence her about with boards of cedar*, which is fair, strong, durable, and of sweet savour. Of such the temple was builded, 1 Kings vi. 15, 18.

VER. 10.—I AM A WALL,] Or, *I became*



<sup>11</sup> Solomon had a vineyard in Baalhamon; he gave the vineyard to keepers, *every* man shall bring for the fruit thereof, a thousand (*shekels*) of silver. <sup>12</sup> My vineyard which *is* mine, *is* before me: the thousands to thee, O Solomon; and two hundred to those that keep the fruits thereof.

*a wall*; that is, I grew up and waxed strong in the faith and love of Christ. The little sister sheweth her readiness to receive and increase in the doctrine of the gospel. MY BREASTS AS TOWERS,] My breasts are fashioned, Ezek. xvi. 7; the ministry of the word established in me, to nourish up children unto Christ. The similitude of towers noteth also the strength, power, and glory of the administration of the gospel; and the open preaching of it out of pulpits or high places, that all may hear. For *migdal*, a tower, is used for a pulpit, in Neh. viii. 4. IN HIS EYES,] In Christ's sight. FINDETH PEACE,] We all in our natural corruption are enemies to God, Rom. v. 10; but, 'being justified by faith, we have peace with God through our Lord Jesus Christ,' Rom. v. 1; for 'the work of righteousness is peace, and the effect of righteousness, quietness and assurance for ever,' Is. xxxii. 17; and this peace is enjoyed by the Holy Spirit, Rom. viii. 6, 9; and it is opposed to all the troubles, temptations, persecutions, and afflictions in this life and world, John xvi. 33; and is that which guardeth 'our hearts and minds, through Christ Jesus,' Phil. iv. 7.

VER. 11.—SOLOMON HAD A VINEYARD, &c.] These words maybe understood as spoken by Christ, or by his spouse. If by Christ, then it is a comparison between Solomon with his vineyard, and Christ with his. That Solomon (as his father David, 1 Chron. xxvii. 27) could not himself look to his vineyards, but appointed officers to look unto them, who yielded him a yearly tribute, and had themselves a part of the profit for their labours; but Christ (who is always with his church, Mat. xxviii. 20, and 'walketh in the midst of the seven golden candlesticks,' Rev. ii. 1) looketh to his vineyard himself, that unto him all the fruit and benefit thereof alone belongeth. If it be spoken by his spouse, which I rather incline to, then it sheweth a greater care and diligence in her now than in former times, when she confessed that she kept not the vineyard which was hers; that is, which was committed to her custody, chap. i. 6. So by Solomon she meaneth Christ; by the vineyard, his church in general; for the house of Israel was the Lord's vineyard, Is. v. 7. BAALHAMON,] That is, by interpretation, *the master or owner of a multitude*; meaning hereby, either the world, among the mul-

titudes whereof Christ hath his church; or, in respect of the much fruit which it yielded unto God, or should yield, being situate in a fertile place, which he had blessed with his grace. Such as in Is. v. 1, is called 'the horn of the son of oil,' that is, a very fruitful hill. HE GAVE THE VINEYARD,] That is, *he let it out in farm*; as it is said, 'There was a certain householder, which planted a vineyard, &c., and let it out to husbandmen, and went into a far country,' Mat. xxi. 33. Thus the apostle saith to the church of Corinth, 'We are labourers together to God; ye are God's husbandry,' 1 Cor. iii. 9. A THOUSAND SHEKELS OF SILVER,] Or, a thousand silverlings, meaning silver shekels; signifying hereby the great fertility of this vineyard, that afforded so much to the owner, besides the labourers' reward. So in Is. vii. 23, threatening to make the most fruitful place desolate, he saith, 'Where there were a thousand vines, at a thousand silverlings (or silver shekels), it shall be for briars and thorns.'

VER. 12.—MY VINEYARD WHICH IS MINE,] That is, understanding it to be spoken by the spouse, as in chap. i. 6, which is committed to my care and keeping. IS BEFORE ME,] That is, I always look unto it, care for it, and am diligent to manure and dress it. AS, 'all his judgments were before me, and his statutes I departed not from them,' 2 Sam. xxii. 23. TO THEE, O SOLOMON,] That is, thou shalt have thy full due for the fruit of thy vineyard, which is one thousand silverlings, ver. 11. See Mat. xxi. 41. TWO HUNDRED TO THOSE THAT KEEP THE FRUIT,] That is, thy labourers shall receive also according to the agreement, every one for his works. See Mat. xx. 1, 2, &c. So the apostle saith, 'Every man shall receive his own reward, according to his own labour,' 1 Cor. iii. 8.

VER. 13.—THOU THAT DWELLEST,] Or, *O inhabitress*. Christ speaketh to his spouse dwelling in the gardens, that is, in the churches; teaching her continual duty, both to her neighbours, in constant witnessing of the truth; and to himself, in prayer and thanksgiving. THE COMPANIONS ATTENDING,] Or, *do attend to thy voice*. By companions, he seemeth to mean her fellow Christians, partakers of the same faith, and Spirit, and grace, 2 Pet. i. 1. By voice, he understandeth the doctrine of the church,



<sup>13</sup> Thou that dwellest in the gardens, the companions attending to thy voice cause thou me to hear.

<sup>14</sup> Flee my beloved, and be thou like to a roe, or to a fawn of the harts, upon the mountains of spices.

whereunto all ought to attend. CAUSE THOU ME TO HEAR,] To wit, thy voice; as he expressed before, in chap. ii. 14, 'Let me hear thy voice;' that is, thy prayers, praises, and thanksgivings; teaching her to call upon and to serve him continually. Or, *cause to hear me*, that is, preach me to thy companions that attend to thy voice; let thy doctrines be my gospel, not men's traditions. These are the two main and permanent duties of all God's churches; that their doctrine be the true and incorrupt word of Christ; and their prayers and service be directed to him alone, who is ready to hear and help in all time of need. To these two, *prayer* and the *ministry of the word*, the apostles gave themselves continually, Acts vi. 4.

VER. 14.—FLEE MY BELOVED,] The prayer of the spouse unto Christ, desiring the end of his kingdom in this world, where he with his people are persecuted and afflicted; and the translating thereof into the highest heavens. For Christ now reigneth in the midst of his enemies, Ps. cx. 2, and so must reign, till he hath put all his enemies under his feet; and at the end he shall deliver up the kingdom to God, even the Father, 1 Cor. xv. 24, 25. Then the dead in Christ arising first, they also that live and remain, shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord, 1 Thess. iv. 16, 17. This day she desireth with speed; for though it be usually called the day of Christ's coming or appearing, yet because he shall not come here to remain, but to carry his elect away out of this world, she useth the word *flee*, or *depart away*. The Hebs. in their Chald. paraphrast, though they apply not this to the end of the world, yet so speak as believing that Christ should ascend into heaven, and from thence succour his church on earth,

saying, "At that time shall the elders of the congregation of Israel say, Flee thou, O my beloved, the Lord of the world, from this unclean earth, and let thy Majesty dwell in the highest heavens; and in time of tribulation when we shall pray before thee, be like a roe, &c., or like a fawn of the harts, which when it fleeth looketh behind it; so look thou upon us, and have respect to our tribulation and our affliction from the highest heavens, until the time that thou shalt take pleasure in us, and redeem us, and bring us unto the mountain of Jerusalem; and there the priests shall burn before thee the incense of sweet spices." BE THOU LIKE,] Or, *liken (resemble) thyself to a roe*; that is, be swift and make haste to flee away. See the Notes on chap. ii. 9, 17. FAWN OF THE HARTS,] That is, a *young hart*. ON THE MOUNTAINS OF SPICES,] This referred to the roe or hart, sheweth that they used to flee for their succour to mountains where spices grew; as in chap. ii. 17, she mentioned 'the mountains of Bethel.' Or, referring it to Christ himself, it may mean the very heavens, called mountains of spices for the height and pleasures which are there at the right hand of God for ever. And it may be interpreted, 'O thou that art on the mountains of spices,' that is, in heaven; as, 'Hosanna in the highest,' Mat. xxi. 9; that is, thou which art in the highest heavens. Thus as this Song began with desire of Christ's first coming to kiss her with 'the kisses of his mouth,' by preaching his gospel; so it endeth with desire of his second coming, to remove his church out of all misery into the place of endless and incomprehensible glory: 'And the Spirit and the bride say, Come; and let him that heareth, say, Come; and Christ himself saith, Surely I come quickly, Amen. Even so, Come, Lord Jesus,' Rev. xxii. 17, 20.

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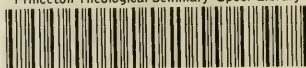
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